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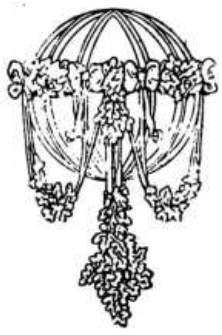
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NEW YEAR'S LETTER

A NEW YEAR'S MESSAGE TO MY FRIENDS, THE READERS OF "THE NATIONAL MESSAGE," AND ESPECIALLY TO MY CORRESPONDENTS.

I take the liberty of passing, as Editor, a short word of greeting of a personal nature to my many Correspondents and Friends at home and abroad.

It is with the deepest gratitude that I have received the letters and greetings of my friends from all the Continents this Christmas time. Especially am I grateful for the testimonies to help, and in some cases to healing which have come to hand. The greetings which have thus come have been ample reward for the efforts, such as they have been, which I have been able to put forth on behalf of our Cause during the year.

It has been a great grief to me that I have not been able to reply to the letters I have received. I would not for the world lose the privilege of receiving them. But it is physically impossible to reply to them. It would occupy all my time, and leave neither time nor energy for the work which must be done. Will my friends therefore kindly take this as a personal reply? I thank you all heartily for your kindness in writing, and, with Mrs. Goard, wish you the most Happy New Year.

To my friends the readers of the MESSAGE.—It has been our privilege to read together many old truths in new dresses: Truths which for years have been forgotten, and the influence of which has therefore largely been lost, but which, now resurrected and brought forward, are causing the Bible to shine upon our individual and national pathway with a cheering light, when otherwise all would indeed be dark.

"Cheerio." We have lately passed through the shortest day and longest night of the year 1923. Every day the sun is returning upon his northern progress. Every day the day is lengthening and brightening, and every day the night is getting shorter. Thus it is also in the historic day, we are passing through the darkest period, and the summer sun is returning to us once again. We shall not see the difference at once. There will be many winter storms before we can hail the full outburst of new life at Springtide. But the darkest corner has been turned, the darkest night has passed; for us the Sun of Righteousness is rising with healing in His wings.

What will the Spring contain of new life, beauty, and promise of fruitage for us?

We may be sure that old things are passing away. We may be sure that all things will become new.

Organized powers hostile to the Kingdom of Jehovah in Britain are taking the open, and apparently have decided to lock horns with the Protestant and Christian forces in Britain. Well, that this would be the case was foreknown to our Great God and King ages ago, and He wrote to these forces the following significant words (turn to the eighth chapter of Isaiah, 9-22):—

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces.

"Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.

"For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

"*Say ye not*, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

"Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

"And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

"And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

"BIND UP THE TESTIMONY, SEAL THE LAW AMONG MY DISCIPLES." (How many have been thus caused to stumble, fall, be broken, and taken of the inhabitants of Jerusalem to-day by strange gods and peoples.)

Read on to the end of the wonderful chapter. It is full of application to the present day in Britain. The whole series of prophecies are written in connection with assaults in progress or to be made against the Kingdom of the House of David.

Great aggregations of enemy forces are now aligning, not without, but within our borders. Many of the leaders of the people are striking hands with them. But the enemy without and the enemy within, and the misled, and the traitorous among us shall share in the overthrow. For Jehovah still reigns in His Kingdom nation, and those who move against Him shall stumble and fall. They have done so throughout the ages, and God has not changed either His purpose or His method of constructive blessing, or destructive defence.

And in the meantime, as we have pointed out in the Leader of to-day, He has planned and declared beforehand His purpose to bring Israel back to His law and to Himself.

Therefore, with good cheer we bid you all a Happy New Year, and a part in the great work it opens with for all true British-Israel peoples.

With heartiest good wishes,
Yours in the Service of the King,

WM. PASCOE GOARD.

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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.

A NEW COVENANT.

By Rev. Wm. Pascoe Goard.

It is well that with the beginning of the New Year we should make an effort to understand the nature of the charters under which, as a nation and as individuals, we are carrying on.

Let us remember that we are citizens of the Kingdom Nation of Jehovah, the God and King of Israel.

Let us remember that there is never a nation on earth, other than the Kingdom Nation Israel, so perfectly organized for service.

Let us remember that the principles of the law, expressed in the Commandments; the statutes, illustrating the application of the law to our nation and our lives; and the judgments, which apply that law to every condition which arises and develops, *are all in our hands, perfectly expressed.*

Let us remember that the keeping of the law, nationally and individually, has long been a matter of Covenant between our nation and God.

Let us remember that the year upon which we are now about to enter will be profoundly affected by our attitude towards that Covenant, and by the effect of its lively conditions.

The matter may be briefly reviewed as follows :—

At Sinai God brought His Kingdom Nation to Himself. To that Nation He said : " I bare you on eagles' wings, and brought you unto myself "(Ex. xix).

At Sinai Jehovah came to His Nation, and in it established His Throne, that He might abide in it and rule over it for ever; and by it carry out the administration of His government among the nations of the earth.

At Sinai He gave the Law, as expressed in the Ten Commandments.

At Sinai Israel as a Nation *voted upon the law*, and by unanimous vote ratified it for ever. This is the form of the resolution they unanimously carried : " All that Jehovah hath said unto us we will do."

Thus was the Kingdom established, and the perfect system of law given and accepted.

There followed a Covenant or treaty, by which the law was to be established in Israel for ever (see Lev. xxvi). This Covenant or treaty is called

The Old Covenant.

It has a special form, which it is very important to note. The Covenant is a double-columned document, thus :—

The Covenant.

IF—	BUT—
If ye will obey, then I will bless you.	If ye will not obey, then I will punish you.

The terms of the Covenant are clearly set forth in the 26th chapter of Leviticus :—

IF—	BUT—
Read Lev. xxvi, 1—13.	Read Lev. xxvi, 14—46.

Now we know from four thousand years of most matter-of-fact history that Israel has not chosen to obey the Covenant. And we also know that she has been proceeding through bitter ages of sorrow under the " BUT " provisions of the Covenant.

The seven times of punishment, four times augmented, have been imposed upon Israel and Judah; and they have dragged their weary length across the ages; all the time Israel refusing to hear, to understand, and to obey, that she might at once have been transferred to the " IF " clauses, with all their light and blessing.

But at last the terms of punishment are ending, and the Old Covenant is coming to an end.

The first of the seven times went into effect against Israel in 740 B.C., when the two-and-a-half Tribes were carried into captivity.

The second went into effect in 721 B.C., when the remaining Tribes of Israel were carried into captivity.

The third went into effect in 603 B.C., when Jerusalem was taken by Nebuchadnezzar.

The fourth went into effect when Jerusalem was finally destroyed, the Temple burned, and the remnant of the people carried away.

Counting forward from these four dates, seven times for each, that is to say, two thousand five hundred and twenty years, we have the end of the two periods of punishment for Israel about the beginning

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of the eighteenth century, from which time Israel-Britain went into her period of miraculous expansion.

The third went out, for Judah, when Allenby marched in and set Jerusalem free, just seven times from the time that the troops of Babylon carried Zedekiah captive to Babylon.

The third and last will be falling out—if it runs to the full end—about the year 1934, when all nations may be expected to be found gathered against Jerusalem to battle.

Other lines of temporal prophecy point to the approximate accuracy of the foregoing conclusions.

The importance of this, as far as this article is concerned, lies, not in the exact times when these "days" shall have ended, but in the identification of the "days" referred to in the New Covenant. They are the days of the Old Covenant, whether for blessing or for punishment.

Let us keep this in mind, and then pass on to the examination of the form of the New Covenant, which shall take the place of the Old Covenant.

This we will do in our leader for next week.

The New Covenant is recited in the thirty-first chapter of Jeremiah, commencing with the thirty-first verse.

Verse 33 reads as follows: "But this shall be the Covenant that I will make with the House of Israel; After those days, saith the LORD . . ."

This first clause is very important. There are many prophecies dealing with the Christian era. These have such references to time as follows: "And it shall come to pass IN THAT DAY," "In the last days," &c. But this is a prophecy which says AFTER those days . . .

What are the days after which this prophecy shall be fulfilled?

The immediate reference which precedes this statement of time is a reference to the former Covenant, and it is certain that the reference is to the days of that Covenant. Therefore the New Covenant is to be made with the House of Israel after the days of the former Covenant have expired.

Now, as to the form of the New Covenant.

We have seen that the Old Covenant was a double-columned document in which there was a most important option of choice with Israel. The Covenant was in the form of "IF" and of "BUT."

The New Covenant grants no such option of choice. It is a document of one column only, and the provision is, "I WILL, AND THEY SHALL," without reference to Israel's choice.

"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."

This is clause one of the New Covenant, and it is of infinite importance to Israel-Britain to know what the Covenant contains. It is nothing less than the Covenant of Jehovah that He will bring about a startling change in thought and practice in Israel. Namely, that He will bring the nation, and the individuals who comprise it, back to the national law of God, the Divinely-given Constitution.

After those days there shall be neither a Conservative Government, nor a Labour Government, nor a Liberal Government; but there shall go into effect in Israel-Britain the Divine Constitutional Government instituted at Sinai, brought up to date by the judgments of the Lord.

The next clause of the New Covenant is also very interesting and comforting in these days of flux and change among the nations.

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon for a light by night, which divided the sea when the waves thereof roar; the Lord of Hosts is His Name; if these 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."

Thus the enemies of the nation of Israel have the lesser task to do first before they can destroy the Nation God has established; they must cause the sun to cease from the heavens; they must darken the moon in the sky; they must search the foundations of the earth beneath. After they have succeeded in this, then they must do the major work, namely, to destroy the Nation God hath established.

These things will not be done by earth-born men. Therefore the Nation Kingdom Israel will stand to the end of the ages; and beyond.

The last clause of the New Covenant is striking and startling to us to-day. When shall the "After those days" period begin?

God's time-measurer has been and still is the city of Jerusalem.

"Jerusalem shall be trodden down of the Gentiles until . . ."

That treading ceased when Allenby entered into the city and set it free. Thus was marked the ending of the third of the seven times' sentence pronounced under the twenty-sixth chapter of Leviticus.

While the city was being trodden under foot by the Turk there could be no construction "to the Lord," and while that destructive government continued there could be no great development of the city in any direction. But after the treading-down ceased, which also implied that the period of punishment

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also ceased, which period constituted the "These Days" of the Old Covenant, then the whole country began to show signs of life and development such as had not come to it during Turkish rule. Now let us read the last clause of the New Covenant.

"Behold, the days come, saith the Lord, that the city shall be built to the LORD (this surely indicates a change of faith in the ruler and improvers of the city, from the Mohammedan to the Christian) from the tower of Hananeel unto the gate of the corner.

"And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

"And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever."

Thus the New Covenant ends; and what a strange ending.

Those who like to think of the New Covenant to be made with Israel, but who have no very clear conception of what it is, as "Clericus," for instance, speak of it as a "spiritual" Covenant. So it is. Any Covenant which has God in it is spiritual in the highest degree. But this Covenant has in it such material provisions for the extension and building of a new suburb to the city of Jerusalem that the civil engineer or land surveyor will know well how to place his theodolite and run the lines of the new addition. And this has in reality been done.

What, then, is the meaning of the addition of this clause to the New Covenant?

It is the time-measurer to indicate when "These Days" have passed and the time of the New Covenant has arrived. The building was impossible under the time of Jerusalem's treading-down. The days have passed and the matter is being realized in this time of Jerusalem's liberation.

And now that the material clause of the New Covenant is being fulfilled before our eyes, we may know that the other clauses of the New Covenant shall be put into actual fulfilment.

These, as we have seen, are: (a) The placing the law of God in the hearts of the people of Israel-Britain; and (b) The assurance of permanence for the nation.

While the hammer is heard, and the ring of the mason's trowel in the work of building the new addition of the city, where never building was done before in all its four thousand years of history, we may be sure that the God of Israel is also busy turning the hearts of His people back to His law.

"I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE."

TWENTY-TWO REASONS WHY THE LEAGUE OF NATIONS SHOULD RECEIVE THE SUPPORT OF CHRISTIANS! (?)

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

THE WORLD PEACE SUNDAY Committee sent out to the clergy and ministers of various denominations, asking them to bring the subject of international peace specially before their congregations on Sunday, December 23rd. With this request they enclosed papers containing twenty-two reasons why "The League of Nations" should receive the support of Christians. Included amongst these is a Resolution adopted by the Conference of Bishops at Lambeth Palace in 1920. This is as follows:—

> "We rejoice that in these times of peril God is giving to His Church a fresh vision of His purpose to establish a Kingdom in which all the nations of the earth shall be united as one family in righteousness and peace. We hold that this can only come through the acceptance of the Sovereignty of Our Lord Jesus Christ and of His teaching, and through the application of the principles of brotherhood, justice and unselfishness to individuals and nations alike."

We should like to ask whether this Resolution has been submitted to "The League of Nations," and whether they have heartily approved of it?

For the composition of the League seems to us as if in the long run it would work to the utmost of its power against this Kingdom.

Then, what is its union as a constituency? Supposing such a case to come before it as to challenge the liberty and freedom of action of the English-speaking nationalities, and to urge them to submit to the majority represented at the League of Nations. Where, then, would the English-speaking nations stand?

We wish again to point out that Isa. viii bids us to have nothing to do with such a confederacy, which is an Association of Gentile Powers against the Davidic Throne (Ps. ii and cx), for this, to our mind, is the sum and substance taught us from Isa. vii, 10; ix, 9. Judah then refused the sign, and this is now portrayed as conveyed to that other portion of Jacob, viz., Israel-Ephraim.

We must all, like sensible people, look at the composition of this man-made power, the League of Nations. Count up the number of the representatives of Protestant nationalities as English-speaking communities; then, as against these, the number of representatives of Roman Catholic nationalities; although there happens to be an Englishman acting as Secretary, yet let us remember that with Roman Catholics creed comes before patriotism, and their head is the Pope, whereas ours is the Lord Jesus Christ.

The liberty-loving and free nations are in an overwhelming minority. We have had very lately the assertion by Cardinal Bourne and his agents to the effect that Protestantism is dead, and an invitation has been graciously conveyed to the British nation to return to the bosom of the Roman Catholic Church by humble submission to the "holy father"! Then, again, we have Anglo-Catholic Congresses doing their best to divide our dear old Church by introducing Roman practices; then Modernism tending to take away precious promises from the Word and denying the utterances of their dear Lord Who

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bought them. So that, what with denouncing our Protestantism and cutting away the foundations of our faith, the Cardinal in his zeal sees all in *couleur-de-rose* for the object he has in view.

But not quite so fast. The Anglo-Catholics may be led by many Jesuits in their midst, but it is not likely that these sons of liberty who are being so influenced, born in a free country like our own, will readily submit themselves to an Italian priest. They kick against any authority but their own at present, even against one they have voluntarily pledged themselves to obey at their ordination. If they do join the Church of Rome they may be the means of contributing to her own downfall.

We have heard a report that the Pope expects at Easter next a reconciliation of the Eastern Church with the Papacy (whether this is correct time will show); this is what we may imagine. Now, assuming this to be so, how will this influence the League of Nations in its subsequent conferences? We might easily find ourselves in a minority on the difficult Palestine problem. The Holy Places are all in the hands of these two and the Mohammedans. How easy it might be to unite all these, so-called, rights or claims by sympathy in the Arab cause against the Jew. A little spark here would kindle a great flame. The prestige of Britain would be gone. It must be recalled that in a weak moment, under the former Government Coalition, we yielded to the sentiment of allowing weak nations to rule themselves, and we accepted the mandate of the League, as if Palestine had been one of the handed-over territories, instead of our having made a conquest of it from Turkey.

Here, then, is our warning. Instead of twenty-two reasons why the League of Nations should receive the support of Christians, let us remember that Israel is to put her trust in the Lord and not in any worldly League.

Isaiah warns us of such an association of nationalities holding their confederacies *inter alia*, and apparently concerned with the very topic which concerns Israel, the British nation, most—the establishment of the Throne of David.

We are not to fear their fear, but to sanctify the Lord of Hosts Himself, and let Him be our fear and let Him be our dread and He shall be our sanctuary.

We are thankful that the Conference of Bishops at Lambeth alluded to the *establishment of a Kingdom in which all the nations of the earth shall be united as one family in righteousness and peace*. This is the Throne of David. It is, in fact, the Kingdom promised to Abraham, Isaac, Jacob, Joseph, Ephraim, and Manasseh. The Kingdom set up by the God of Heaven. The Kingdom of the people of the Saints of the Most High now being raised up, instructed and disciplined, and being prepared for our blessed Lord at His coming.

It is against this Kingdom and Christ as King that the Nations will rage and the people imagine a vain thing. We are not yet in the Millennium. We must be prepared to take the part allotted to Israel, and things are heading up more rapidly than we seem to think. God's people Israel will be found all willing, but to qualify them to become so is our task. Our office is to preach the Gospel of this Kingdom. This Kingdom of God given to Israel is to enable us (British) to preach salvation to every individual. For in Mount Zion and in Jerusalem shall be deliverance, and amongst the remnant whom the Lord shall call. Ps. ii and Ps. cx have yet to receive their completion. We must strive earnestly at our own conversion, and whilst we have time let the nations know of the possibility of their deliverance. For yet a little while He that shall come will come and will not tarry. And His people are to be willing in the day of His Power.

NEW YEAR'S GREETINGS.

From THE RIGHT HON. LORD GISBOROUGH (*President, British-Israel-World Federation*).

Whether we look around us here in England or out into the great world beyond, we seem to see nothing but strife and discontent, and the future seems black indeed. Is not this *our* opportunity? If we are, as we believe, God's Covenant People, now is the time to strike the note of Hope and Inspiration. If only the British Race will keep its head all will yet be well, and, following our lead of sane common sense, we shall bring the world back to Peace and Goodwill once more.

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From MAJOR-GENERAL C. A. HADFIELD.

In response to the invitation of the Editor for a short New Year's message to the readers of THE NATIONAL MESSAGE, I would take the opportunity to urge the necessity of *individual* effort during 1924, to bring home to others the identity of Israel with the Anglo-Saxon people.

During the past two years and a half I have been travelling abroad, and meeting many of my own countrymen. It is gratifying to find how ready and anxious they seem to understand something of—to them—an unknown subject. Once they realize the distinction between the nation Israel and "the Jews," they seem to be able to read the Old Testament in a new light; and can realize that God's history of Israel in the "last days," as there recorded, is the history of the Anglo-Saxon people of to-day.

It is the mission of all British-Israelites to spread this knowledge, and to endeavour to break down the prejudices which have, for centuries, risen up through an erroneous idea of "spiritualizing" Israel as having been changed into "the Church," and for which idea the Bible gives us no word of authority.

The Bible definitely affirms that Israel—apart from "the Jews"—is to be an "everlasting nation," and is to inherit, as a "Birthright," certain *material* blessings, as promised to Abraham and his seed centuries ago. May this rendering of the Old Testament (which is supported by the New Testament) be spread broadcast during the coming year, in order to save many from lack of faith and consequent unbelief in portions of God's Word.

* * *

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

It gives me great pleasure to congratulate you once more on the work done in THE NATIONAL MESSAGE during the past year. The high standard of the previous year has been more than maintained, and I am confident that the great progress which is being made by our movement is, to an increasing extent, due to the excellence of our weekly journal. I very cordially wish you and all those who are in any way connected with the management and editing of THE NATIONAL MESSAGE a Happy and Prosperous New Year.

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From BARONESS DE KNOOP.

" Yesternight the sun went hence, and yet is here to-day."

God's promises are eternal. Courage, fellow-workers of the Lord's vineyard, is the keynote for 1924. Christ, the same yesterday, to-day, and in the Great To-morrow. Let us gird our armour on. Let us fight the good fight.

Israel's Redeemer came in all humility to be our Great Example. Individual and national characters and lives are in the balance. We dare not be found wanting. Time presses. Our goal is in sight. The world's Saviour's Advent is ahead.

The dawn is darkest before the sun rises.

So it is when the Son of God rises and ascends His Throne on earth.

* * *

From GENERAL COVENTRY WILLIAMS, C.B.

C. W. wishes all readers of THE NATIONAL MESSAGE, and all who are interested in B.-I. Truth, a Happy and Prosperous New Year. He feels sure that they will be pleased to know that, even here in Cannes, a sermon was preached this morning in Trinity Church based on B.-I. Truth; reference was made to the present unsettled condition of the world, indicating, in accordance with prophecy, the near approach of the Second Advent. Books written by Grattan Guinness were referred to and offered on loan by the preacher to anyone demanding them. He touched on the decay of Turkish power as foretold, and Allenby's march on Jerusalem, which G. Guinness accurately predicted thirty or forty years ago in accordance with his (G. G.'s) reading of the Prophets.

* * *

From REV. W. H. STUART-FOX.

Greetings to all British-Israelites in the Name of the Coming Lord.

Every year in this " time of the end " springs forth from the womb of prophecy, and may be a key to unfold to our astonished eyes new revelations of God's age-long purposes. Let us stand at the threshold of this New Year on the tiptoe of expectancy. God is marching on through human events, and the pulpit, the press and the political platform are all unconsciously moving forward the hands on the dial of prophecy. Meantime God's message to Israel is : " Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and His glory shall be seen upon thee." Let us get into the light and become walking sunbeams. Every Christian British-Israelite ought to be a flaming optimist. He ought to expect great things because he believes in a great and faithful God. If you are sure of God, you can be sure of the future, whatever it brings, for " Jesus Christ—Jehovah Jesus—is the same yesterday, to-day and for ever."

* * *

From REV. JOSEPH B. GRATTON.

To my co-B.-I. Witnesses,—Grace and peace be to you in the New Year. Do we realize how great a work is before us and how great a responsibility is upon us ?

The Divine call is loud : " Whom shall I send, and who will go for us ? " Let the answer be : " Here am I, send me."

" There are many adversaries," but we have the encouraging promise—" The deaf shall hear the words of the Book, and the eyes of the blind shall see out of obscurity and out of darkness " (Isa. xxix, 18). Let us be strong and of good courage.

From J. ARTHUR JUTSUM, ESQ.

Warm greetings from the icy altitudes of Switzerland to our indefatigable officers, to our courageous leaders, and especially to our enlightened editors and authors of THE NATIONAL MESSAGE !

You have been giving to us (your grateful readers) of your very best for the year that is past, and the least we can do is to say " Thank you !" from the bottom of our hearts.

You have given to us most generously of your personal service and physical energies, but even more of the riches of wisdom and knowledge which you have acquired, under the Holy Spirit, in your search of the Divine Treasury in the Scriptures.

Your expositions are being given to us with increasing evidence of unity of thought and harmony of purpose, and your critics will find no weak spot in the message you are delivering through your excellent paper, if due prominence is always given to that part of the twofold Gospel which relates to the " grafting in " of believers in every nation. " If ye be Christ's, then are ye Abraham's seed according to the promise." It cannot be said of you : " Woe be to the shepherds of Israel that do feed themselves . . . but . . . feed not the flock." Your readers are of " many folds," and some of their pastors are " slow of heart to believe all that the prophets have spoken," and they are lacking in the necessary knowledge or courage to instruct us in the " Gospel of the Kingdom " as distinguished from the " Gospel of Salvation " as taught by our " Prophet, Priest and King."

Your valuable paper, therefore, is supplying a great need in the spiritual life of increasing numbers who otherwise are being instructed in but part of the full Gospel. Such are thanking God daily for your leadership and for THE NATIONAL MESSAGE, and you may rely on our loyal support throughout the coming year, both with our prayers and with our cash.

* * *

From COLONEL H. P. P. LEIGH, C.I.E.

May 1924 bring a great accession of strength to the British-Israel Cause under God's providence, and may our rulers realize that a day of National Prayer would do more to dissipate the clouds of unemployment and unrest that hang over our land than all the talking in Parliament.

* * *

From W. H. HESKETH, ESQ., J.P.

My message to all who are engaged in the glorious work of propagating the British-Israel Truth is : " Cast not away, therefore, your confidence, which hath great recompense of reward " (Hebrews x, 35).

* * *

From REV. P. HUSBAND DAVIES.

January, the first month of our year, was so named by the Romans after one of their many gods—Janus. He was the deity who was supposed to preside over beginnings. Represented by an image having two faces—one old and wrinkled, looking backward on the past ; the other young and radiant, facing the future. January is a happy name for the beginning month of the year. Janus never existed outside the imagination of those old Romans. Though to us Janus is but a fiction, January is a fact, and really has two faces.

One is turned towards the past. It is memory, reflecting in the after glow, days that live again in *experience*.

As members of this great World Federation of British-

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Israel Truth, standing on this pinnacle of time, we look back, reflectively, gratefully. We mark a far-flung chain of associations, of companies of believers who rejoice, while sharing and spreading a "like precious faith." We look back on a year of increased activities: a great Congress, the best in our history; larger adventure; clearer leadership, growing light, and rising tides of generosity.

The older face—Experience—truly wears a serious, yet a glad smile.

The young on-looking face glows with expectancy. It is bright with the light of many daybreaks as it ardently and hopefully faces the future. Visions? Yes! Prophecies? Yes, many and glorious!

Let us, the Covenant People of God, become really and truly People of the Covenant—"The Hope; The Promises," always abounding in the work of the Lord; His "Remembrancers," given to hospitality; of the truth, all the truth, and nothing but the truth. "Whereunto we have already attained, by that same rule let us walk." In a Covenant agreement of prayer, mutual esteem, confidence and love, I pray that we might loyally obey the Call of God, and the clamant need of the people: "Speak unto the Children of Israel that they go forward."

As "one of the rank and file," I sincerely salute our officers, our good editors, and offer respectful greetings to them, and every member of our world-wide Federation, wishing each a New Year of real prosperity.

Another year to fight for truth!
Another year to work for man!
Your hand, my friend! May age as youth
Still find us pressing in the van.

* * *

From THOS. W. PLANT, ESQ.

TO 1924—AND AFTERWARDS.

"The Secret Reasons" (for the Divinely-ordered diverse destinies of Israel and Judah) "are with our EVER-LIVING GOD; but the revelations" (the prophetic revealing of His intentions in advance) "are with us" (are possessed and preserved by us) "and our children for ever, that we may practise the whole of the Decrees of this Law!" (F. F., Deut. xxix, 28).

And it is the unique mission of THE NATIONAL MESSAGE, week by week, to expound these "revelations" so that they may be understood of the people—the People of Israel—the English-speaking Peoples throughout the world, until the world shall be filled with the knowledge of God as the waters cover the sea.

It is inspiring to think upon the unique journalistic mission of THE NATIONAL MESSAGE. Just as Israel's foretold mission was to "undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke," so on THE NATIONAL MESSAGE is laid the privilege and the duty of undoing the heavy burdens of the spiritualizing commentaries, to free all from their oppressive doubts as to the historical and prophetic accuracy of the Bible, and to break every yoke from the shoulders of all who long to acquire a rational and historical interpretation of the Bible and its prophetic messages, until "the people that walked in darkness have seen a great light."

Or, as it is rendered by Ferrar Fenton:—

"God promises His People light and liberty."

The Nation walking in darkness see a resplendent Light!
Those shut in a land of shadows—light has appeared to them!

You have increased the Nation!
Have you not increased its joy?

* * *

From CAPTAIN A. H. F. YOUNG, R.N.R.

My cordial wishes to all British-Israelites and readers of THE NATIONAL MESSAGE for a Happy and Enlightening New Year.

The dawning of a New Year ushers in the third year of existence of THE NATIONAL MESSAGE. Its mission of hope and fealty to the Almighty, inspiring alike its contributors and its readers, calls for increasing support and promulgation, never more so than now, when there are so many forces of evil about us. Let us help with united effort to speed it on its way, leading to greater light on the Bible, with its testimony to the history and the Redemption of British-Israel through Jesus Christ, and, again, salvation for all people through Him.

Believing this, we also believe that there is yet much tribulation ahead, but we remember also that God said, "The Isles shall wait for Me, and on My arm shall they trust." Even so, but it behoves British-Israelite believers to be up and doing, and prepared for the things which are to come.

"Give us, O God, to sing that thought,
In thy ensemble, whatever else withheld withhold not from us,
Belief in plan of Thee enclosed in Time and Space,
Health, peace, salvation universal."

Truly there are Divine things more beautiful than words can tell!

* * *

From HENRY D. HOUGHTON, ESQ.

DEAR NATIONAL MESSAGE,

Great Power, Long Life, and immense usefulness be yours; and to your readers, conscious British-Israelites, let me say: You have a great vision, and with it a great opportunity. Utilize both. Be an advocate, unflinching, persistent. Let your faith be known to all men. Having had the vision of God and of His Truth, take your stand by Him.

Make yourself familiar with the Biblical facts of our faith; the division of the two Houses, the separate captivities, and especially the Israel marks, and then boldly challenge your opponents.

Your friends, and probably your minister, will think and say that you are a great nuisance, but a Greater than they will say: "Well done!"

"The Master praises! What are men?"

Use the Word. There is nothing to equal it. It is irresistible! You will not have gone far before you will feel conscious that there is behind you a tremendous FORCE, and wondrously firm ground beneath your feet.

And as God is True, and His Word "The Truth," He will make your opponents feel it, and slink away convinced or ashamed.

Boldly attack your equals, and even your superiors, for as you fight you will find their weapons strangely drop out of their hands, and their tongues become silent!

Such is the effect of God's Truth, backed by His Word!

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From COLONEL E. F. GOSSET.

The outlook at present is dark. There is perplexity of nations, and many men's hearts are failing them from fear of what may be coming. Surely this is only another sign that we are nearing the end of this dispensation.

We British-Israelites, however, have no cause to be afraid, for the God of Israel is our Protector, whether we acknowledge it to be so or not, and even in spite of ourselves.

If only the whole of our race will turn to Him and acknowledge Him, and do His will and keep His laws (including the Sabbath), He will surely accomplish His gracious promises of blessing, both spiritual and temporal.

If the Lord be on our side, who is against us ?

* * *

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

"God said, Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs and for seasons, and for days and *years*. . . . And God made the two great lights . . . the stars also."

From Creation's fourth day down through æons of time these ordinances of our faithful God, "with Whom is no variableness, neither shadow of turning," have never failed to record the passage of time ; and will not, until there shall be "Time no longer." One more cycle is ended ; one more milestone passed. "If these ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever." "David shall never want a man to sit upon the throne of the House of Israel." "I have loved thee with an everlasting love ; therefore with loving kindness have I drawn thee."

Who, then, *can* doubt or be fearful, even in these perilous times ? "The Lord God Omnipotent reigneth," and His Word is sure. He has said, "Fear not, for I am with thee.". . . "Ye are My witnesses." "This gospel of the kingdom shall be preached in all the world for a witness unto all the nations ; and *then* shall the end come." And our blessed Lord's return, with His Saints of the "first resurrection," will usher in the thousand years of His "reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." "Maran-atha."

* * *

From MISS M. T. DALISON.

It is not a little difficult to feel *very* sanguine as one knows that we are facing that "time of trouble such as never was since there was a nation, even to that same time," as Michael, one of the great Princes, informed Daniel, and whose testimony was endorsed by the Lord our Righteousness.

And we know, perhaps, too, through the marvellous facts given with such accuracy in that "sign and witness to the Lord of Hosts in the midst of the land of Egypt."

Also our beloved Commander Roberts, a veritable walking encyclopædia, to whom, with another, I owe valuable instruction concerning the wonderful works of God.

All these things certainly tend to give us a firm path upon which we may walk with confidence in the sure and certain hope that our redemption draweth nigh. Let us not be blind watchmen, dreaming or talking in their sleep (Isa. lvi, 10, marg.). Let us be up and doing, for the days are numbered. Let us fight the good fight of faith, and lay hold on eternal life. Let us worship the Lord in the beauty of holiness.

From MRS. C. R. CLEMENTS.

"It is noticeable that the Thames between Oxford and Gravesend twists and turneth many times, but as it neareth the sea it runneth straight and direct."

"Ye shall observe to do, therefore, as the Lord your God hath commanded you. Ye shall not turn aside to the right hand or to the left . . . for then thou shalt make thy way prosperous, and then thou shalt have good success. . . . Only be thou strong and very courageous. Have not I commanded thee ? Be strong, and of a good courage ; be not afraid, neither be thou dismayed : for the Lord thy God is with thee whithersoever thou goest."

THE GREAT PYRAMID.—VI.

BY LIEUT.-COL. ARTHUR B. PROWSE, M.D.

IT will be noticed that Pliny calls the Pyramids—Towers. Now, the Latin *turris* is the equivalent of the Keltic *torr*, which means a tower, castle or conical hill ; and this last is an appropriate term for a pyramid-shaped building, especially when seen from a distance. The corresponding Chaldee word, *tuwr*, pronounced *toor*, means rock, hill, or mountain.

There is very good ground for our belief that, in Isa. xix, 19, 20, we have a reference to the Great Pyramid :—

"In that day there shall be an altar unto the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt."

In this verse the Hebrew word Mizbêach is the one generally used in the Old Testament, which is rendered *altar* in our English version. There are in fact only four instances, in about three hundred and fifty, in which other Hebrew words are used. The word Matstsêbâh, which is rendered *pillar*, is in the French Bible translated *monument*. Another meaning is *memorial stone*. It is the same word as in Gen. xxviii, 18, 22, xxxi, 13, and xxxv, 14—Jacob's pillow-stone, which he set up as a *pillar* at Beth-el : also, as in Gen. xxxi, 45, 51, 52—the heap and pillar of witness between Jacob and Laban : and as in Gen. xxxv, 20,—the memorial pillar on Rachel's grave. The word 'ôwth, rendered *sign*, means also evidence or token : and the word 'êd, translated *witness*, also signifies testimony.

The Great Pyramid is not only the largest of the thirty-eight in Egypt, but is also the most northerly (with one exception, of which little remains). It is the oldest of the Gizeh group of nine, which stand on a plateau of nummulitic limestone, about 130 ft. above the level of the Nile valley, just south of the apex of the "Delta," which forms the fan-shaped flat land of Lower Egypt. It stands close to the edge of the plateau, north-east of the second and third pyramids ; and flanked on the east by three small pyramids placed serially from north to south. The three remaining ones of the group run east and west, just south of the third pyramid. It looks out from its commanding site over the fertile Delta to the north,—practically equidistant from all points of the curved coast-line,—being thus at the *mathematical centre* of the sector-shaped area of Ancient Egypt ; and yet, at the same time, on its *border*. Its sloping faces look towards the four cardinal points,

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north, south, east and west, not quite exactly, however, being about five minutes (5′) of circular measure out of the absolutely true direction.

This is, of course, only a small deviation,—representing at a distance of 100 yds. an error of about five inches,—far less than is found in the greater number of modern buildings put up with the intention of having them orientated. This divergence from what was probably the *original* true line, forty centuries ago, seems to be due to a slow periodic change in the earth's axis of rotation. Professor Flinders Petrie, in his work, "The Pyramids and Temples of Gizeh" (1883), p. 120, confirmed the late Professor Piazzi Smyth's opinion on this point; and, further, computed the effect of the forces of nature believed to be the cause of the change, finding that they were sufficient to produce it.

The latitude of the Great Pyramid is approximately 30 deg. north,—the exact figures being 29 deg., 58 min., 51 secs. This difference of only 1 min. 9 secs. may, according to Professor Flinders Petrie, have also been caused by the same forces which have affected the orientation. The longitude east of Greenwich is 31 deg. 12 min. From Cairo the Gizeh hill is about 10 miles south-west; and on the opposite or west side of the Nile.

The Great Pyramid stands on a square base, each side of which is about one-seventh of a mile long. The difficulties in the way of settling the *exact* length by geometrical measurements on the spot are very great, owing to the broken state of the surface and to the enormous heaps of rubbish and broken fragments of stone all round the base. This has led to a variety of estimates, each observer obtaining a different result—the extremes being 9,110 and 9,168 British inches. Some observers have measured the length of the base only at the level of the "Pavement" (21 inches thick) which surrounds the building; and this is well above the level of the four corner *sockets*, which are cut into the solid rock of the hill. We must remember, too, that the mechanical means available and the methods of measurement have improved as years have passed by, so that there is likely to be greater exactness in the more recent, as compared with older estimates.

In 1799 some French savants, by Napoleon's directions, made extensive investigations, and the results were published by the French Academy under the title of "Antiquités, Description." From Vol. 2, p. 63, comes the following:—

> "They recognized perfectly the esplanade upon which the Great Pyramid had been originally established; and, happily, discovered at the north-east angle a large hollow *socket* (encastrement) worked in the rock, cut rectangularly and uninjured, where the corner stone (of that one basal angle) had been placed. It is an irregular square which is 118 British inches in one direction, 137.8 in another, and 7.9 deep."

At the north-west corner they discovered a similar socket at about the same level; and it was between the two exterior points of these hollows that they measured the base-side length, and found it to be 9163.44 British inches. In 1837, Col. Howard Vyse's measurements gave the distance as 9168. In 1865, Messrs. Aston and Inglis, engineers, succeeded in uncovering all four of the corner sockets, and measured each side separately—the mean length of the four being 9110. In 1869, the Royal Engineer Surveyors, after completing the Sinai survey, measured all four sides from socket to socket, and announced that the distance was 9130. In 1874, another measurement of the south side of the base yielded 9140. The mean of these five estimates is 9142.29. Omitting the 1874 figure, the mean of the other four is 9142; but if to these is added the mean of Prof. Petrie's excellent measurements, published in 1883, viz., 9126, the final mean length becomes 9139.488. This is, therefore, probably very near to the original length.

In regard to the SOCKETS themselves, Petrie determined, by very careful levelling, that they are not on the same horizontal plane. The south-east socket is the lowest; the north-west is 7.1 inches higher; the north-east is next in order, 11.4 inches; and the south-west is 16.9 inches above the level of the lowest. The last three sockets, therefore, must be (as portions of a building which lessens in size as it rises) nearer to the central axis of the pyramid than the south-east socket is; and as the *geometrical* base of a pyramid is a plane perpendicular to its axis, and passing through the point *furthest* from the axis, the true geometrical base will be at the level of the south-east socket. The base-side length will then be 9139.75 inches *plus* about one-third of the +.65 which the Professor allows for errors in triangulation, &c. This makes the figure 9139.966, or, in round numbers, 9140 inches—the length of each side of the geometrical base of the building.

In the last sentence I have not used the term "square," because the actual socket-base is not an absolutely exact square. A diagonal drawn from the north-west to the south-east corner is about 20 inches longer than the line joining the north-east and south-west corners, whereas in a true square the two diagonals are equal. We may enquire, Why did the Architect lay out the foundations in this manner? It is not likely that it is the result of mere accident or carelessness, because of the superior skill and wonderfully accurate workmanship elsewhere shown. It may, therefore, have been designedly done.

Petrie's approximate lengths of the four sides, from socket to socket, are:—

(1) EAST, 9130.8; (2) SOUTH, 9123.9; (3) NORTH, 9129.8; (4) WEST, 9119.2, though from other data which he recorded the length of the west would be 9117.6.

It is interesting to note that these figures severally correspond closely to the following:—

(1) The number of mean solar days in twenty-five years = 9131.056.

(2) The number of days in 100 years, less twenty-five leap-year days, and divided by four = 9124.806.

(3) The minor axis of the earth's orbit equals the major axis multiplied by .999859, and if the east socket line be multiplied by the same fraction the product = 9129.769.

(4) The minor axis of the moon's orbit in relation to the centre of the earth equals its major axis multiplied by .998495, and if the east socket line be multiplied by the same fraction the product = 9117.313.

Now we know, from other indications in this unique building, that the astronomical knowledge of its Designer was marvellously exact; therefore, I do not think it unreasonable to conclude that the variation in the level of the sockets, and the consequent slight distortion of the (ideal) square base, was due to *design* and not to chance. May we add to this that the *east* socket line records in inches the exact number of days in a quarter of a century? that the *south* one indicates the number of non-intercalary days in the same period? that the *north* one was taken to illustrate the known eccentricity of the earth's orbit? and that the *west* one was fixed to record the known eccentricity of the moon's orbit?

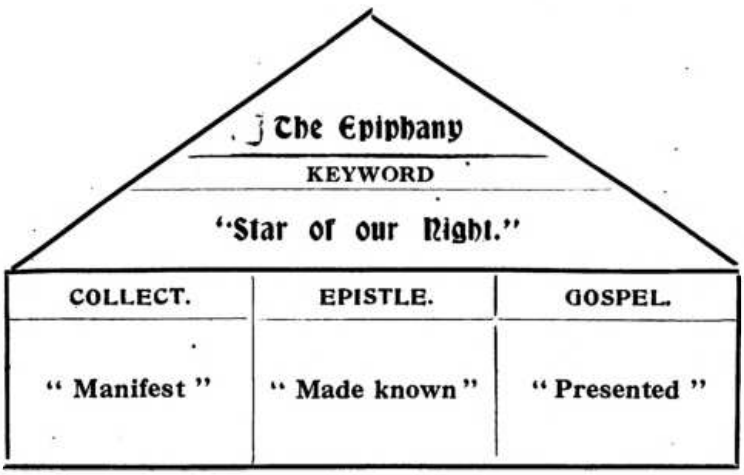
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THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

The Christian Year is a heritage of inestimable value, enforcing the consecration of time, keeping before our minds the historical foundations of our faith, preserving us from lingering too much and too long over partial truth, and affording an annual panorama of all the chief facts and all the chief truths of our religion, as we are taken by the hand and guided along the entire circuit of its commemorations in our thoughts and worship. It is a good thing and a grand thing to have a Prayer Book system so that the *laity* may know and use the various changes as well as the pastor, and be altogether independent of his whims, his views, or even of the condition of his liver! Each Sunday is specialized by its own Collect, Epistle, Gospel, Lessons, Psalms, Tone and Teaching; and unanimity in worship is thereby promoted. We Britishers have a great deal to be thankful for, and one of the great and good things we have inherited is the Prayer Book System. And the intelligent appreciation of each Sunday's Collect, Epistle and Gospel will, we venture to say, be found, alike personally, congregationally, parochially, and even nationally, just the means for getting sure benefit from it. Not only should we "sing praises with understanding," but there should be the same intelligent community of thought, effort and intention in all our public acts of worship. From a study of Matt. xviii, 19, 20, we learn that it is only when we "*symphonize*" together, whether in the Breaking of the Bread or the Prayers, that the Master can be surely expected, brought near and "known." Can this Magazine—ever increasing in circulation—be a help in this direction? Well, the effort shall be made. Beginning with the Festival of the Epiphany, we shall, under the heading, "The Weekly National Message of the Prayer Book," give a composite presentation, in suggestive form, of the Church's teaching in each Sunday's Collect, Epistle and Gospel chosen for corporate use in the nation's great Book of Devotion, rightly so denominated here, for it is part of an Act of Parliament, and may not be revised without legal sanction.

Keynotes for Prayer Book Users.



Christ, as the "Glory of His people Israel," was *manifested* to the shepherds on Christmas Day. The manifestation of Christ as "a light to lighten the Gentiles" we celebrate on the twelfth day afterward. The selections of Holy Scripture used at Mattins and Evensong are peculiarly appropriate. The chapters from Isaiah tell of the Light that has come and the Glory that has risen, and that kings shall come to the brightness of His rising, and call upon the Heavens to sing and the earth to be joyful as a blessed consequence. The chapters from the New Testament are Theophanies, manifestations of the Godhead in Jesus, at His baptism, and in His first recorded miracle.

Combinedly they show that the people that walked in darkness and dwelt in the land of the shadow of death, upon them hath the light shined. But though the light is the Light of lights streaming forth rays of truth and love over all the universe, yet this earth of ours has wandered so far away from it that it only appears, as it were, as the "Star of our night" in the darkness of sin and sorrow through which, in this dispensation, earth's inhabitants are passing onward through starlight towards the perfect day at hand.

That a "Star" should come out of Jacob was an ancient prophecy (Num. xxiv, 17), and it was only fitting that this Personal Star should have been accompanied by the visionary star which led the wise men (kings of wisdom if not ordinary kings as is traditionally supposed) from Persia to Palestine and from Jersualem to Bethlehem, where, as we are shown in to-day's Collect, Epistle and Gospel. God did "manifest" His only-begotten Son to them, the mystery of the Incarnation was to some extent "made known," and the Holy Babe, "presented" unto them by the mother, had presented unto Himself "sacred gifts of mystic meaning" (1 Kings x, 10; Rev. v, 8; John xix, 39).

The gold, however, was a *practical* gift as well, for He, Who yet had "unsearchable riches" at His disposal, would shortly need it for Himself and mother and foster-father, in their flight to Egypt and sojourn there. What a suggestive story, and how helpful the application!

Let us think of ourselves as pilgrims of the night walking carefully and warily with our inward ears attune to catch the music of the skies, and our inward eyes attent to welcome the appearing of the "Brightest and best of the Sons of the Morning." Let us think of the pilgrim Shepherds of the first Christmas Eve and try to be as *spiritual* as they must have been, and who knows whether there may not be also for us, "Angels of Jesus, Angels of light, singing to welcome the pilgrims of the night"?

Let us think, too, of the pilgrim Magi, and try to be as *heavenly-minded* as they must have been, and who knows whether there may not be a happy experience for us—

> "Star of the East, our horizon adorning,
> Guide where our infant Redeemer is laid."

If there is joy among the angels over one sinner that repenteth, depend upon it they will joy with singing over the Faithful marching to the Promised Land.

If, again, a star was sent to guide the earliest seekers after Christ, depend upon it more than ever there's a Star to guide the latest, those who believe in God and His Word, and try to be and do the right!

> "Heaven's Angels are not dumb that they should sing no more,
> Its Star not dark that it should shine no more;
> If thou hast wanderings in life's wilderness
> And findst no Saviour, 'tis thy soul is poor."

Now import these ideas into the Collect as used in Latin and English, and see how it will live!

O God, Who by the reading of a star didst manifest Thy only-begotten Son to the Gentiles in the night of their pilgrimage, mercifully grant that we who, in a measure, KNOW *Thee now, having been led onward to such knowledge by the starlight guidance of faith, may, in the full light of eternity, come to gaze upon the Saviour face to face, when we shall know even as we have been known.*

That the star of faith (or better, *multiple* star of the three Graces of Faith, Hope and Charity) may guide us and all the Faithful, in the great Festival of the Epiphany, to the place of Presentation, first of the "Star of our night" Himself, and then of our own heart's gold of love (Prov. xxiii, 26), our frankincense of worship (Ps. cxli, 2), and our myrrh of a living sacrifice (Rom. xii, 1–2), is the writer's earnest hope and prayer.

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CORRESPONDENCE.

ON CYCLES.

To the Editor of THE NATIONAL MESSAGE.

DEAR SIR,—I have read without entire understanding of the subject dealt with in the interesting article by the Rev. Commander Roberts, and after examination of some of the statements made therein I regret that I cannot make them agree with the astronomical facts. In the first place it should be observed that the cycle of precession given as 25,868 years is the modern estimate derived from the amount of precession as we know it to-day. Formerly it was less, and astronomically it is increasingly greater in the future than now. There is no reason whatsoever to suppose that it is of a fixed value from which to derive a cycle of 25,868 years. If, as is reasonably advanced, the phenomenon of precession is due to the motion of the poles among the stars in an elliptical orbit, then it is clear that there must be acceleration and retardation of that motion akin to that observed in regard to the planetary motions in similar orbits. Plato's Great Year struck the mean value of precession and contains 25,920 years, with a mean annual precession of 50 seconds. I believe this to be a fact, and for the reason that it exactly accommodates all the luni-solar motions. The relative motions of the sun and moon are expressed by the figures 13.36826, the moon's daily motion being 13.176397 deg., and that of the sun 0.985647 deg., so that dividing the moon's motion by that of the sun we get the above figures. If we multiply 13.36826 by the revolution of the moon 27.32158 days, we get the exact length of the year, 365.242 days. The difference of the sun and moon motion per day is 12.19075 deg., and this into the circle of 360 gives 29 days, 12 hrs. 44 min. 3 sec. for the length of the lunation. In 19 years there are 235 lunations with a modern excess of 4 min. 31 sec., which only amounts to a complete day in a period of 6,046 years. It is therefore the most exact of the cycles known to us, with the sole exception of the Seven Days' cycle, which has never been altered and is subject to no secular equation. The lunations recur on the same days of the week month after month after a period of 19 times 7, or 133 years. But I can find no indication of the cycle of 1,040 being a lunar cycle, for 1,040 revolutions of the moon give 28,414 days and a fraction over, while 1,040 lunations give 30,711 days and a fraction over, and neither of these periods is a multiple of 365.242 (the year). I should therefore be glad if the Rev. Commander Roberts would illustrate his article and show wherein 1,040 is a lunar cycle.

Yours sincerely,

W. GORNOLD.

In answer to Dr. Gornold's remarks, I am aware of the 4′ difference every year in the precession of the Equinox. The cycles alluded to were all of them dependent upon an epact, which itself shows they are not perfect, as far as our calculations go. I gave especially the summary of what I gathered from Grattan Guinness. Does Dr. Gornold dispute these epacts and their resultants pointing to the 666 or the 777? As to the 1,040, all that is claimed for this is that, being the difference between 2,300 and 1,260, it is also a very nearest approach to the perfect cycle, says M. de Cheseaux.

L. G. A. R.

YOUNG PEOPLE'S CORNER.

SETH—MEANING "APPOINTED."

BY REV. WM. PASCOE GOARD.

IN the second chapter of St. Luke there is a most beautiful passage, called in the Prayer Book the "Nunc dimittis."

It is the burst of exultation with which the aged Simeon greeted the infant Jesus, when, at eight days old, Jesus was taken to the Temple by His parents. The aged man "came by the Spirit into the Temple." This means that the Holy Spirit had influenced the aged man to come to the Temple to meet the Lord. So the Holy Spirit influences all who come to Jesus.

"When the parents brought in the child Jesus . . . Simeon took Him up in his arms, and blessed God, and said . . . This child *is set* for the fall and rising again of many in Israel; . . ." Read the whole beautiful passage in St. Luke ii, 25-35.

Now the word SET is a very solid word, and it tells that Our Lord was appointed of God to do certain things. How solidly is that placed which is SET by God for any purpose whatsoever.

From this thought let us go back to the beginning of things in the Bible (Gen. iv, 25, 26, and v, 1-8).

Here we have the name of a son born to Adam whose name was, and is, Seth. It might have been Set, or appointed, for that is what the name means.

Terrible things had happened in the world.

To Adam there had been born before this two sons, Cain and Abel. Abel was dead; slain by his brother Cain.

Cain had gone "out from the presence of Jehovah." He still lived on earth, but he had separated himself from God as effectually as though he had died in his sin. Never again is the Name Jehovah called upon Cain nor his descendants.

Now we have a new beginning. In the fifth chapter of Genesis, the story of the creation of man is recalled and restated in a brief sentence. This is most evidently to show the close first-hand connection of Seth with the Creator. "In the day that God created man, in the likeness of God made he him; . . . and called their name Adam in the day when they were created. And Adam . . . begat a son in his own likeness, after his image; and called his name Seth."

The evident purpose of this statement is to link Seth up with God. God created Adam and Eve in His likeness. Adam begat a son in his own likeness: God, Adam, Seth; thus was the new chain formed, after the other had broken.

Seth was appointed before his birth to take up the thread of Divine connection with man, and through his seed to carry it on to the very end of the human race.

Shem was appointed in the same way. Abraham was appointed so. Isaac, especially, was appointed to be the bearer of the Covenant line; born for that purpose. Jacob, who became Israel, was so appointed, and so the line came down to Jesus, who was "SET" for the fall and rise again of many.

Now, what is your SET task in life?

For to you and to me God is prepared to assign a task. It will be a task of honour and usefulness, and you should not be a day without asking Him, as Saul of Tarshish did, "Lord, what wilt Thou have me to do?" The Lord made Saul to be the Apostle Paul, and him He "sent far hence unto the Gentiles."

Ask Him the same question, and soon you will find yourself SET to carry out an honourable and important task in the Kingdom of God.

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THE SECRETARY-GENERAL'S PAGE

[By the Secretary-General's own desire this page is placed, and will henceforth appear, at the back of each number instead of in front, so that the Leading Article may be the first to catch the eye of new subscribers and non-members.]

BY the mercy of the God of Israel we are permitted to enter upon another year. It is true the portents are not what we could desire. We look out upon a world distracted, and we see our own beloved land bewildered by divided counsels and torn by conflicting interests. Men everywhere appear to have forgotten God, and they have been reckoning without Him. They will find out their mistake.

Let us ever remember that God is in His Heaven, and here upon His Earth ; that He reigns, and that no machinations of politicians can dethrone Him, or in the end thwart His purposes.

Let us not forget that God can make the wrath and the perversity of men to praise Him, and contribute to the working out of His plans. How appropriate at this time is that glorious hymn : "God moves in a mysterious way, His wonders to perform."

May the year 1924 bring us of British-Israel new light, new hope and new strength. May those who are anxious about many things be comforted and reassured by our Covenant-keeping God. May those who are sick receive Divine healing. May we all be awakened to our responsibilities, and stimulated to greater efforts as God's witnesses. May we have the grace to put away all that hinders. May God grant us vision and faith, and keep us steadfast, and confident of ultimate victory.

To us there is entrusted a great work of the utmost importance, calling for self-sacrifice, and for earnest and constant effort. Let us consecrate ourselves and all we have to our God-appointed mission ; then, indeed, shall we see the New Year bring forth great things for the advancement of God's Kingdom on earth.

* * *

In our vast and world-wide correspondence we have a large number of letters conveying warm thanks and appreciation of THE NATIONAL MESSAGE. We cordially thank these correspondents, and we rejoice that this Journal brings them so much comfort and enlightenment. May we here say that one way in which they and all our readers can render the Cause a real service is to secure new subscribers. We want to double the circulation this year. Please help us.

* * *

New Year devotional meetings will be held on Thursday next, January 10th, afternoon at 3 and evening at 7.30, in the Central Hall, Westminster. Short addresses will be given by clergymen, ministers and laymen.

* * *

We are thankful to say that Mrs. Craven Jones is much better. She desires us to express her gratitude for the many and effectual prayers offered on her behalf, and for all the kind letters of enquiry and sympathy she has received.

* * *

We offer our congratulations to the Rev. J. Oliver Vince, B.A., B.D., on his appointment to the living of St. Mark's, Dalston, and we wish him God's blessing in his new sphere of labour. He asks for the prayers of his fellow-members of the B.-I.-W.F. in the arduous task before him. He is to be inducted by the Bishop of Stepney, aided by Prebendary E. P. Cromie, Rector of Stoke Newington and Rural Dean of Hackney, on Tuesday, January 8th, at 8 p.m., and he would be very glad to see as many of his B.-I. friends as possible on the occasion. St. Mark's Church is situated at the corner of Sandringham and St. Mark's Roads, Dalston, about eight minutes' walk from Dalston Junction station, a few minutes by train from Liverpool Street.

* * *

Mr. Herbert Garrison will lecture on "The Keys and Gates of the World ; Where and what they are ; Who holds them and Why," illustrated by 120 lantern pictures, at the Birmingham and Midland Institute, on Monday, January 14th, at 7.45. Councillor F. G. Whittall will preside. First reserved and numbered seats, 3s. ; second ditto, 2s. ; unreserved, 1s. Seats may be booked and tickets obtained at Messrs. Priestley & Sons, Colemore Row, Birmingham. All who are willing to help fill this large hall are invited to communicate with the Rev. T. H. Whitehouse, 132, Gravelly Hill North, Birmingham. The whole of the proceeds will be devoted to B.-I. work.

* * *

Mr. J. J. Morey will speak for the Kingston Branch on January 11th, at 7.45 p.m., in the Church School, Claygate.

* * *

The Rev. J. B. Gratton will address the Ealing Branch on January 8th, at 8.15 p.m., in the Wesleyan Church Room, The Mall, Ealing ; subject, "Seven Lines of Bible Interpretation."

* * *

The Scottish Israel Identification Association will meet on Sabbath Evening, January 13th, at 6.30, in the Christian Institute, Bothwell Street, Glasgow, when the President, Councillor John Thomson, will give the address. All our readers in the Glasgow area are invited.

* * *

On December 13th the Nottingham Branch held their annual meeting, Mr. Hawkins presiding. Satisfactory reports were presented by the Secretary, Treasurer, and Librarian, an appeal being made by the Secretary for an increase of membership and a generous response for the annual subscription. Mr. H. D. Houghton was elected President ; the Vice-Presidents, Officers and Committee were re-elected with one or two additions.

The business meeting was followed by a splendid address from the new President : "Israel in both Testaments and her God-given Sign."

Meetings are held the 2nd and 4th Thursdays, at 7.30, Friends' Schools, Friar Lane.

Under the presidency of Mr. H. D. Houghton we look forward to a year of renewed activity.

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

No. 106. Vol. III. JANUARY 12, 1924 Price 3d.

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 BALANCED ESTATES OF THE REALM.

By Rev. Wm. Pascoe Goard.

The following should be taken as the individual opinion of the writer.

The estates of the Realm of Britain are manifold, and all should work in harmony with each other. In the past, if one of the estates of the Realm has been found out of harmony, the other estates have taken it in hand to bring it into place. We may be sure that what has taken place in the past history of the land and people of the Celto-Saxon race will take place again. For we are all children of the Fathers of the race; we are all subject to the same Constitution; and we have, through some thousands of years, made the law of the land a habit of our life which cannot be broken in a generation.

The estates, as we have been taught to know them, are three; King, Lords, Commons. To these has been added the recognition of the Press (not officially, of course, but generally) as a fourth estate.

Time was when most of the power and authority was vested in, and also exercised by, the King. The Lords were not much taken into council, and the Commons were ignored as far as executive administration of the law and policy of the Government were concerned.

This led to unwarranted predominance of the Crown. The Barons at last arose, not in revolt, but in assertion of their rights and those of the Common people, and by Magna Charta restored the balance between the King and the Lords.

These two estates took too much power and authority, and the Commons arose and asserted their rights, and their power to maintain them. This brought war between the King and the Parliament. The result was a restoration of the balance once more.

To-day there cannot be the slightest doubt but that the balance has once more been disturbed, and that the Commons have taken an undue amount of power and authority into their hands. The very fact that this is the case is a daily prophecy that the spirit of this people will move towards the restoration of the balance.

The Commons to-day is a danger to the nation. Not because of this or that party attaining to power, but because in struggling for power the parties are in danger of destroying the national structure.

This may be strange doctrine to those who do not read the long period outlines of history. It will be familiar ground to the historian. One of the estates has taken to itself so much power that it has disturbed the balance of the nation.

So much has this one estate become a menace that to-day there are parties in it *under the direction of foreign and hostile organizations*. The Communist, who is allowed so much influence, is frankly out to destroy the other two estates of the Realm.

Are not the political parties so taken up with the political game of the pre-war days that they are prepared to endanger the State, and all that it means for the world, to achieve the premier position, and to hold the reins of government?

To gain this they are intriguing with foreign and hostile influences, to the detriment of the safety and prosperity of the land. They are filling the ranks of the Lords with men of alien race; and they are accepting favours from a foreign organization which should not be in a position to grant favours in this homeland.

To-day we have the spectacle of all the estates, and especially of the Commons, being reduced to impotence by the internal quarrels and strivings of these parties.

The nation cannot and will not allow this matter to go on indefinitely. The fact that there is serious trouble and danger here is prophetic of a coming change.

What shall that change be?

The Communist believes that it will result in revolution and the establishment of a form of Government alien to British ideals. This may be attempted, and the attempt may cause loss and trouble. But it will not succeed. What then shall the change be?

To answer that question it will be necessary to look more closely at the estates which really make up the Realm in which we live.

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The first estate is

THE THRONE OF JEHOVAH STILL ESTABLISHED IN ISRAEL-BRITAIN.

In many articles in last year's volume of THE NATIONAL MESSAGE we have dealt with this great fact. All authority and all power is vested in that Throne, and in Him Who sits upon it.

The second estate is

THE DIVINE CONSTITUTION.

This was established for ever in Israel by Jehovah, Israel's King, and was ratified by the unanimous acclaim of the Nation. It is the controlling factor to-day, as it has been from the beginning. Britain cannot escape from that authority and its administration by the Jehovah Throne.

The third estate is

THE ROYAL HOUSE OF DAVID, established over Israel for ever.

The fourth estate is

THE ELDERS OF ISRAEL—an administrative body, which, Divinely appointed, shall exercise the leadership and authority in Israel to the end.

The fifth estate is

THE NATION OF ISRAEL, which forms the Kingdom of Jehovah on earth, and over whom the House of David reigns as "Chief Governor."

To the nation is given NO LEGISLATIVE POWER, neither is such power given to either King, Lords, or Commons. It belongs to the first estate only; that is to say, to Jehovah, the God and King of Israel.

He, indeed, has finished the process of legislation, having once given the perfect law, which cannot be amended, for it is the expression of the ETERNAL LAW of righteousness. It remains, therefore, only to administer it.

* * *

It is quite clear then that the balance of the estates must be restored.

How shall this be done?

First, by once again acknowledging the actual Kingship of Jehovah. He is incarnate in Jesus. But He Himself is also manifested through Jesus and through the written Word.

Secondly, by the conscious restoration of the Divinely-given Constitution. That this shall be done all the prophets who have written fully regarding the last times give assurance.

Thirdly, by restoring due authority and active exercise of constitutional functions to the King.

Fourthly, *by selecting from the Peers, and others who now constitute the ranks of the nobility, those who are descended from our own Celto-Saxon race*, and placing in their hands alone the functions of the House of Lords. Aliens must not be allowed this great racial privilege.

Fifthly, by recalling the Commons to their constitutional position. This is not to usurp the function of God Almighty in legislation, nor of the King in administration; but to keep the balance, and to see that all exercise of authority is constitutional and just to all.

* * * *

Are there any indications in the Scriptures that such a restoration of balance among the estates of the Realm may be looked for?

Yes, it is guaranteed to the nation.

When will such restoration be made?

Before the Lord will return to take the Throne of His Father David. This is assured in the Pentecostal message and elsewhere. One reference we may give—Jeremiah xxiii, 5-8. It is most certainly speaking of the last days. As many as are agreed that we are in the last days now will agree with this statement. And it is most certainly speaking of Israel-Britain in the last days.

Some will believe that it refers to Our Lord after His coming. There is not space to argue this at length, but we are assured that this refers to "a King," and not to "The King who shall descend from Heaven with a shout, with the voice of the Archangel and the Trump of God"—the two do not harmonize. *The* King, when He comes, shall have upon His vesture and upon His thigh A NAME WRITTEN, "King of Kings and Lord of Lords." But this is the name of "a King which shall reign and prosper," Jehovah-tsidkenu (The Lord our righteousness), or, as Ferrar Fenton gives it, "Our righteous Lord." The names of "a King" and "The King" are very different. This name is so very near to "Dieu et mon droit" that we are inclined to believe we have the name indicated as the signature of "a King" upon the Royal Coat-of-Arms to-day.

It seems to me that this prophecy shows the rise once more of the balanced constitutional power of the King of Britain, and that the prophecy indicates the restoration of the balance of the estates of the Realm.

"THE CHURCH OF ENGLAND SHALL BE FREE."

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

THESE words form the first and the last clause of that noble Act extracted from the unworthy John, who for a moment—in timid fear of Innocent III, who had dared to place England under an interdict, excommunicated him, and threatened to depose him—submitted to the degradation of doing homage to the Pope for England and Ireland. After seven years of tyrannical treatment, forsaken by all his people, he was opposed by the barons. He then sought to set the clergy against them by specious promises; this, through the constancy of Stephen Langton, was frustrated. The demands of the barons in writing were presented by the Archbishop to the King. These he refused to accept. Hence arose "The Army of God and the Holy Church," which grew rapidly. London opened its gates, and the accession of London to the cause of the barons was a sign to the traders of England that they were all of one mind with the barons and the clergy. John quickly found that their force was superior to his own, and at Runnymede, on June 15th, 1215, confirmed with his hand and seal the articles of the barons, the

MAGNA CHARTA.

Brother Israelites, here was the result of the act of Henry II, who opposed the barons, renounced the Constitutions of Clarendon, and submitted to do penance for the murder of Thomas à Becket. This, occurring about forty years before John's humiliation, had taught the barons a lesson which was never forgotten—of the tender mercies of a foreign priestly allegiance exercising authority over a freedom-loving nation. This glorious Magna Charta brought about the Reformation, and placed our King as supreme authority, under God, over the English Church. The Church at that time was one, and the whole nation, every individual of it, was a unit, and part and parcel of this National Church.

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By this Act the Theocratic Government of our people was ensured to us, under a scion of the Throne of David. Under Christ, the King is the Spiritual Head of the Church, the Archbishops and Bishops are the chief ministers to lead and ordain and instruct the clergy and the people under their care, not as lords over God's heritage, but as shepherds acting under their Chief Shepherd, Christ Jesus, and doing homage to David's Throne here upon earth.

We are in danger of all these things being forgotten. We should remember that all our Churches and Chapels are Protestant in doctrine, hold to the same creed, but are somewhat different in government and non-essentials. We are all Evangelical Protestants by Constitution.

But there is a small but very determined minority who, unfortunately, enjoy at present the smile and favour of the upper ecclesiastics. There has been for the last few years a strong tendency towards Union with the Latin and Eastern Churches, and without consultation or authority, properly derived, have taken place conferences with Vatican representatives. Those chosen to represent the English Church are Anglo-Catholics, so to speak, and cannot be held to represent more than a small minority when the whole nation is taken into consideration. We know full well the results of these conferences in the olden days—they begat separation, division, and bitterness. We can expect nothing better in these days than the disestablishment of our Church and its separation from the Theocratic character of our Constitution.

Should we not, therefore, as a body, be on our guard, and assert most positively that there can be no possible Union with error; no acknowledgment of equality with bodies who disparage the Word of God, or consider the traditions of the fathers as of equal or superior importance to the Bible.

This may be our last opportunity, whether we will obey God rather than man. "Rise, measure the Temple of God and the Altar, and them that worship thereat." "Ye are My witnesses, O House of Israel."

Shall we rise to the occasion? We may do much good in our attitude towards this question of Union. Christ has left it on record that we all may be one. Let us by all means, fairly and squarely, state our reason for the Hope that is in us, yielding only to the Lord Jesus, but in all humility resisting the garment spotted by the flesh.

May we not fear to stand in that freedom which is in Christ alone!

THE NEW COVENANT.

BY REV. WM. PASCOE GOARD.

OLD COVENANT (Lev. xxvi); NEW COVENANT (Jeremiah xxxi); REAFFIRMED (Hebrews viii).

SPACE will permit but a short reference to this matter further. The matter was stated at length in the New Year's issue of the MESSAGE.

In that issue we showed in the leader that the New Covenant is stated at length in *the thirty-first chapter of Jeremiah*. It is made between Jehovah of the first part, and the House of Israel of the second part. These are the two parties involved in the New Covenant.

The Covenant contains three clauses. First, that God will put His law in the inward part of His people, and write it in their hearts. And that He will be their God, and they shall be His people.

This clause foretells the return of the House of Israel *to the Divine law as a nation*, and *to the pure worship of Jehovah*. It includes the great Christian Doctrine of the Atonement.

Clause two is a re-statement of the great promise that while the ordinances of heaven continue, the seed of Israel shall remain a NATION before Him for ever.

That His Church would be founded upon Israel, "this rock," and be found in Israel as far as its centre and authority is concerned, is certain. But the Church is not the nation, and *does not carry on national administration*. The House of Israel is a nation, and carries on national administration. *It is with the House of Israel, the nation, the New Covenant is made.*

We may, therefore, look for a great national turning to the Lord.

But when?

Clause three of the New Covenant provides that there shall be *a new suburb built to the city of Jerusalem* within certain clearly specified surveyor's lines.

What has this most material provision to do in the New Covenant? *It marks the time of the coming into force of the New Covenant*. (See last week's leader.)

Now, the land so indicated as the site for the new suburb has remained empty during all the four thousand years of the history of Jerusalem.

But since 1917 the building of that suburb has been commenced. Therefore, we know that we are now in the period of the activity of the New Covenant.

But it will be objected: this all belongs to the Old Testament, and the New Testament has taken its place.

Nay, the New Testament establishes the New Covenant; and that it is the same New Covenant which is recorded in full in the thirty-first chapter of Jeremiah we know, because of the fact that the New Testament quotes verbatim from it as it is recorded in Jeremiah xxxi. The quotation includes the preamble and the first clause, which refers to the law (See Heb. viii, 8 to 12.)

"He is the mediator of a better covenant, which was established upon better promises" (Heb. viii, 6).

As we saw in the former article, the Old Covenant, recorded in the twenty-sixth chapter of Leviticus, was double-columned. Column one was headed "IF" (if ye will obey, then I will bless you). Column two was headed "BUT" (but if ye will not hearken and obey, then I will punish you).

The New Covenant was established upon better promises. There is but one column to the New Covenant. In it there is neither "If" nor "But," but the simple straightforward "I will," and "They shall." In it there is no option of choice for Israel, but the declaration of a settled purpose on the part of Jehovah our God.

Read Hebrews, chapter viii, from the sixth to the end.

The Covenant is sure in all its provisions. And the time of the operation of the last clause in the Covenant is manifest before our eyes, therefore the time of the operation of the other clauses is also come.

We repeat again the provisions:—

1. "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."

2. "Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the

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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 shall cease from being a nation before me for ever."

He well knew that at the time of the building of the predicted suburb in Jerusalem, the question of the continuance of Israel-Britain as a nation would be acutely to the fore, as it is indeed in this the indicated day. And we have the certain word of prophecy giving the utterly certain assurance that the nation will still stand as firmly as the throne of God.

Clause 3 refers to the building of the suburb to Jerusalem, and marks the time of complete fulfilment.

* * *

This great Covenant is followed with another. It could not be a continuation of this one, for it is made with another House, namely, the House of David. It will be read in full in the thirty-third chapter of Jeremiah, and carries the guarantee that while the ordinances of heaven endure "David shall never want a man to sit upon the throne of the House of Israel."

Nation and throne are therefore secure, and both shall soon return *to the law and the pure worship of Jehovah, the God and* King of Israel, incarnate in Jesus Christ Our Lord.

NEW YEAR'S GREETINGS.

From MRS. ZOË W. A. T. BELL.

My dear Brothers and Sisters of the House of Israel and of the House of Judah: Let us all start our New Year, 1924, first by giving thanks and praise to God Almighty and Jesus Christ, for all the protection and benefits we have received during this past year; then let us all pray earnestly for every blessing and guidance, in the New Year of our lives, both individually and nationally. We can then go forward on our way rejoicing, in pure, perfect faith and trust, knowing no evils can come near and harm us; also that Our God will give us the Righteous Leader, as He did in days of old. Again let us pray that the veil may be lifted from all blind eyes, that they may know and understand God's wonderful and great destiny for His people Israel, that through their obedience in serving Him all the nations of the earth shall be blessed. Do not let us fear to go forward courageously and take our Inheritance, God's laws, statutes and judgments, given to us by Him; the oil in our lamps, to shine forth as a brilliant light for others. I believe, dear Brothers and Sisters, we shall have difficult days before us, but we have only to be courageous and have faith, and all evils pass away as the early morning mists on the rising of the sun when the first beams of radiant sunshine break forth on the horizon. Darkness and light never dwell together. Each day we see the glorious orb of light dispelling the day's darkness of the night, first gradually, and then in its full glory. I believe most sincerely we shall, before very many more years roll on, behold our Lord and King; therefore, let us lift up our heads, and sing with joy and gladness as the glorious day approaches.

With warmest greetings for all blessings in this New Year to everyone, and in the service of Our Lord and King.

From REV. PHILIP YOUNG, L.Th.

The outlook for this great Nation probably fills many hearts with anxiety. As a wonderful race we have many enemies—that is the penalty of greatness. I know, however, nothing so calculated to give hope in days of national burden as the faith we hold in the absolute fulfilment of the Divine promises made to Israel. Those promises, of which Great Britain and America are the heirs, have been advanced in THE NATIONAL MESSAGE with remarkable ability and insight

The Federation's Message is as formative as it is illuminating; while the future of the Empire is as brilliant in destiny as it is assured in point of fact. May THE NATIONAL MESSAGE go forth into the New Year helping to prepare the nation to reach the sublimest heights in its Royal Priesthood and as an Holy Nation in Christ Jesus.

From REV. J. OLIVER VINCE, B.A., B.D.

These are anxious times, particularly felt to be such in our own land. In Commercial, Political, and Church Circles a perplexity reigns that really is pathetic. Yet we British people refuse to give place to despair. Distressed we may be, but not forsaken by Jehovah, Israel's God and King. Church apathy undeniably exists, but not enough to wipe out our faith.

In all this, we that are convinced of our Israelitish origin can—in fact, WE MUST—rise above these tendencies. The Christmas Message of PEACE is almost a mockery excepting to British-Israel believers. With us, however, what a heartening message! May we not be more UNITED and ENTHUSIASTIC that God's Truth, as we know it, shall spread? A still more wonderful year than 1923 will 1924 be. Upon us rests great responsibility to let our light shine. 'Tis a glorious privilege. Let us seize every opportunity to enlighten others, and to encourage each other to do OUR BEST, and, beyond all this, to become ourselves more and more grounded in THE WORD.

From MR. J. J. MOREY.

To the Readers of THE NATIONAL MESSAGE.

IMPROVE THE PAST.—The first essential of a prosperous and happy New Year is to learn the lessons of the Old Year, and to make them stepping-stones to higher things. We have a clean page upon which to write purer thoughts, nobler words and braver deeds, but we must first understand the points of failure in the page just written.

SEARCH THE SCRIPTURES MORE THOROUGHLY.—The subsoil of God's Word is rich in undiscovered treasure. Dig deeper, as for gold and precious stones. Our commission and our heritage are there.

ATTEMPT GREATER THINGS.—There are new fields to be won, new lands to be explored, new foes to be conquered for God and His kingdom. Progress is the great word for all true Christian Crusaders, and surely this is our watchword. Perhaps a healthy dissatisfaction with the past is needed as an incentive to higher endeavour. Let us seek to be delivered from all influences which narrow our vision and cripple our energies; then go forward as men set free. The year 1924 will bring unique opportunities for our Federation, and tremendous responsibilities will be placed upon us. God grant that we may be ready and willing in the day of His power.

I sincerely wish all our readers a New Year of great joy and usefulness.

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PREMIER MASSEY AND THE B.-I. MOVEMENT.

(FROM THE *Belfast Telegraph*.)

THE following letter of welcome was sent to the Premier of New Zealand on his recent visit to Belfast, and the appended reply has just been received :—

The Executive of the Ulster Anglo-Israel Union desire me, on behalf of its members, to express their heartiest greeting and good wishes for a pleasant sojourn in the capital of Ulster. We trust your visit to the Homeland, with its early memories, may invigorate you for a continuance of your inspiring and invaluable activities for the consolidation and advancement of the best interests of the British Empire. You will be interested to learn that many thousands in Belfast, representing all grades, are, like you, watching intelligently the course of events, notwithstanding the general chaos, because they know, of assurance, that the Anglo-Saxon race is destined for world dominion, as promised to our forefathers of the House of Israel.

We have had several series of lectures recently by Mr. John Leech, K.C., who is a deep student of prophecy, convincingly proving our identity to crowded audiences. A spirit of inquiry has been generated which is manifesting itself in a closer study of God's Word, and a deeper interest in Imperial concerns. May the Divine blessing continue to follow your labours.—On behalf of the Union, believe me to be most respectfully yours, S. Hannay M'Keown, Hon. Secretary.

Hotel Cecil, W.C.
December 13th, 1923.

Dear Sir,—I desire to acknowledge the receipt of your letter of the 29th ultimo, extending, on behalf of the Executive and members of the Ulster Anglo-Israel Union, a hearty greeting and good wishes in connection with my recent visit to Northern Ireland. May I ask you to be so good as to convey to your members an expression of my sincere appreciation of their kind sentiments.

My visit was most enjoyable and interesting, and I shall carry away many pleasant memories of the few days' sojourn that I was privileged to have in my native country.

Assuring you of my continued interest in all that appertains to the dissemination of the lofty principles of truth and the prosperity and well-being of our united Empire,—Believe me, yours sincerely, W. F. Massey.

S. Hannay M'Keown, Esq.

[It will, no doubt, interest your readers (writes Mr. S. H. M'Keown) to know that Mr. Massey is fully convinced that we (the Anglo-Saxons) are the descendants of the House of Israel (not the Jews), and that our invincible position is due to God's Covenant mercies and the fact that Christ Jesus fulfilled all the law, and then gave Himself to redeem His people from its curse, at the same time making an atonement for the sins of the world, and appointing us as His witnesses of the glorious Truth.]

ELOHIM.

BY REV. WM. PASCOE GOARD.

" YE shall not fear *other* Elohim " (2 Kings xvii, 35).
" The elohim of the children of Ammon " (1 Kings xi, 33).

* * * * *

We are introduced to the name ELOHIM in the first verse of the Bible thus : " In the beginning, Elohim created the heaven and the earth."

This is *the name of God*, primarily. It is the name of God in its widest significance, in its relation to the heaven and the earth.

By it we are brought into contact with the Great Creator of the Universe.

This great name is used *alone* in the first chapter of Genesis, where *the creative* activity is dealt with exclusively.

The first chapter of Genesis begins with the declaration : " In the beginning God created the HEAVEN and the earth."

In the fourth verse of the second chapter we have a new starting point which begins with the declaration : " . . . in the day that JEHOVAH ELOHIM MADE THE EARTH and the heavens."

The statement in the first verse of Genesis refers to the universe at large, with the heaven occupying first place ; the statement in the second chapter refers to the making of " the EARTH and the heavens," the earth having first place. The latter statement is limited to the heavens as they are connected with the earth ; that is to say, the planetary system.

In the latter is presented the " Jehovah Elohim," and in that unity, Jehovah takes the leading part.

The narrative passes on to the time when the human family have started on their journey across the seven millenniums of the present human period. Children are born to the first parents, and God is relating them to Himself. But now the name Elohim does not appear in the narrative ; the name Jehovah appears alone.

From this time forward, where the chosen people of the Lord are being dealt with, it is by *Jehovah*. But whenever the creation is being dealt with, Elohim again appears as the name of God.

Modern scholars have found in this plurality and interchange of names evidence of confusion, arising they suppose from composite authorship, and varying religions, meeting and being welded together into the narrative of the Old Testament. This we believe will be seen to be one of those judgments, formed from incomplete data, which must be revised.

Independent investigators who are not simply following the dictum issued from time to time by the leaders of their own schools of thought, will verify and accept what is now to be presented regarding these names and the activities they denote.

Elohim, in the creation of *the heaven* and the earth.

Jehovah Elohim, in the making of *the earth* and heavens.

Jehovah, in relation to His people, once they are established in being on the earth. Those who, as Cain, reject Him in the earth, go " out from the presence of Jehovah," and His name is not thenceforth connected with them.

* * * * *

Let us look at Elohim, in the creation.

First, in reading all the Scriptures we are warranted in postulating personality, the great Personal Creator, as indicated by this name. To Eloi, the singular of Elohim, Our Lord addressed Himself upon the Cross.

Of that personality we may postulate certain things with assurance ; such as Omniscience, Omnipotence, Omnipresence. These attributes have been, and always will be, postulated of the Great Architect and Creator of the Universe.

But His name is in the plural, Yet with a plural name, sentences in which that name occurs are formed as though the name were in the singular. The singular pronoun is also used to denote Him whose name " Elohim " is plural.

Thus is the name of a great military leader used to denote all his military forces. Thus Wellington won the battle of

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Waterloo, and Nelson won the battle of Trafalgar. But associated with Wellington were all his forces; and with Nelson were all the ships and Commanders of his fleet.

So *with Elohim were all His heavenly hosts*, and they all had a share in the creation, and a share in the Elohim name.

Who were the forces with the Great Architect and Creator of the Universe in the Creation?

With Him was the Son! "In the beginning was the Word, and the Word was with God, and the Word was God."

With Him was the Holy Spirit. "The Spirit of God moved upon the face of the waters."

With Him were the "morning stars, when they sang together and all the sons of God who shouted for joy" at the Creation. (Job xxxviii, 7.)

These, and as many more as there may have been, were the "Elohim" of the Creator.

We shall follow this matter further as this article proceeds.

* * * * *

Let us now turn to the Jehovah Elohim name.

From the general reading of the Scriptures, we are of the impression that we have not here simply a reversion of the order of the names of God.

The Father, with whom are the Son and the Holy Spirit, one and equal with Him, are presented to us in the first chapter of Genesis as "Elohim."

In the second chapter we have the Jehovah Elohim.

The Jehovah name we assume to be the name of the Son. It seems to be clear, as is pointed out in the booklet, "The Names of God in the Bible,"* that the Jehovah of the Old Testament is Jehovah incarnate in Jesus in the New. Accordingly, we have here *the name of the Son, Jehovah.*

With Him we have the Jehovah Elohim. That is to say, we have presented to us here, Jehovah, and His personal following, His Elohim.

Every one of these are members of the "Father" Elohim. But perhaps not every one of the "Father" Elohim are members of the Jehovah Elohim. Regarding this the Scriptures do not give certain information, but in many ways they seem to indicate that this is so. It will, however, be remembered that we are here opening up a field for study, a field which we hope many ripe Bible scholars will enter, and a field in which we have not found our own way to ultimate conclusions as yet.

As to Jehovah Elohim, we have much very precious information. As in the closing paragraph, for instance, of Psalm ciii we know that it contains the ministry of "Angels, which excel in strength." And we know that *every regenerated man and woman is numbered among the Elohim of Jehovah.*

Thus from the fourth verse of the second chapter of Genesis we may look upon the activity as taken over from the Father Creator, and carried on by Jehovah the Son, Who is the World Maker, and His Elohim or following.

* * * * *

When however the first child of human parentage was born, then the Elohim name ceased, and Jehovah alone devoted Himself to the welfare of the children of men.

The final purpose of Jehovah is to present to the Great Father the race of mankind, originally "made a little lower than the Elohim, crowned with glory and honour," exalted to become the Sons of God, and numbered among the Elohim. This is the declared ultimate goal towards which Jehovah-Jesus is proceeding in His activities.

* By the author of this article.

With what devotion He has set Himself apart, in the Jehovah manifestation, and the Jehovah-Jesus manifestation, all the Scriptures show.

* * *

Look now at the Jesus Elohim or following.

We have this presented in Matt. xxiv, 31, and in the one hundred and forty and four thousand men, who "follow the Lamb whithersoever He goeth."

* * *

Thus we have the progressive presentation of Elohim:—(1) Elohim, which includes the Trinity; (2) Jehovah Elohim; (3) The Elohim which includes all those who are in right relationship with God. The full presentation of Elohim will be found in the fourth and fifth chapters of Revelation.

The various activities are:—

Elohim:—Creation.
Jehovah Elohim:—Cosmogony, or world-making.
Jehovah:—Kingdom administration.
Jehovah-Jesus:—Redemption and Priestly intercession.

* * *

Now let us consider the startling fact that there are other Elohim than these. There are the elohim which form around heathen deities. This is made abundantly clear from many Scriptures.

These elohim of the heathen, followers of false gods, are deceived or openly enlisted by the devil, who in any form and in many forms causes himself to be worshipped and served on earth and in heaven. Thus we may see him presented as copying the Father in that he has constituted himself the head of all the elohim who are opposed to God.

In the ranks of his following are many minor "elohim" groups. Each of these is formed around a type of worship. Each of the gods of the heathen had an elohim following as we read in the Scriptures, the above quotations showing that this is the case.

The picture presented therefore, in the universe, is that of groups of Elohim. Two major groups, one following the Father and worshipping Him, one consciously or unconsciously following the devil and serving him with or without worship.

Both of these major groups contain minor groups under their own leaders, and thus the hosts of heaven are divided. We mean heaven as representing the great extent of the universe.

The recruiting agencies of the elohim of the evil one are fearfully active. Many, hosts indeed, are uniting with one or another of his groups with the idea that they are aligning themselves under the banner of the Lord. These are not wholly misled, for the one method of uniting with the Elohim of God is made very clear to all, namely, *by way of the Cross, through Jesus Christ, the open, and only Door.* This door they refused to enter.

The recruiting agency for the Elohim of Jesus is being pressed, and we are recruiting agents. The call is "Ye must be born again." The warning is, "Except a man be born again, he cannot enter the Kingdom of God." "Verily, verily, I say unto thee, ye must be born again."

Why should one be born again? Because "He made him a little lower than the Elohim." It is by the express life-giving touch of the Saviour's hand that we may be born again into the ranks of the Elohim. The Saviour, quoting Psalm lxxxii, said in St. John x, 34-36, "Is it not written in your law: I said, Ye are gods (Elohim)."

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" If he called them gods, unto whom the Word of God came, and the Scripture cannot be broken; say ye of Him, whom the Father hath sanctified and sent into the world, thou blasphemest, because I said, I am the Son of God . . ."

It is certain, by the testimony of the Psalmist, ratified by Our Lord, that the regenerated become Elohim, of the Elohim of God, at regeneration. This is the great doctrine of regeneration. This is what is declared by St. John in the first verses of the third chapter of the General Epistle of St. John, " Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God." What an honour: what a glory.

And what a future! For as the Elohim of the Father were all engaged with Him in the *Creation*, and as the Elohim of Jehovah were engaged with Him in the *making of the earth* and the heavens, so shall we, members of the Elohim of God, have a part in the further activities of creation and world-making, when in the future the " heavens are planted " with " the seed of Israel, My friend."

Be very careful. The recruiting agents of the elohim of the devil were never so active, never so plausible. In worship, in Church organization, in a thousand subtle ways, catching the religious unwary; and in open or covered ways of evil, ensnaring the unreligious and sinfully rebellious. Into the churches dedicated to the worship of God, and into the societies and communions originally convened for His worship, the agents of other elohim have come, and are leading multitudes astray. Stay by the simple Gospel. That is the only safe guide in these terrible last days.

[For full study of the Elohim name, take Young's " Analytical Concordance," or some other of that type, turn up the name God, look for the Elohim paragraphs under it, and the various Scriptures will then be in the reader's hands.]

THE GREAT PYRAMID.

VII.

By Lieut.-Col. Arthur B. Prowse, M.D.

The length of the polar axis of the earth, according to the most careful estimates, lies between 500,522,022 and 500,481,982 British inches, and it is most improbable that human science will ever succeed in demonstrating the length much nearer than this. The mean of these two differs but little from 500,500,000 inches—only 166 ft. in a distance of 7,900 miles, less than 1/250,000th part of the whole. In 1883 an American mathematician, Rev. H. G. Wood, of Sharon, Pa., published a paper giving the result of his investigation of the length of the polar semi-axis by means of the properties of a curtate cycloidal curve, having a generating circle of 12 miles radius, and a base equal to the equatorial diameter of the earth. The figure he obtained was 250,249,212 inches; and since the semi-axis, or radius, derived from the mean given above, for the whole axis is 250,250,000 British inches, the difference is so small as to be practically negligible. Take, then, this recent (1883) estimate as the nearest approximation to the real length of the polar radius, and divide by ten million. The result is 25.0249, &c., British inches—practically the length of the " Sacred cubit," " the Cubit and a handbreadth " alluded to in the previous article (VI). The basis of the metrical system, the metre, was intended to be, similarly, the ten-millionth part of the length of the *curved surface* of the earth from the equator to the Pole. Now this curved surface happens to differ in length in every meridian which has been investigated; and, moreover, it has been proved that the direct original measurements of a portion of the meridian, selected as a base line for further calculation, contained a serious error; so that the metre is not a true ten-millionth part of the quadrant of the meridian, but is a purely arbitrary unit of length, with no accurate relationship to earth dimensions.

How infinitely superior, then, as a standard of length is the cubit of 25.025 British inches, which is divisible into 25 parts of 1.001 in. each, differing from the present standard inch only by being one-thousandth part longer. Sir John Herschel, who was an even greater astronomer than his distinguished father, once said: " So long as the human mind remains mathematical it will prefer a diameter to a circumference "; and he advocated the measurement of the polar radius of the earth—the adoption of its one ten-millionth part as the *standard* of international measure—and that a twenty-fifth part of this be taken as the primal *unit*.

The splendid ordnance maps, on the scale of 1/2,500th part of nature, make the mile equal to 25.344 of our present inches on the paper—the acre equal to 1.0036 square inches, and an acre-side 1.0018 inches. If, however, the inch were made only one-thousandth part longer than the present one, and fixed by law as the primal unit, the scale of these maps would agree with the reformed unit; and one acre would be actually 1 (reformed) square inch, and the acre-side, of course, 1 inch exactly. This would be a change of really practical value; and our metrology, through its primal unit, would be strictly commensurable with earth dimensions, which was Herschel's aim. The new table of linear measure would then be:—25 inches = 1 cubit: 100 cubits = one acre-side: 25 acre-sides = 1 mile. The mile would, therefore, be 62,500 inches; and this, divided by 2,500, would give the scale of these ordnance maps as *exactly* 25 inches to the mile. A yard of 36 inches would on this scale be only one twenty-eighth of an inch longer than the present standard; and such a small difference would cause no practical inconvenience whatever in 999 out of every 1,000 small business transactions. In a foot-rule the difference would be one-eightieth of an inch.

Let us now take the length of the side of the geometrical base of the Pyramid (at the level of the south-east socket) as being, within very small limits of variation, 9,140 British inches. This is equal to 9131.05 reformed inches, 25 of which make up the cubit, or the ten-millionth part of the earth's polar radius. In subsequent chapters we will call these Pyramid inches, or, briefly, P. in.

The circuit, or perimeter, of the base of the Pyramid will be 9131.05 × 4, or 36524.2 P. in. This is a very significant figure. If the decimal point be moved two places to the left (*i.e.*, if the figure be divided by 100) it becomes 365.242, &c., and this is the exact length, in days, of the mean solar tropical year, which has been fixed by astronomers as 365 days, 5 hours, 48 minutes, 49.7 seconds.

If half the perimeter, or twice the length of one side, 18262.1, &c., be divided by the invaluable constant, called Pi by mathematicians, the symbol of which is the Greek letter π, viz., 3.14159, &c. (representing the proportion which the circumference of a circle bears to its diameter), we get the figure 5813.01 P. in. This, however, happens to be the true *original height* of the Pyramid, which is obtained by calculation from the length of the base-side, and the inclination of its sloping surfaces to the horizon-level. This angle of inclination, 51° 51′ 14.3″, has been determined by taking the mean of a

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large number of measurements of the acute angle of the original *casing stones*, which have been found *in situ* at the base of the Pyramid, and of portions of others which have been found in the rubbish heaps of broken stone all round the building. Not a single one of the other Pyramids had this angle of rise. Their surface inclinations vary widely, between 43° and 73°.

About 30 ft. of the original height is now missing; the original chief corner-stone (which, of course, must have been a small Pyramid of similar proportions to the whole building) and a few of the underlying masonry courses having been removed or destroyed during the centuries of spoliation which, after the casing-stones had been loosened and displaced by earthquakes, was initiated and continued by successive Caliphs and their subjects for the purpose of building palaces, mosques, and houses in Cairo and other places. A very severe earthquake occurred in A.D. 908; another in A.D. 1300; and other shocks are also recorded.

The beautiful casing-blocks are of Mokattam mountain stone, almost a marble, and susceptible of a high polish. It is whiter and denser than the nummulitic limestone of the Pyramid plateau, which was used for the core or main bulk of the building. When in its perfect state the whiteness of the smooth surface, glistening in the brilliant sunshine, must have made it a unique and most beautiful object.

The fact that half the perimeter of the geometrical base, divided by the height, gives the valuable "constant" π, true to several places of decimals in the accepted modern value, is most important. We shall find, too, that other records of the same "constant" are enshrined in the building. The many repetitions of these records in stone quite exclude the theory of chance occurrence, and prove them to have been placed there by design. This record, true to five places of decimals, precedes by 3,800 years the next close approximation to the accepted value of π. Are we to believe that the value of π was *generally* known to mathematicians 2,170 years B.C., but was subsequently completely forgotten? I am of opinion that such an hypothesis is *not* tenable. Was it not, rather, recorded by a knowledge akin to the power of prophecy implanted in a few chosen individuals by Divine power?

With a base-side of 9131.05 P. in., the two *diagonals* of the square base will each measure 12913.26; and the two together equal 25826.52 P. in. Now, the number of years in the great cycle of time connected with the "Precession of the Equinoxes," as calculated by various astronomers, all lie round about the number 25,827. Is this a merely accidental agreement? Probably not; because at the level of the floor of the King's Chamber, 1,703 inches above the base of the Pyramid, the perimeter of the building (in its complete state) was 25,827 P. in. And, further, the distance from the level of the King's Chamber floor upwards to the apex level of the perfect Pyramid is 4,110; and this figure is the *radius*, in years, of the Precessional *circle* of the Equinoxes. Thus, we have two very striking facts about the Great Pyramid, viz.: (1) The *total* vertical height is the length of the radius of a circle, whose circumference equals the perimeter of the square base; and (2) the *partial* height, from the King's Chamber floor to the level of the apex, equals the length of the radius of a circle, whose circumference equals the sum of the two *diagonals*. Note also that the perimeter of the base gives the exact number of *days* in 100 mean solar years; whereas the perimeter of the building at the level of the King's Chamber floor, which is on the 50th masonry course above the base, gives the number of *years* in the complete cycle of the Precession of the Equinoxes.

I must quote here some remarks of the late Prof. Totten:— "How beautiful a conception is that of subdividing the polar radius to obtain a standard! The axis of the earth is its shortest diameter. It is a line so grandly fixed, that through all the cycles of time it knows no change in length. About it day and night unerringly return. It sweeps the sky in a majestic cycle that but once in 25,827 years returns into itself, and forms a dial upon which the duration of races, and the eras of geology, may well be measured. One-half of its length—the polar radius—is the very unit which astronomers employ in measuring distances within the solar system. This terrestrial polar radius forms in turn the nobler unit of a still greater radius—that of the solar system itself—with which ambitious man essays even to pass beyond, to stars and systems floating upon the very horizon of sidereal immensity. Who then can fail to see the grandeur of such a unit of metrology, or fail to catch the beauty of a system of such universal application?"

THE MYSTIC POMEGRANATE

IN THE GREEK CHURCH.

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

To find that the Pomegranate was the Sacred Fruit in the ancient Pagan Church of Greece (as it was in the Hebrew) shows that the Greek priests and the initiated knew what the Forbidden Fruit really was. An examination of the Greek myth of Persephone (Roman, Proserpine) shows clearly that this was merely a Greek distortion of the Fall, as in Genesis, disguised to prevent all but the higher priests and the initiated from knowing this truth. Both the names of Persephone and Proserpine mean to bring or cause death, and she became the goddess of death. This agrees with Eve's history, who was the cause of death to all mankind. Persephone was the daughter of Zeus (Jove), as Eve was of Jehovah.

In the Greek myth Pluto (Satan), the god of Hades, beguiled Persephone (Eve) in the Elysian Gardens (Garden of Eden). Jove (Jehovah) forbad her to eat; but she plucked and ate of a Pomegranate, and was condemned to Hades (death), and banished from the Elysian Fields (Paradise). The resemblance is obvious (Smith, "Dict. Myth," 1873, iii, 204). The Roman poet Ovid thus describes her fatal theft ("Metamorphoses," by King, v. 677-681, p. 159):—

> "Thoughtless, as she moved
> Amid the Gardens of the Shades, her hand
> One ripe Pomegranate from its branch had plucked,
> And of its grains, thrice two and one, had felt
> The pressure of her teeth."

Riley is more literal: "While in her innocence the damsel was walking about the finely cultivated garden, she had plucked a Pomegranate from the bending tree, and had chewed in her mouth seven grains taken from the pale rind" (Bohn, 1858, pp. 180, 181). It was for this reason that the Tesmophoriazusæ (acting priestesses) in the performance of the religious rites of Ceres (Persephone), were careful specially not to taste the Pomegranate. In fact, the initiated in the Religious Mysteries acted the Divine prohibition, as to not eating this fruit; just as in Mediæval Mystery plays the history of the Fall was

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re-enacted. Howard thus renders this remarkable parody of Eve's history :—

"Thoughtless as she strayed
Around the garden, from a bending tree
She pluck'd a fair Pomegranate, and seven seeds
From the pale rind she pick'd."

Ovid, in his "Fasti," Bk. iv, 419, says she only ate three grains. In Hebrew numeric symbology, three typifies Heaven, and seven perfection.

Achilles Tatius says that a statue of Zeus holding a Pomegranate in his hand was in a temple at Pelusium (lib. iii). On a Græco-Roman gem in the British Museum are engraved two sprays of a Pomegranate (?). It is a sardius, inscribed ΠΣΑ, as if for Proserpine or Persephone (Smith, "Engraved Gems in the British Museum," 1888, p. 211, No. 2,128).

Drury mentions that the Elusinian Ceremonies consisted in a representation of the beautiful and dramatic legend of Demeter and Kora (Ceres and Proserpine). These Mysteries were the most ancient and venerated of all. They were held on 15 of Boedromion (September). Death and confiscation of property were the penalty for divulging them. In these Mysteries the worshippers ran about the sacred precincts, shaking torches, to symbolize the transmission of Divine light and knowledge ("History of Greece," 1892, ii, 355, 371). It was the desire of light on good and evil, and its knowledge, that tempted Eve.

In Chambers' it is said that Proserpine was one of the chief divinities of the Greeks, and "as Proserpine had eaten a part of a Pomegranate in the underworld, she was obliged to spend one-third of the year in that gloomy kingdom" ("Illustrated Encyclopædia," 1906, viii, 443 ; iii, 744).

Proserpine is sometimes styled "the First-born" ; and Eve was the first woman, and might, metaphorically, be said to be the First-born, Adam having been directly created from the earth. Bulls were sacrificed to Persephone. The ancient tradition was that the first man was created when Sol was in Taurus ; so most appropriately bulls were offered to Proserpine. Hence also the Bull horns on the head of Adam, on Abram's signet seal, bearing the Temptation, in the British Museum (*Covenant People*, No. 315). This Bull-horned Adam has no connection with the horned Astart of Moab. The former is of far greater antiquity than incestuous Moab. Adam was a reality. Astart was a *nominis umbra*, a fign.ent of some idol worshipper. Adam was a man ; Astarte a female idol. Adam belonged to Eden ; Astarte to Moab (vide the illustrated article on the "Bull of Joseph" in the *N.B.I. Review*, iii, 376).

The Pomegranate was Proserpine's emblem ; so the votaries of this deity did not eat the Pomegranate, nor apples. She was the goddess of Hades and death (*E. B.*, 1885, xix, 442). In the Mysteries the true history of Man's origin and fall was revealed, but only to the initiated, who dared not discover them. It is evident from the above that the priests in the ancient Classical Greek Church knew the Biblical history of the Fall, and that the Fatal Fruit was a Pomegranate. Cicero says Bacchus was the son of Proserpine ("On the Nature of the Gods," 2, 3). At the Bacchic Mysteries were carried baskets of all sorts of fruits, a basket of figs, a basket of serpents ; amid cries of "Evoe Bacchœ Io Evoe Bacchœ!" Thus the very name of Eve was known and used in the Greek Mysteries. In the British Museum is a marble bas-relief on the Harpy Tomb, from Greece. On it are 5 priestesses engaged in the Elusinian Mysteries, each bearing the Pomegranate flower and fruit!

ENTERPRISING BIRMINGHAM.

THE B.-I. stalwarts of this city are tremendously alive, and determined to leave nothing undone by which our great Cause may be advanced in their district. They have hardly gained breath from one effort before they are tackling the next. Among the big things planned is a great Instructional Mission in British-Israel Truth. This is to be held early in February, at the Ebenezer Church, Steelhouse Lane, and will last eight or nine days, during which some eighteen or twenty big meetings will be held, and every possible effort made to awaken the people to the wonders of the Israel evangel—the Gospel of the Kingdom. As a preparatory step towards this Mission, and to help our enterprising brethren to raise the necessary funds, Mr. Herbert Garrison has most kindly promised to give his lecture, "The Keys and Gates of the World," illustrated with 120 fine lantern pictures, at the Midland Institute, Paradise Street, on Monday, January 14th, at 7.45 p.m. Councillor F. G. Whittall will preside. Both theme and lecture as presented by Mr. Garrison are magnificent, and have drawn the largest houses in the Empire. Admission 3s., 2s. and 1s. Numbered reserved seats may be booked at Messrs. Priestly & Sons, Colmore Row. The profits will form the nucleus of the fund for paying the heavy expenses of the great Instructional Mission, to be conducted by the Rev. W. Pascoe Goard, assisted by Mr. J. J. Morey and others a fortnight or so later. We earnestly hope all B.-I. friends will rally to the work and be present at this lecture, and also combine to ensure the success of the Mission which is to follow. Full information may be obtained from the Rev. T. H. Whitehouse, 132, Gravelly Hill North, Birmingham.

IF AN HONOUR, YOU SHOULD SHARE IT; IF A BURDEN, HELP TO BEAR IT.

THE readers of THE NATIONAL MESSAGE will be glad to learn that we are in the receipt of letters from all over the Anglo-Saxon world testifying to very real help from the columns of this Journal. It is being passed from hand to hand, and we are hearing of it from most unexpected quarters.

In addition to a large list of Overseas subscribers, copies are being purchased at home and sent abroad. We hear of these copies from India, even to the borders of Afghanistan ; from Australasia ; the Near and Far East ; Canada ; United States ; and Atrica, and from all parts of the earth. This is very encouraging. Subscribers who are sending their renewal fees add to the pleasure of the receipt by messages telling of the great benefit they have received, and of a closer walk with our Heavenly Father. Ours is a paper unique in its message. It is giving help and direction to hundreds of speakers and preachers. It is acting as an effective antidote to destructive modernism, and it is giving a very positive incentive to faith in Jesus Christ, our Saviour and King.

We want to increase the circulation of the paper by many thousands. Perhaps this may come into the hands of some who could afford to pay part, or the whole, of the large amount necessary to send five thousand copies weekly for a year to selected persons who would carry its message through and through many communities. Such a person, or persons, would do a greater work even than the creators of this literature.

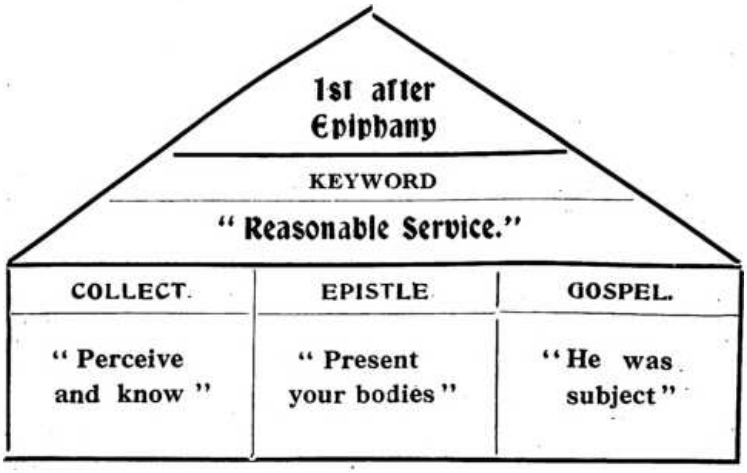
In anticipation of some of our readers wishing for copies of the present issue for sending to friends, we are printing an extra supply. Orders, with remittance, should be sent to the Secretary of THE COVENANT PUBLISHING COMPANY, LTD., 14, Fetter Lane, E.C.4.

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THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



Of the many similes to which we can compare the Church's Year, none can be more appealing than the idea of a voyage round the Christian world, with its seven suggestive wonders en route. We embark on our State barge—the good old ship of the Church of Britain which, long before England became a nation, or Canterbury had an Archbishop, effectually made its yearly trip over the ocean of life—we embark on Advent Sunday, and at once we begin to strain our eyes to note the first object of wonder, "The Manger," wherein the only-begotten Son of God, Who had become a first-born human Son, was actually seen by the rejoicing shepherds. We have barely time to sing a carol with the Angels or to give our testimony with the shepherds ere, guided by a luminous star, we are on the look-out again for "The House" of the Holy Family, where the "Perfect God, and perfect Man, of a reasonable soul and flesh subsisting" had His Epiphany or manifestation to the three representative "Gentiles."

For six Sundays, should Easter be very late, our thoughts linger on that interesting sight, and then, having come to Septuagesima Sunday (about seventy days before Easter), we take a *forward* look, this time to The Cross on the hill, and The Tomb in the garden.

Nine weeks we are looking forward to them and five weeks looking back upon them. At the same time we anticipate the next three wonder places in our annual round—The Olivet Ridge, whence, on "Holy Thursday," Our Lord ascended to the Father; "The Upper Room," whither, at Pentecost, the Holy Ghost descended from the Father and the Son; and The Holy Meeting Place, on earth, of God and man, where, on Trinity Sunday, we can unitedly raise the Trisagion with the chorus above and below, "Holy, Holy, Holy" (one for each Persona in the Godhead), "Lord God Almighty, God in three Persons, Blessed Trinity."

Christmastide, Epiphanytide, Eastertide, Ascensiontide, Whitsuntide, Trinitytide—these are the successive wonder seasons which, as it were, we pass through, from Advent to Advent again, in our yearly voyage round the Christian world, all tending to make our worship rational and our service reasonable.

* * * * *

To-day's keyword, "Reasonable Service," is an expression in to-day's Epistle, which begins the most practical section in the Bible, and yet it is part of perhaps the profoundest bit of writing in the world. For the first four Sundays after the Epiphany the *practical* character of the Christian life, as exhibited in Romans xii and xiii, is progressively kept before us in the Epistles for each week, but throughout there is the assumption of a foundation already laid and an inspiration already given.

Let us particularly note the fourth word of to-day's Epistle, viz., "therefore." The whole programme of the Gospel has been opened up in the preceding eleven chapters, where the name of the Saviour is mentioned at least forty times. With such a Saviour and such a Gospel, such a foundation and such a programme.

"I beseech you, *therefore*, present your bodies." Which includes everything a body does, and a body is, and a body contains.

Hence, in the second verse, St. Paul refers to the mind or soul which has also to be presented or renewed. I beseech you, therefore, present your bodies, the whole of your earthly life in all its relations, present it as a living sacrifice unto God. What was done unconsciously (maybe at the Font) do *consciously*, at your Confirmation or Conversion, and at your subsequent Communions over and over again. Hence we say in the Prayer of Oblation:

> "We offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee."

And it isn't merely the presentation of ourselves in worship in church that is so important, but in service for others out of church.

We, as it were, lay down our lives on the altar of sacrifice and then God says, Now, I restore to you, your bodies alive again, and your minds transformed, that you may go away and lay them out for others. Faith without works is dead, doctrine without practice is lifeless. Worship without service is ritual. Devotion in church without devotion to others out of church is a delusion and a snare. The two go hand-in-hand as cause and effect. Accept the Gospel. Believe in the Gospel. Hold to the Gospel. I beseech you, *therefore*, that you present your bodies, the whole of the earthly life, to God! Such presentation is not the offering of substitutionary animals dead, and without reason, but the voluntary offering of our personalities, perpetually alive unto God, which is our "reasonable service" or literally spiritual worship. Animals couldn't offer more than mechanical service, and the worship of the heathen was utterly *un*reasonable (Romans i, 18 to end).

It is a voluntary laying down and then laying out of our lives for God and those He has put to represent Him; and such service is reasonable service, and such worship spiritual worship; and there must be rational or spiritual growth therein (1 Peter ii, 2, R.V. margin).

While to-day's Epistle particularizes the "reasonable service," the Gospel, which begins a series (extending over four Sundays) of Epiphanies or self-manifestations by Our Lord (by example, by a miracle of creation, by miracles of healing, and by miracles of power over nature and the unseen world) *exemplifies* it, showing us how, as a youth, the "must" of duty caused Him to be "subject" alike to His Father in Heaven, to His mother on earth, and to Joseph, His foster-parent. And that the Child was father of the MAN we are shown at the consummation of things (1 Cor. xv, 28).

Referring to the Collect, we see that there is prayer in it for the light of "reasonable" or spiritual discernment, and then for the power to do the corresponding "service."

The "wise men" of old need still to be in our thoughts. Because, doubtless, they were spiritual men spiritually led, they did "perceive and know" what things they ought to do, and performed them accordingly. They acted up to the light that was given them, and more light and glory followed them.

God sought them and they sought God, the result being a finding; and they became the pioneers of the Gentiles (as is commonly believed), in offering—albeit in a mystical way—*gold*, an emblem of the young Child's Kingship, *frankincense*, an emblem of His Divinity, and *myrrh*, an emblem of His humanity. Moreover, if tradition is to be believed, they also, then and afterward, offered themselves, a living sacrifice, holy, acceptable unto God, which was, and is, and ever will be a "reasonable service" for all God's faithful creatures.

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YOUNG PEOPLE'S CORNER.

BY REV. WM. PASCOE GOARD.

Do you know that there were a couple of British children whose names were written in the Bible?

In Second Timothy we have a letter from the Apostle Paul to his young worker, Timothy. The grasp of the aged Apostle upon the standard of the Cross was failing, and he was calling for his son in the Gospel, Timothy, to hasten to him. There were others who were longing to see again the saintly young worker, Timothy; and these sent to him their kindly greetings from their palace home in Rome. These were Pudens, Linus, and Claudia.

Pudens was not of British birth, but he also had lived in Britain, and there he had been converted to Christianity.

Linus and Claudia were the son and daughter of Britain's hero King, Caradoc. Caradoc, their father, had fought the full strength of Rome for many hard and bitter years. At last, after a hard battle at Malvern, the earthworks which he occupied being preserved there to this day, the King, having lost the battle but brought off his army, lay down to rest in the house of a relative. She proved a traitor to her Royal cousin, and loaded him with chains while he slept the sleep of exhaustion. In the morning she betrayed him to the Romans.

He was taken to Rome by Rufus Aulus Pudens Pudentinus, a Roman senator. With Caradoc went his family.

Caradoc's defence at Rome, made before the Senate, is still preserved. The King's life was spared, and upon parole he was allowed to live at liberty in the city of Rome, but was not allowed to return to Britain for a term of years.

Claudia, whose English name was Gladys, was noticed and adopted by the Emperor, who gave to her the feminine of his own name, Claudia. She was won as a bride by Pudens, who had become Christian.

The young couple made their palace home the cradle of the primitive Church in Rome. Their house is shown as the cradle of the Christian faith in Rome to this day. Should you join a tourist party, and go to Rome, it would be shown to you as one of the interesting sights.

Into this home came the Apostle Paul as a welcome guest. Indeed, there is reason to believe that he was closely related to Pudens.

Linus, the son of Caradoc, also was carried to Rome, and he became the first bishop of the Church there.

The greetings of these three were sent by the Apostle to Timothy.

It is interesting to note that these greetings were sent from *the Royal Family of Britain*, and that from that distinguished couple, Royal on the side of Claudia, our gracious King George has descended.

Even to-day that Royal Head of Britain is called officially "The Defender of the Faith."

When any one tells you a story about Christianity being introduced into these Islands in the sixth century Anno Domini, remind him that *Christians went from these Islands to Rome in the time of Caradoc, including himself and his family.* Remind them that Rome was still pagan, and that she continued to be so for many a decade after.

Now, the names that are thus written in the Bible are but extracts from a bigger Book, namely, *the Lamb's Book of Life.* We may not get our names written in the Bible, because that is a finished Book. But we may have our names written in the larger Book: the Lamb's Book of Life.

Jesus said to His disciples: "Rejoice not that the devils are subject to you, but rather rejoice that your names are written in heaven."

How shall I get my name written in heaven? Ask the Lord Jesus to place it there, in your prayer, and tell Him that it shall be your enlistment in His service for life; He will write it there without fail.

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

"E. D." sends some questions drawn up by a lawyer (apparently). The writing is small and indistinct. We hope our readers will see the gist of the questions by the answers given.

ANSWER 1. The movement from Assyria to Britain is represented by what we call post-captivity evidences, and relates to overland migrations which Sharon Turner in his "Anglo-Saxons" shows clearly emanated from Media, the Northern Kingdom (of Israel's) burial-place. This is where they were deported to, and S. T. picks them up.

ANSWER 2. Camden's "History of Britain" (p. 963) shows that very early (how far back is not stated) the Jews (*sic*) came into these Western Isles amongst the first colonists, and gave the name to Ireland (Jurin).

ANSWER 3. We are not directly interested in the Jews (in B.-I. research) but in the Ten Tribes who composed the Northern House. Those of Israel who came into these Islands very early came mainly by sea. If Irish tradition ("History of the Four Masters," &c.) can be reckoned on, and there is ample evidence that it can, the earliest emigrants brought with them the Laws of Moses and, from other evidences, the Hebrew tongue.

Isa. xxiv, 13-16 (*a*) bears witness that when Assyria and Babylon laid waste the land of Israel, Israel was already domiciled in the Isles of the West. Isa. xli, xlii, xlix, taken literally, and Jer. xxxi, assert the same. For proofs read "British History Traced from Egypt and Palestine, also Anglo-Saxon Original," to be obtained at 14, Fetter Lane, E.C.4.

ANSWER 4. The intimate connection between Tyre and Britain by the so-called Phœnician trade is stated in Isa. xxiii; read through to the last verse and then connect with xxiv. That Solomon's ships traded with Spain is confirmed by Hebrew inscriptions at Murviedro (Seguntium); and Segontum, as a town, occurs at least twice in Britain, the home of the Segontiaci, where have been discovered the foundations of a temple to Hercules (Vindomum). Sir Edward Creasy tells us the tin used to alloy the gold of Solomon's Temple came from Britain. These evidences strengthen the Irish legends and Pomponius Mela's assertions of the Hebrew colonization of Ireland.

ANSWER 5. The racial elements on the Continent, with a very few individual exceptions, are totally distinct from the British. Form of head especially, the Anglo-Saxon and the Jewish type were proved by Holbein Hunt to be precisely similar, and he depicted our Lord as an Anglo-Saxon. The Jew we are accustomed to is of a Syrian type, and is a descendant of those who crucified our Lord (Isa. iii, 9).

In tracing Hebrews from Media overland and in the very region where we know the Welsh came from, and also the Saxons to the north-west of the Black Sea, have been found epitaphs on tombstones in Hebrew characters clearly defining those buried there to belong to the Northern Kingdom of Israel.

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THE SECRETARY-GENERAL'S PAGE

[By the Secretary-General's own desire this page is placed, and will henceforth appear, at the back of each number instead of in front, so that the Leading Article may be the first to catch the eye of new subscribers and non-members.]

THE following letter was addressed to H.R.H. Princess Alice, Countess of Athlone (Chief Patron of the British-Israel-World Federation), on January 3rd, 1924:—

"Your Royal Highness,—On the eve of your departure, I beg that you will permit me to say how greatly we of this Federation appreciate the kind and invaluable support you have so graciously given to our sacred Cause, which, I am happy to say, is making steady progress and adding hundreds of new members.

"We regard you with affection as our beloved Princess, and we earnestly wish you and your noble husband, and your dear children, every happiness and the best of health while absent from us.

"We shall follow you with our prayers that God's richest blessing may rest upon your Royal Highness and the Earl of Athlone, as you go forth on your great mission of Empire, to represent in South Africa His Majesty the King ruling over the House of David.

"To the safe keeping of the God of Israel we commend you. I beg your kind acceptance of a few books on Israel Truth. THE NATIONAL MESSAGE shall be forwarded each week.

"I beg to remain,
"Your Royal Highness's obedient servant,
"HERBERT GARRISON, *Secretary-General.*"

* * *

Princess Alice and her husband, General the Earl of Athlone (the new Governor-General of South Africa), sailed for Cape Town on January 5th, on the s.s. *Windsor Castle*. Our President (Lord Gisborough), and the Secretary-General (Mr. Herbert Garrison), had the honour of receiving invitations to the reserved section of Waterloo Station, where several members of the Royal Family and a large number of official and distinguished persons assembled to say good-bye. On behalf of the Federation, Lord Gisborough presented to the Princess a very beautiful bouquet of orchids and lilies, &c. Her Royal Highness graciously and cordially thanked the Secretary-General for his letter. * * *

General Smuts (Prime Minister of South Africa) said, in an interview: "I have got a jewel of a Governor-General. The Earl of Athlone is certain to be a great success, and with him I associate Princess Alice. South Africans will find them both perfectly charming."

* * *

Mr. A. W. Marris (of the Johannesburg B.-I. Association) reports solid progress. As the result of the Rev. A. A. Devonshire's (the Chairman's) preaching, the Council of his Church called a special meeting to consider B.-I. teaching, and this has led to a monthly meeting being held at the Church. Following an open letter to the clergy, Mr. Devonshire has pressed Israel Truth at clergy convocations and with his bishop. He has had an invitation to preach at the fashionable church of the city, the service to be followed by an open discussion. At Kokstad a Dutchman gave a series of B.-I. lectures, and these were attended by the Mayor and Council, the clergy, and a large number of the public, great interest being aroused. On the other hand, we find in *The Watchman*, the official organ of the Diocese of Johannesburg, sent us by Mr. S. C. Rogers, a vulgar and offensive attack on B.-I. Truth, for which we may be sure the writer will receive due chastisement from the Rev. A. A. Devonshire and others.

* * *

We must earnestly appeal for contributions for our Benevolent Fund. Some of our members are in dire need. We have just learned of one who is living in a single room without a fire at nearly seventy years of age! We look to our readers to help us with such cases. Large donations are not expected, a little from the many will see us through.

* * *

Owing to being able to reduce the weight of this journal we can now send it through the post for one halfpenny. We hope, therefore, that subscribers will kindly order direct from the office, 14, Fetter Lane, E.C. 4, at 15s. 2d. per annum, or 7s. 7d. for half-year. * * *

The Secretary-General is announced to give his Lantern Lecture on "Earthquakes" in the New Hall, Horsham, on Wednesday next, January 16th, at 8 p.m. Reserved seats, 2s. 6d.; unreserved, 2s. and 1s., may be obtained at Messrs. Price & Co.'s, West Street, Horsham. Arrangements are made by the local Branch, and all proceeds are for B.-I.

* * *

Our next London meetings are to be held on January 24th and 25th, at 2.45 and 7.30, in the Central Hall, Westminster. All invited.

* * *

The South Essex Branch will meet on January 15th, at 7.45 p.m., in the Parish Hall, Chandos Road, Leytonstone Road, Stratford, E. * * *

Mr. S. Willan will be the speaker for the Preston Branch on January 17th, at 7.30, in the Lyric Hall, Avenham Street.

* * *

We beg to acknowledge, with many thanks, the following anonymous donations for the Special Appeal, General Purposes Fund:—Ilford, £3; Belfast, £1; A Member, 10s.; C. S. B., 10s.; A. E. W., 5s.; British-Israel Literature Distribution Fund:—S. C., 5s.; Benevolent Fund:—H. E. T., £1.

* * *

Mrs. M. K. Lindsay is making up a party to visit Egypt and Palestine, starting from London early next month. The tour, she says, will be much cheaper than usual. It will occupy 34 days. Particulars may be obtained by addressing Mrs. Lindsay, c/o 14, Fetter Lane, E.C.4.

* * *

A new Branch has been formed at South Croydon, through the efforts and the addresses of Mrs. Way, Mrs. and Miss Modin, and Mr. Morey. Monthly meetings are to be held, of which notices will be given in future issues.

* * *

We cordially invite our readers who accept B.-I. teaching to join the Federation, and thus help forward the Movement. We need every ounce of support. Membership, £1 1s. per annum. Please address the Secretary-General, 14, Fetter Lane, E.C.4.

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

No. 107. Vol. III. JANUARY 19, 1924 Price 3d.

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 ENGLISH CHURCH, ENGLISH NONCONFORMITY, AND THE ROMAN CATHOLIC CHURCH. WHAT FELLOWSHIP HAVE THESE?

By Rev. Wm. Pascoe Goard.

We do not propose to discuss doctrines, nor forms of worship found in these Churches in this article. What we want to ask is, What are these Churches, and why?

To avoid misunderstanding we will, at the outset, say that we look upon the English Church not as an institution in the Nation but as the Nation organized for national worship of God.

Correspondingly, history shows the Church of Rome not as an institution in Italy but as the "Holy Roman Empire" ecclesiastically organized.

The above statement refers to a fact of much weight which is worthy of serious consideration. We fear that the English Church itself has lost sight of the nature of its own organization; and we are sure that others have so lost sight of it.

We fear that English people have also lost sight of what the Romish Church is.

* * *

The Church of England.

Let us ask a few questions regarding the Church of England, and, from the answers which will be forthcoming, try to learn the facts of the case.

Is the Church of England a denomination among the other denominations? We are sure that many look upon her as such. If this is what she has become, then she has the right to order her own household and relationships with other Churches at home and abroad, and none who are not Communicants within her Communion would have any right to call her action in question.

But if the Church of England has ceased to be the Nation organized for national worship, and has become a denomination, a sect, among the other denominations and sects to be found in this country, then why is it that she is found exclusively occupying the properties and endowments which belong to the Nation organized for worship?

We do not wish to raise this question, but simply to point out that the fact of the Church of England being in possession of these things shows the Nation looks upon the organization as "the Nation organized for worship," otherwise there would remain no good reason for her continued monopoly of property and endowment, nor for the exercise alone of the authority which has been considered the exclusive privilege of that organization.

If the Church be the Nation organized for national worship of God, is it not a fact that every subject within the realm has place and right within the Church, unless, indeed, for wrong and criminal action he be excommunicate?

Did not the Church of England exceed its obvious duty when it excluded other English Protestant bodies organized for worship because they added to the *national* worship *individual worship to suit their own needs?* As a matter of fact, if the case were closely examined, it would be found that when she so excluded a great part of the citizenship of the Nation she stepped down into the position of a sect or denomination.

Is not every man of the Nation, not excommunicate, whatever his relationship with other Protestant bodies may be, a member of "the Nation organized for worship," which organization we call the Church of England?

Again: If the Church of England be "*the Nation organized*" for national worship of God, what right has any office-bearer, appointed to the task of leading the Nation's worship, to open communication with another body, which has been for ages a rival Empire

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organized for worship—namely, the "Holy Roman Empire"—with a view to Union or Amalgamation? True, the Empire side of that organization has crashed, but the ecclesiastical side of it has persisted.

The amalgamation of our Nation on the ecclesiastical side, the "Nation organized for worship," with a rival "Empire organized for worship," is as serious as the amalgamation of the same Nation on the side of its organization for national administration with a rival Nation so organized.

No office-bearer of *the Government* dare to open *pourparlers* with a foreign Government with a view of the amalgamation of the Nations without taking the Nation into its confidence, and obtaining national authority to so act. No office-bearer of the Nation organized for worship has any more right in that direction.

* * *

WHAT THE ENGLISH CHURCH IS.

This leads us to the positive statement of what the English Church is, and the place it occupies in the Constitution of the Nation. *It is the Nation itself religiously organized.*

When morning prayers and evensong are being said and sung, the "Nation organized for worship" declares itself to be *God's Chosen People, God's heritage, the children of our forefathers Abraham, Isaac and Jacob.* It invokes *the Covenants made with our fathers.* It reminds God of *the promises made to the fathers* and *to David the King of Israel.* In short, it worships God *as Israel approaching the God and King of Israel.* It makes *national confession.* It prays for *national protection,* it *claims God's promises regarding the King,* praying that he may be led to remember "whose minister he is."

Thus the Nation approaches God in prayer.

It is a thousand pities that the wonderful meaning of the National Service has been so buried beneath a load of formalism as to have been lost utterly to the sight of those who, in voice and gesture, in word and attitude, led the worship of the Nation.

When the National Service is ended, the benediction is said, the clergyman comes forth, ascends the pulpit, and commences a separate service by the invocation before the sermon, and then delivers *the individual message.*

This again is followed by *a service for Communicants,* who, of their own volition, approach the altar for Communion.

It is the Nation Israel, as the children of the Patriarchal Fathers, approaching the God of Israel in national worship.

* * *

NONCONFORMITY.

Nonconformity arose out of the fact that individual worship fell to zero in the Church in the days gone by. In order that they might get the personal message and approach the Mercy Seat in individual worship, they gathered elsewhere than in the Church of the Nation. They, recognizing that Our Lord requires individual action on the part of each person, as it is said: "To as many as received Him, to them gave He . . . ." showing an act of will on the part of the penitent to be required, and showing that a specific act of grace is extended to each such penitent; met together to seek to make, by prayer and an act of faith, that definite connection with Our Lord. This was all to the good, but was misunderstood by the ecclesiastical leaders of the day. Instead of understanding that here was manifested the desire of the people for individual communion with God, and for an individual knowledge of Him as Saviour, they opposed the movement bitterly, and caused the worshippers to establish themselves outside of the Church altogether.

Unfortunately, in pursuit of individual worship and salvation, national worship was forgotten in the Free Churches. Striking against formalism—because the forms had lost their life as administered—they put away the national worship altogether. To-day they are feeling their way back to it again slowly. When the matter is generally understood, it seems clear that the Free Churches will want to join in the Nation's worship, as much as the English Church will want to join, as it is doing more and more daily in the individual evangel and worship.

There should be no difficulty in bringing these two halves of the Nation's worship and organization together. Let there be national worship for all at a certain hour, morning and evening, and then let the people enjoy their own individual worship as best suits their desires.

The relationship of the Church of England with Nonconformity is of the closest kind and should be made organic as soon as possible, right attitude towards both the national and individual worship being arranged.

* * *

But, now, what of the Church of Rome? What is it, and why?

From the time of Constantine it has been the Roman Empire organized for worship. In the early days there were the two balanced parts of Imperial organization. Cæsar upon the throne temporal, and the Pope of Rome, the Pontifex Maximus, upon the throne of Rome spiritual. This was an old, balance within the Empires of the East from the times of Nebuchadnezzar. The imperial image was set up, as we have it photographed in the 2nd chapter of Daniel. The image on the plains of Dura was set up not long after the imperial image. The former was the Empire organized for conquest and government, the latter was the Empire organized for worship.

This division continued all through the history of the Babylonian succession of Empires.

Until Constantine, the Briton, that ecclesia was always heathen. In the time of the Apostle Paul there was in Rome the Pantheon, in which were worshipped all the gods: but outside of it grew up the infant Christian Church. These two systems continued together, now in tolerance, now in bitter conflict, until Constantine came and made an amalgamation.

Thenceforth the Pope carried the twofold title and office, namely, that of Pontifex Maximus, High Priest of the Heathen system, and Pope, or Father of the Christian Church. These two offices meet in the Pope to this day.

Rome then is, and always has been, Rome Imperial organized for worship. The governmental power of the Empire was broken, and the balance disturbed. From that time the Pope claimed *the temporal power* as well as *the spiritual power.* He still wanted, and needed, *an Empire organized for administration,* to balance his *Empire organized for worship. He needs it still.*

To meet this need he has set up Kings and Emperors. The Emperor of Austria was the last.

Now all the Emperors have gone, and the Empire, and he cannot set up another. What shall he do? Capture or conquer the Empire of Britain, or fall for want of *a Nation* to be organized for worship.

* * *

This being the case, can there be any amalgamation? Can the English Church hand over the British Nation, or

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the British Empire, that it may supply this need of the ecclesiastic whose organization has fallen on hard times because it has lost the Empire of which it has been so long the ecclesiastical organization ?

It would, indeed, be giving the freedom and the life of Britain to supply the need and maintain the existence of an otherwise falling organization.

* * *

But Britain governmentally cannot amalgamate with the " rump " which remains of the ancient Empire. She would not if she could, for she is Israel ; and, together with the House of Judah now largely reunited with her, is the " heir of the world."

Neither can the Nation of Britain organized for worship amalgamate with the " rump " of that ecclesia, which is even now falling for want of that Empire upon which it has always leaned for support.

In Britain the Gospel of the Kingdom answers to the Gospel of Salvation. In Rome only the Gospel of Salvation, through the mercies of Israel, of whom Jesus Christ is the Head, could ever be taught. The only Kingdom Gospel applicable to Rome was the Gospel of the Kingdom of Nebuchadnezzar, which indeed was given of God, but nothing more. Therefore you do not hear the Gospel of the Kingdom preached by Rome. You hear that the Kingdom has been translated into the Church.

Which shall it be ?

Shall the British Nation continue to be organized for worship as the Nation Israel, functioning as the Kingdom of Israel under the House of David, and honoured to be the Kingdom Nation of Jehovah on earth ; or shall it take place as a substitute for the Roman Empire organized for worship, and commence making its people " saints " by special process ; which curiously enough means making them Israelites ?

This solemn function is the confession of Rome that *Saintship is not the birthright of the Roman*, but comes through Christ, the Door, into the sheep-fold. Better than Roman citizenship, we of Israel can say, " *But I was free-born* " into Israel ; and am born again into " the body of Christ."

THE PYRAMID AS TO CURRENT EVENTS.

By Rev. Commander L. G. A. Roberts, R.N.

This is a question constantly cropping up, and one reader has gone to the trouble of cutting out from his copies of The National Message of November 4th and 18th, 1922, our friend Mr. Davidson's articles, and suggesting that we should state whether we are in agreement with them. As Mr. Davidson himself remarks, the time to judge of fulfilment of forecasts is after the events have transpired, and even then we should say, allowing time to elapse to make sure that there may not be a more ample manifestation of what was really meant. With respect to the pilasters, which evidently are intended to foreshow, by the groove between. that the portcullis known as " the granite leaf," or other similar obstruction, might have been introduced to impede the path of Israel into the King's Chamber (or Millennial Glory) and so effectually barred the way for Israel's destiny, we wish to suggest that the progress of the nation onward seems to us to be slightly less hindered after having left the granite leaf pilaster behind until the second pilaster again comes into touch, this hindrance being again removed till the third, and again obstacles presented and overcome. The path after the last pilaster is not obstructed sideways, but terribly curtailed as to height. This curtailment is precisely double the length of the former low passage, which brought about the last great war. This double length of low passage foretells a much more terrible strife, which we call Armageddon.

* * *

The world—or, we should say, the so-called Christian world—looked upon the former war as Armageddon ; but we who follow Bible prophecy and the Pyramid knew that it was but the forerunner for three reasons :—

First, that Armageddon is fought on the plains of Esdraelon (Jezreel), and is fully detailed in Ezek. xxxviii, xxxix ; Zech. xii, xiv ;

Second, that there should be a great falling away first, " and that son of perdition be revealed " ; and

Third, God's Holy Spirit should be poured upon His people, which will cause them to repent and be converted (Acts iii, 19–21 ; Joel ii, 29–31 ; Acts ii, 17–21). This to make them willing in the day of God's power (Ps. cx, 1–3).

* * *

Now it seems to us clear that the last war was in consequence of " the falling away " of Israel from that faith which held tenaciously to that " which was once for all delivered to the Saints," *viz.*,

The Deity of Our Lord and the Integrity of the Word.

To bring Israel back to God and to destroy the German " Kultur " seems to be the object in view. " Judgment must begin at the House of God." This is put in another way in Jer. xxx, 11, as the outcome of Jacob's trouble (Jer. xlvi, 28), which means the judgment of the nations, but the salvation of Israel.

What does the Great Pyramid teach ? Look at it from the entrance of the Grand Gallery. Remember the law was Israel's pedagogue to lead him to Christ. But Israel is not alone in the fact that Christ was offered to them. He was offered to all the seven nationalities which go to make up the world Powers—Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome and Turkey.

The advantage Israel had at the first was the opportunity and privilege presented to them by possession of the law. So the ascending passage *before* A.D. 30 has a circumscribed and narrow way with no possibility of going astray, but immediately we come to the further ascension, two ways are indicated as apparently open ; the one a slight step downward leading to a horizontal passage, which again further on tends downwards. This course is evidently that taken by the Jewish nation, or such as survived of them, and did not turn out of the way and so fall into perdition (into the well). These, arriving at the so-called Queen's Chamber, again in 1844 have the Gospel of the Kingdom through Christ offered them (Isa. xl, 9).

* * *

But the ascending passage leads right up, *the rise again of the many in Israel ;* these get over their trials, overcome their difficulties, prefigured by the high step at the entrance to the Grand Gallery. They come into the Gospel Dispensation as apparent Gentiles.

* * *

Now look clearly at the symbols. The narrow way which had been under the law is continued through the Grand Gallery, but the ramps and holes guard the ascent as if their Mentor

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were heard saying, "This is the way, walk ye in it, neither turning to the right hand nor to the left." For the symbol implies that if they knew (or thought they did) better than the law, they aspired to human intellectuality, they were brought up by the ramp-hole. A good man may fall seven times. Notice the seven laps on each side figuring the Gentile world Powers, "the beasts who had their dominion taken away, but their lives were prolonged."

This continuous open way to all goes on until the "falling away" (cir. A.D. 1889), when the upper roof of the Grand Gallery in seven laps suddenly falls till the "Wars and rumours of wars" takes place (A.D. 1912). "*When these things begin to come to pass, look up and lift up your heads, for your Redemption draweth high.*"

On looking up when these terrible modern heresies began and the judgments commenced at the House of God, what do we see?

Right contiguous to the roof and immediately over the heads of those in the right way is an opening leading straight into the Chamber overhead of the King's Chamber, assuring us that "he that continueth unto the end, the same shall be saved." Apparently this refers not only to the lineal descendants of those who were originally with God under the law, but all who by grace have believed on the Lord Jesus Christ, and whom we know as "Children of the stock of Abraham and those that fear God." So, rejoice ye Gentiles with His people (Israel).

* * *

What, then, do we learn from the entrance into the narrow passage and onward?

Mr. Davidson, in THE NATIONAL MESSAGE of November 4th, 1922, has put before us the explanation of the symbolic burden and threats in the Antechamber, looked at from a secular point of view.

In addition to these we would suggest that these symbols have an ecclesiastical (or spiritual) aspect as well.

Take the view that the Antechamber is Israel's testing time. The judgments after the Armistice typified by the granite leaf were the terrible strikes (coal and labour) we passed through, and which are foretold us in Zech. viii, 10: "For before these days there was no hire for man, nor any hire for beast, neither was there any peace to him that went out, nor to him that came in, because of the affliction; for I set all men every one against his neighbour." Which curse, although much lessened, is not yet effectually passed away. Have we learnt our lesson? and turned to God. No! So the middle of the Antechamber reveals to us a date (August 20th, 1923), and the centre of the granite floor in Antechamber gives us March 6th, 1924.

We wish especially to call attention to these dates, and ask our readers to look ahead a period of about 3½ years. Now, what to our mind is suggestive, and we advance with much deference and hope, is that on the old chronological line of measurement, continuing the chronology directly from the entrance to the Grand Gallery till it reaches the floor of the King's platform, we have about 1926 Pyramid inches, so that 1926-7 brings us to the end of our climb up (or fighting for the faith) to a condition in which we can say with Psalm cviii, "My heart is fixed, O God, my heart is fixed." Let the Psalm be read through to see the victory and compare with Psalm lx —our failure.

In THE NATIONAL MESSAGE of July 28th, 1923, we wrote, under "Time no longer," and August 11th, "The Enemy Coming in as a Flood," pointing to the death of the Witness. The progress of events since then has but tended to confirm our impressions, briefly these:—

The Anglo-Catholic Congresses have given cause to Rome to assert that our Protestantism is dead.

The advance of Modernism has challenged the Deity of our Blessed Lord and the authority of the Scriptures.

The truckling now, secretly with Rome and Greece, is bringing our declarations of the Church of England and all Protestant bodies into contempt.

How long, O Lord! How long?

If our interpretation is right, we are in for the severest struggle we have yet had. The latter part of Jacob's trouble is, "Deliver thyself, O Zion, that dwellest with the daughter of Babylon"; and "Rejoice not against me, O mine enemy, when I fall I shall arise again, when I sit in darkness the Lord shall be a light unto me." Again, "At evening time it shall be light."

The time for this struggle is 3½ years (days) after the political death of the Witness. Notice in the R.V. it is *carcase* (sing.); so not both Witnesses are slain. Again, the carcase lies dead in the street of the great city called Babylon, and Egypt, and where also our Lord was crucified (the Roman earth). The Witness (not Anglo-Catholic, but British,) has a work to do (Rev. xiv) in denouncing Babylon, and this as God's Witness (Israel) we British-Israelites, must do. Let us buckle on our armour, and take the Sword of the Spirit, which is the Word of God.

The Resurrection of the Witnesses, for both are resuscitated together (Rev. xi, 11), takes place by the Spirit of Life from God; this, about 1927 or thereabout, coinciding with the meeting of the Chronological line with the platform (King's Chamber) level, and on the granite floor, marks the triumph of Israel through her Redeemer.

Then the Righteous Nation which keepeth the Truth can claim its inheritance, and God will indeed give them the victory after this righteousness has been put to its final test.

ELYON EL.

THE MOST HIGH GOD.

BY REV. WM. PASCOE GOARD.

THIS is a name which, had it come first in the list of the names of God, might have conveyed the idea of more than one deity. But this name, with the other later revealed names of God, comes after the name Elohim. And a knowledge of the significance of the former is necessary to the understanding of the name Most High God.

As we have seen in discussing that name, Elohim signifies not only God the Father, the Creator of the Universe, but also all those who were then contained in His revealed following.

In Elohim are the Father, the Son, the Holy Spirit. More than that, in that name are the following of God, among whom are named the morning stars who sang together, and the Sons of God who shouted for joy at the Creation.

Then we have introduced to us, Jehovah Elohim. This, we understand, to be Jehovah and His following, when He MADE the earth and the heavens.

Still later, we have Jesus and His following, and the fact stated that Jehovah, who made the earth and the heavens, "did set him over the works of his hands." With this agrees the declaration of Our Lord, "All power is given unto me in heaven and on earth."

Now, Elyon El has been called the Elohim of Elohim;

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He has been called the High and Lofty One. He has been called the Most High God.

Thus we have a name which at once signifies the Father in His relationship to and exaltation in the Elohim.

Much more is this true that He is exalted above the Elohim of the Evil one in all its branches.

The Elohim of the Father we take to be a great Pyramid, and He the capstone of all—thus, indeed, the "Most High."

* * *

It will be noted that this name Elyon El is used in relation to the whole human family. Especially is it used in connection with those nations and races which are not in the Jehovah activity, which the careful reader of the Bible will discover, as a rule, to be confined to the seed which remained in Covenant relationship with God. In the early period of human history to the Seth seed. In the post-diluvian period to the Shem seed. In the national period of Israel which continues to the present day to the Israel nations.

When the Bible deals with those races which are outside of that Jehovah line the name used is "The Most High God."

There is a very instructive field of study here. We shall not attempt to fully set forth what the student will find therein. It is better that each should go to the fountain-head and there discover the facts for himself. But, generally speaking, he will find that the appeal is made to the "God consciousness" of the hearer. There is no appeal to such a specific knowledge as is connected with the more intimate knowledge of God contained in the El Shaddai and Jehovah manifestations; much less the Jehovah-Jesus manifestation. It is God as the Palæontologist knows Him. God as He is manifested in the works of nature. "The heavens declare the glory of El, and the firmament showeth his handiwork." It is this class of understanding and God consciousness to which the Elyon El manifestation appeals. It is all that there is in the life of the non-Israel stock to which to make appeal. Study the God consciousness of the nations and it will be seen that there is a diversity. The Israel man assumes that all mankind has the same type of God consciousness as he has himself, and believing that, he tries to forecast the actions of other nations and races under given conditions, and is constantly awakening to the fact that his ideals are disregarded by them. He fails to realize that it is because of difference in psychical vision. And so he and they come to grief. It was this misapprehension which prevented Britain from awakening to the coming storm of the great war. It is this misapprehension which is keeping Britain from realizing that again the storm clouds are darkening upon the horizon, and that the world will again be swept by a still heavier storm of war.

Israel, because she has a more intimate relationship with God, is not so dependent, nor interested in, the Elyon El manifestation. Her heart turns to God first through Jesus Christ, her own Israel kinsman, and so by her understood, and to Jehovah the God and King of Israel.

* * *

Let us now look for a moment at the Elyon El manifestation of God.

The Most High God.
Him the Brahmins worship after their lights.
Him the Buddhists worship after their lights.
Him the Mohammedans worship after their lights.
To the God consciousness of all He makes His appeal.
Before Him are His priests, as Elyon El.
Of these there are two, Melchisedek and Jesus.

Out of the ages there marches the dignified presence of the Melchisedek Priest of Elyon El.

The description of this majestic personage is very striking.

"Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a priest continually."

This man was greater than Abraham. He was greater than Levi, who received the office of Priesthood.

Greatest among the ministring Priests of God, before the coming of Our Lord, is the Priest for ever—Melchisedek.

"And it is yet far more evident; for that after the similitude of Melchisedek there ariseth another priest.

Who is made, not after the law of a carnal commandment, but after the power of an endless life.

For he testifieth, Thou art a priest for ever after the order of Melchisedek."

Before Elyon El there appears on behalf of humanity the order of Priests after the Order of Melchisedek. Two only of this Order are known to us.

The first appearance of Melchisedek was at the return of Abraham from the scattering of the power of the kings of the east.

The reason of that appearance was that he might minister to Abraham bread and wine.

"And Melchisedek brought forth bread and wine: and he was Priest of the Most High God."

It was not to feed the hungry troops of Abraham that the bread and wine were brought forth, for it is mentioned that they were already fed.

The event which called forth the priestly ministration of Melchisedek was *the first of the Hebrew wars for the liberation of mankind*. Doubtless blood had been shed, and an atonement, was necessary. What should be the atonement? In the ministry of Melchisedek and of Jesus there is only one sacrifice, one offering. It is "The Lamb of God, which taketh away the sin of the world."

Since that great sacrifice was offered there is but one commemoration, the Sacrament of the Lord's Supper. Before that great sacrifice was offered there was in the Melchisedekian ministry but one means of anticipation—the bread and the wine.

Therefore "he brought forth bread and wine, and he was Priest of the Most High God."

Only two priests have rights of administering this great Sacrament, Melchisedek and Jesus. The Lord's Supper is not a priestly function; it is the continuation of the Paschal supper which was the Mosaic method of anticipation of the coming atonement and of commemoration of the Passover. The head of each household prepared the feast, of which the family partook, behind the doors of the home, the posts and lintels of which were sprinkled with blood. "By the which will we are sanctified through the offering of the body of Jesus Christ once" (Heb. x, 10).

In it we have no offering to make. "For by one offering he hath perfected for ever them that are sanctified" (Heb. x, 10).

Thus Melchisedek and Jesus minister to the people bread and wine, the anticipation in the Old, and the remembrance in the New Testament, of the offering once of the body of Christ.

Therefore, let priest and layman come with humility to the Table of the Lord. Let the priest and layman remember that they have not here an offering to God, but a provision from the hands of Our Lord of that of which we shall partake, in remembrance of His death "until He come."

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The name Elyon El is used in the Bible in connection with this meeting of the Kings : of Melchisedek, King of Salem; of Abraham, of whom should be the kings of Israel, and of the other Hebrew nations ; and of the King of Sodom. In connection with himself, Abraham uses the name Jehovah. To the King of Sodom he uses the name Elyon El, and linking the two together shows beyond controversy that he is speaking of the same person in different manifestations.

This name is used when the prophet Daniel is writing regarding the nations of the Babylon succession, which were not in the Jehovah covenant.

This name is used once and again in the New Testament, or rather its equivalent, and with the same meaning.

It is the chief above all the Elohim of whom we are speaking, the Creator of the heaven and the earth : The Father of the New Testament, to whom at the last the Son Himself shall be subject that " God may be all in all."

A.D. 1924 IN PROPHETIC CHRONOLOGY.

BY HENRY PROCTOR, F.R.S.L., A.V.I.

THERE is no doubt that we have in the Scriptures of Truth a most marvellous system of time-prophecies, which, though it has been greatly abused and degraded by ignorant assumptions and consequent disappointments, which left behind a feeling of doubt and distrust as to the reality of prophetic chronology, yet of late years we have been able to forecast at the beginning of the year events of world-wide importance which did actually take place before the end of the year. Thus in January, 1914, the present writer was enabled, through " the study of books," to predict that " the year upon which we have just entered will be a year of the greatest crises the world has ever seen." This was published in the *Banner of Israel* and in the *Covenant People*, in which he also stated that in a few years Palestine would be in possession of British-Israel. Also in 1917 (January) he was able to discern that " the initial stage of the restoration will certainly take place this year, in the capture of Jerusalem by Great Britain." This was published in the *Banner*, &c., and in California and India, months before the actual occurrence, when to human foresight there seemed no probability of such happenings. Now, as he pointed out on many occasions on the Christian Evidence platform at Clapham Common, such predictions being impossible to the human mind, prove the Bible to be a supernatural Book, because it enables its diligent students not only to predict events, but also to say *when* they will happen. For this reason alone, it is impossible to compare the Sacred Books of any other religion with the Bible, for none of them foretell events in this manner. As a pioneer on the subject of prophetic chronology, the greatest praise is due to H. Grattan Guinness, who discovered a system which is the safest guide that we know of, on this vastly important and interesting subject. He has shown us how the " Seven Times " can be used as a measuring rod, on the three different scales of lunar, calendar and solar years, and that " no one year " marks the end of " the Times of the Gentiles," but an *era*, which, measured from the various commencing dates by the various scales, the period is found to run out again and again, each close being marked by events which are distinctly steps and stages in a great historical movement, *of a nature directly contrary to the movement of Daniel's day*. That was the decline and fall of Judah, and the rise of Gentile Babylon ; this the gradual rising again of the people of God, Jewish and Christian. " There are incipient, central and final dates of commencement, from which respectively after a lapse of 2,520 years there are corresponding incipient, central and final dates of close ; moreover, the years of crisis in the fall of Israel and Judah are answered after " Seven Times " by years of crisis in the fall of those powers which have been the great oppressors of the Israel of God, spiritual and literal."* This position he demonstrates by *crises in the fall of Islam and the Papacy*.

Now, if we apply this rule to 1924 we may expect another great advance in the restoration, because the Seven Times measures back to 597 B.C., the year in which Nebuchadnezzar besieged Jerusalem and Jehoiachin capitulated to him ; himself, his mother, his ministers and generals and eunuchs. He also took away *all the treasure* from the House of the Lord, and the treasures from the palace of the King, and collected the gold and furniture of gold, that Solomon had made for the Temple of the Ever-living, and *transported all Jerusalem* and all its nobles, and the whole of the officers of the army, ten thousand, as captives, with all the carpenters and mechanics. He left none except the lower class of the country (2 Kings xxiv, 10–15).

According to the rule already enunciated and proved by many examples, we should this year expect a great advance in the restoration, and a crisis in the fall of Islam. It must be admitted that up to the present the government of Palestine has been a matter of extreme difficulty owing to the opposition of the Arabs (Ishmael), who would fain claim the Holy Land for themselves, and the Ottoman Turks have, during 1923, been rising rather than falling. We are not, however, judging from human probabilities, but from what is indicated in Holy Writ.

Our New Year Message to all the Israel of God, scattered over the face of the whole earth, is : " Look up, for your redemption draweth nigh."

THE NEW COVENANT.

THE annual devotional meeting of the Federation took place in Central Hall, on Thursday, the 10th inst., at 3 and 7.30 p.m. The meetings were filled with the spirit of prayer and of power.

The afternoon devotions took the form of the Service of the Prayer Book. This was led with suitable explanations by Rev. Woodhams Denham. The following addresses and prayers were in unison with the lead thus given. The hall was well filled and the service was excellent.

In the evening the lead was given by using the Covenant renewal service, used since the time of John Wesley by all the communions which have grown up out of that great Movement. The service was read by Rev. G. Bestall, the prayer by Rev. Kenneth Dodds, the audience heartily following.

Both of these services show that the former generations were more familiar with the national phase of the Gospel than their followers. It is a reversal of the generally accepted idea that the later generation is better informed. We publish below this beautiful service.

This service is annually used in the Churches which are the outgrowth of the Wesley Revival :—

Dearly beloved, the Christian life, to which we are called, is a life in Christ, redeemed from sin by Him and, through Him, consecrated to God. The consecration by which we yield ourselves

* " Light for the Last Days," pp. 52-53.

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to Him means that we thankfully enter into a covenant with God to live no more to ourselves, but to Him who loved us and gave Himself up for us. This act we are wont to repeat from time to time, when we come to the Table of the Lord, according to His most gracious appointment, to proclaim His death until He come. To-day we meet together that we may specially review and consider afresh all that a personal consecration means, and give ourselves anew to God.

" Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time " (I Pet. i, 3-5).

We give thanks unto God that we have already been graciously admitted into the covenant which shall not be removed—" an everlasting covenant, ordered in all things, and sure."

We do not engage in the service of this day as if we doubted the abiding faithfulness of God to His Word, or as if we sought now to be admitted into another covenant, or to find new ground of hope and salvation. In full assurance, we humbly rest in the Word of His grace spoken to God's ancient people, and made ours in Christ Jesus: " 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).

We are thankfully sure that our God " abideth faithful," and have proved that His grace is sufficient for us. By the power of the Holy Spirit we have been kept in the way of life, and have been able, in some degree, to fulfil His good will and pleasure. Yet in many things we know that we have been unfaithful, and would therefore now humble ourselves before the Lord. While trusting in God's promise to us, how often have we broken our pledges to Him! We have claimed as our own the rights and gifts of the covenant, but have not always consented to be holden by its bonds; and if God had, for our unfaithfulness, shut us out from its blessings, would He not have been therein just and righteous?

God's Word to us, brethren, has never failed. It never can fail. It is our part of the covenant which has been in many things ill done, and in some things altogether broken. Our own resolutions, and promises and vows condemn us. We have not kept our word.

We come together to-day to declare anew that we take upon ourselves the yoke of the Lord Christ. By a solemn act of deliberate consecration, we would yield ourselves afresh to God for the obedient fulfilling of all His righteous will. Let us, then, in His presence, with contrition of heart, recall to mind that which is required of His own people, not sparing to judge ourselves, but confessing all our transgressions against His holy covenant, humbly trusting in the word of His grace, that, " if any man sin, we have an Advocate with the Father, Jesus Christ the righteous " (I John ii, 1).

That which God promised to Abraham, the father of His chosen people, to be a God to him and his seed after him, is all ours in Christ Jesus. To us is also given that better promise which, in view of the coming Gospel, was sent to God's people through Jeremiah the prophet: " 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. . . After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they teach no more every man his neighbour, and every man his brother, 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, 31-34).

The new covenant thus foretold, with all its precious promise of forgiveness and sanctifying grace, was established by the Lord Jesus Christ. When He gave to His disciples the cup of remembrance at the Last Supper, He said: " This cup is the new covenant in my blood, even that which is poured out for you." (St. Luke xxii, 20). All good things of the covenant, therefore, are yours in Him, inasmuch as " he is the mediator of a better covenant, which hath been enacted upon better promises " (Heb. viii, 6).

And now, beloved, it is for us again to bind ourselves with willing bonds to our covenant God, and thus to give up ourselves wholly to the fulfilling of His perfect will.

This giving up of yourself to Him must be such as supposes that you be heartily content—

That He appoint you your work: That He put you to whatsoever He pleaseth. Servants, as they must do their master's work, so they must do that work which their master appoints them, they must be ready for any work their master hath for them to do. Good servants, when they have chosen their master, will let their master choose their work, and will not dispute his will, but do it.

Christ hath many services to be done; some are more easy, others more difficult; some bring honour, others bring reproach; some are suitable to our natural inclinations and temporal interests, others are contrary to both. In some we may please Christ, and please ourselves. But then there are other works, wherein we cannot please Christ except by denying ourselves.

That He appoint you your station and condition: whether it be higher or lower, prosperous or afflicted. Be content that Christ should choose both your work and your condition; that He should have the command and the disposal of you.

The power to do this, and to enjoy such close and holy covenant relation with God, cannot be our own; but it will assuredly be given us in Christ. Have we not often proved that " he giveth power to the faint, and to them that have no might he increaseth strength "? (Isa. xl, 29). " The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death " (Rom. viii, 2). If we rely at all on our own strength, we can never break off the yoke of sin. Ours is the promise of the Spirit, by whom we become " strong in the Lord, and in the power of his might."

Let us, then, having given ourselves to the Lord as His servants, bind ourselves anew to Him as His covenant servants.

Upon our entering into covenant with God, the covenant of God stands firm to us. God gives us leave, every one, to put in His own name into the covenant grant. If it be not found there at last, it will be our own fault; if it be not there, there will be nothing found in the whole covenant belonging to us; if it be there, all is ours. If we have come into the bond of the covenant, we shall have our share in the blessings of the covenant: " Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee " (Deut. xxvi, 17, 18). Observe it. The same day that they avouched the Lord to be their God, that same day the Lord avouched them to be His peculiar people. The same day that they engaged to keep the Commandments of God, that same day the Lord engaged to keep His promise with them.

Brethren, it is for the purpose of an express covenanting with God that we are now assembled. Search your hearts, whether you either have already made, or can now freely make, a sincere and unreserved closure with God in Christ. Especially consider what your sins are, and examine whether you can resolve to forego them all. Consider what the laws of Christ are, how holy and spiritual; and whether you can, upon deliberation, make choice of them all (even those that most cross your temporal interests and corrupt inclinations) as the rule of your whole life.

Compose your spirits into the most serious frame possible, suitable to a transaction of so high importance.

Make the covenant of God your own. Rely upon His promise to give grace and strength whereby you may be enabled to perform your promise. Trust not to your own strength, to the strength of your own resolutions; but take hold on His strength.

Resolve to be faithful. Having engaged your hearts to the Lord, resolve in His strength never to go back.

Being thus prepared, let us commune with God in silent prayer, meekly kneeling upon our knees.

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[*Here the congregation will kneel for some moments in silent prayer.*]

And now let us, with humble confession and holy vow, yield ourselves anew to God.

O Holy and most merciful God, heavenly Father, of Thine infinite goodness look upon me Thy child, now humbly meeting Thee on the ground of Thy sure covenant, into which, by Thy grace, Thou hast given me to enter, through the atonement in the precious blood of Jesus Christ our Lord.

I praise Thee for Thy wonderful grace, whereby I am this day one of Thine own people, with whom Thou hast made an everlasting covenant. I give Thee adoring thanks for all the unspeakable blessings in which Thou hast fulfilled to me Thy unchanging word. "Not one thing hath failed of all the good things which the Lord our God spake concerning us."

"O Lord, righteousness belongeth to thee, but unto me confusion of face." Thou hast been faithful to all Thy word; but I, alas! have often gone back from the pledges which I have given unto Thee. My vows have been broken, and the way of righteousness, in which I declared that I would follow Thee, I have, at times, most sinfully forsaken.

But, through "Jesus Christ, the righteous," my Advocate with Thee, I beseech Thee, O my Father, to forgive my manifold unfaithfulness. Work, I pray Thee, in my heart such true repentance, that my whole will may henceforth turn away from those things in which I have at any time transgressed Thy holy covenant. I come to Thee, O Lord, to take upon myself anew the yoke of obedience to Thy holy and blessed will, confessing with shame my sinful failures in the past; and I do humbly, with all my heart, commit myself, for the love of Thee, O my God, to the fulfilling of all righteousness.

And since Thou requirest that I should put away mine idols, I here utterly and heartily renounce them all; and firmly covenant with Thee not to allow myself in any known sin, but diligently to seek, in obedient acceptance of Thy promises, to cleanse myself "from all defilement of flesh and spirit, perfecting holiness in the fear of God."

And because Thou hast been pleased to give me Thy holy laws to govern my life, I solemnly and joyfully accept them as the rule of my thoughts, words, and actions; promising that, though my flesh contradict and rebel, I will endeavour to order my whole life according to Thy direction, and will not allow myself in the neglect of anything that I know to be my duty.

Impose upon me what conditions Thou pleasest, write down Thine own articles, command me what Thou wilt, put me to anything Thou seest good: I am no longer mine own, but give up myself to Thy will in all things I put myself wholly into Thy hands: put me to what Thou wilt, rank me with whom Thou wilt; put me to doing, put me to suffering; let me be employed for Thee, or laid aside for Thee; exalted for Thee, or brought low for Thee; let me be full, let me be empty; let me have all things, let me have nothing; I freely and heartily resign all to Thy pleasure and disposal. And I rest wholly in Thy promised grace, trusting that, whatsoever Thou mayest require of me, I shall be able to do all things in Him that strengtheneth me.

Almighty God, searcher of hearts, Thou knowest that I make this covenant with Thee this day without any known guile or reservation, and in humble dependence upon the grace of Thy Holy Spirit; beseeching Thee that if Thou seest any flaw or secret fault herein, Thou wouldest discover it to me, and help me to make the covenant aright.

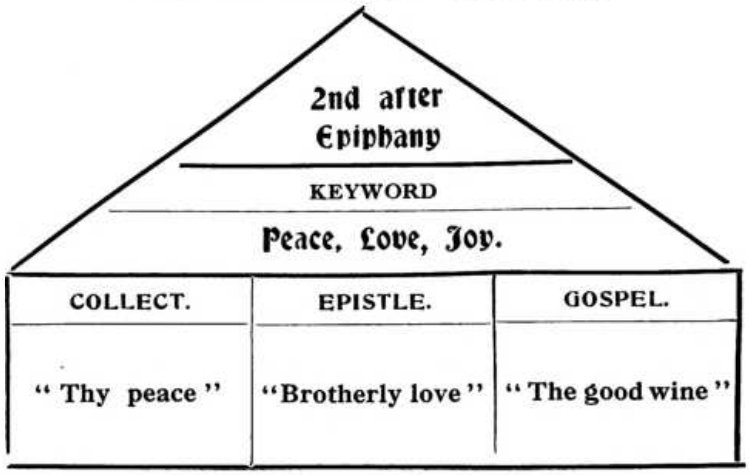
And now, glory be to Thee, O God the Father, whom, according to Thy covenant, I am bold to look upon as my God and Father, that ever Thou shouldest find out such a way for the recovery of undone sinners. Glory be to Thee, O God the Son, who hast loved me, and washed me from my sins in Thine own blood, and art my Saviour and Redeemer. Glory be to Thee, O God the Holy Ghost, who, by the mighty working of Thy grace, hast turned about my heart from sin to God.

O glorious Jehovah, the Lord God omnipotent, Father, Son, and Holy Ghost, Thou art my covenant Friend; and I, through Thy infinite grace, am Thy covenant servant. Amen. So be it. And the covenant which I have made on earth, let it be ratified in heaven.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



Peace! There is no richer word and no grander blessing. It is the grand issue both of the Law and of the Gospel to mankind. It was the climax of the Aaronic benediction. It is, or will be, the crowning result of the Messiah's reign. It heralded the coming of Christ. It was the Saviour's chosen salutation, and His parting legacy. Little wonder that the Scripture writers in the turbulent days of the Old Testament should use the word one hundred and seventy-five times, and less wonder still that the chroniclers of the life and teaching of the Prince of Peace should make use of the word eighty-five times. No wonder at all that we have a versicle and collect for Peace both at morning and evening prayer.

Endless almost as is the variety of meanings of the word a Divine at the time of the Reformation tried to classify them all under three heads, and so he said: "There is threefold peace, temporal, spiritual and eternal. There is outward peace, the blessing; inward peace, the grace; and everlasting peace, the glory."

We go back to the Deluge, when the Lord sat as King, and we think of the rainbow that followed and the promise of Peace. We turn to what, perhaps, is the most perfect specimen of Hebrew poetry—the twenty-ninth Psalm—and think of the storm it describes and the Peace which ensued, and the promise of peace which spans the whole Psalm like a rainbow touching earth and heaven. We may think, too, of the night scene on the Sea of Galilee—"Fierce raged the tempest o'er the deep"—yet at the pronouncement of the word Peace there arose a great calm. Or we may think of God's goodness in preserving to our country the great blessing of peace, or freedom from war, on British soil. for close on two and a half centuries, and we get an illustration of *outward peace*, the blessing, for the continuance of which we pray when we join in the petition "Give peace in our time, O Lord, because there is none other that fighteth for us (that giveth the victory which alone will secure peace as its result) but only Thou, O God." The mighty God—and, therefore, the Prince of Peace!

Then there is *inward peace*, the grace, which believers have here and now (Rom. v, 1)—the peace of acceptance, the peace of reconciliation, the peace which the world can neither give nor

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take away—" a peace above all earthly dignities, a still and quiet conscience."

"Grant us *Thy* peace." It is *God's* peace for which we ask, the great need of a distracted world, and a necessity for every individual life desiring to be in harmony with the God of peace. Perhaps we never realize what the peace of God really means till storms break around our outer lives—storms of loss of relations, friends, money, position, and so forth—then, if we are true Christians, we have a realization in our hearts which we sometimes feel in our beds when the wind wails outside and the sleet rattles on our window panes.

Peace, perfect peace, in this dark world of sin! Is such a thing possible? Yes! The blood of Jesus whispers peace within. (A. and M. hymn 537.)

But the Lord will bless His people with a further peace that passeth all understanding, *everlasting peace*, the glory, indescribable as well as incomprehensible, and therefore all we can do is to exclaim with the Psalmist, "What a goodly heritage!"; and await its future enjoyment.

LOVE.

In the Gospel the Christian is shown the Epiphany of Christ, but, in the Epistle, he is shown how HE must manifest himself; and it is to be in the spirit of love in all its forms:—

1. By Fidelity.—Using his gifts in preaching, welfare work, in teaching and speaking to the best of his ability; giving of his substance liberally; ruling his household and his business with diligence and showing mercy with cheerfulness.

2. By Sincerity.—The love—*i.e.*, Christian love or brotherly love—is to be without hypocrisy. Unreality, falsehood, insincerity and untruthfulness are to be taboo in Christian conduct and character.

3. By Discrimination, abhorring that which is evil and cleaving to that which is good. The spirit of indulgence is a prevalent evil of our time. "Woe unto them that call evil good and good evil." Dr. Arnold, in trying to elevate the standard of character at Rugby, found this difficulty—indifference about evil. He said, "What I want to see in the school . . is an abhorrence of evil. I always think of the Psalm, 'Neither doth he abhor that which is evil.' We need more discrimination. The young especially need to discriminate in their friendships and to choose the society of those who are at least trying to be good."

4. By Generosity, communicating to his fellow Christians in their need; that is the way the poor can help to bear the burden of the rich.

5. By Sympathy. Just as sympathy for the perishing world brought Jesus Christ to earth so it must make *us* go in person, or help go, in missionary and philanthropic enterprise.

"Go personally or representatively into all the world and make the Gospel known to every creature."

6. By Humility. Pride of rank, wealth and learning are out of place among Christian brethren. Let us not mind high things so much, but condescend, not patronizingly but lovingly, to things and people of a lowly estate.

JOY.

"God is love" and Joy is the happiness of love. It is love exulting, it is love aware of its own felicity and rioting in riches which it has no fear of exhausting. Pure religion may generally be measured by the joy of its professors, and superstition by its gloom.

"It is a comely fashion to be glad. Joy is the grace we say to God."

When the Joy bells of Heaven rang out at the first Christmas, good tidings of great joy were brought into the world concerning "The Lamb," Who, for the joy that was set before Him, in being the Redeemer of Israel and the Saviour of the world, left the joy behind Him, though not *all* of it, for He brought the essence with Him, sharing it with all who would believe in Him and enter into it. Hence St. Paul said: "We joy in God through our Lord Jesus Christ, through Whom we have received the reconciliation" (Rom v, 11).

Jesus is said to have been the gladdest as well as the saddest of men, for He must have *smiled*, or the children would not have come to Him, and there would have been a smile, too, in His heart, at least, as He "*rejoiced in Spirit*" over the successful mission work of the seventy unlettered sons of the people, on behalf of the coming Kingdom and against the Kingdom of Satan.

And, unless we are like the "sad ascetic," we can enter into His joy long before the human spirit leaves its earthly tenement for the joy of Paradise.

"Along the thorny path he trod,
'Enter into My joy,' said God.
The sad ascetic shook his head,
'I have no taste for joy,' he said."

Poor monk! And poor the religion that manufactures such a monk! There are some people afflicted with melancholia, and they actually mistake it for the Christian religion; and we sometimes find it out when they become "kill-joys" adding to the Commandments one of their own: "Thou shalt not manifest the spirit of joy, only the spirit of heaviness." Now, a melancholy and morose Christian is an anomaly, and needs to learn that Jesus, the Fountain of Joy, both began and concluded His public ministry at a *Feast*!

These things He doubtless did "that your joy may be full," the symbol of joy being "the good wine" partaken of at each feast.

Yet, after all has been said, Jesus Himself was the *true* Vine, and all *true* Joy finds its source in Him and is a "fruit" of His Spirit.

Being the same yesterday, to-day and for ever, He has "kept going" "the good wine" until now. Thus we may enter into His joy whenever we come into Sacramental nearness to Him in His own ordinance instituted for our special spiritual sustenance and refreshment.

For herein is the Bread of Life for us to eat, and the Wine of Joy for us to drink.

"Hail sacred Feast, which Jesus makes, rich banquet of His Flesh and Blood!"

ASTRONOMICAL CYCLES.

BY SIR CHAS. W. F. CRAUFURD.

SIR,—I have read with much interest Dr. Gornold's criticisms of the Rev. Commander Roberts' paper upon astronomical cycles, published in your issue of December 15th.

One does not quite understand why Dr. Gornold prefers Plato's Great Year, of 25,920 years, with a mean annual precession of 50.00″, to the calculations of modern astronomy.

Plato had not the advantage of the instruments of precision used by modern astronomers.

The Paris international conference of leading astronomers adopted the value of 50.3722″ for the annual precession. Why should we accept Plato's approximation of 50″ in preference? Or why prefer his Great Year of 25,920 to Sir Robert Ball's recent determination of 25,694.8 years? Or, alternatively, the 25,868 quoted by the Rev. Commander Roberts?

Dr. Gornold's figures do not strike one as making for accuracy.

Again, he says that he can find no indication of 1,040 being a lunar cycle. He seems to have overlooked the fact that Commander Roberts stated that it was a *luni solar* cycle, measured in years. And of remarkable accuracy. A cycle, that is, of the same kind as the one which Dr. Gornold quotes of 19 years, less 4 minutes, 31 seconds.

I would respectfully suggest to him that he has not read Commander Roberts' paper with sufficient care, or he would have seen that at the end of page 598 it is made clear that the

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2,300 and the 1,260 (and by inference the 1,040) are periods of years, and not of lunations.

Some time ago I tested these three cycles, and I found them to be, as stated by M. de Cheseaux, cycles of remarkable accuracy.

I am aware of the acceleration of the moon, and also of its irregularity of motion. But these affect Dr. Gornold's cycle of 19 years likewise.

My calculations, take them for what they are worth, show that :—

The cycle of 2,300 years was in excess of 28,447 lunations by 13 hrs. 42 min. 0 secs.

The cycle of 1,260 years was in excess of 15,584 lunations by 13 hrs. 40 min. 0 secs.

The cycle of 1,040 years was less than 12,863 lunations by 0 hrs. 2 min. 16 secs. (only).

The above three cycles are the hidden "Seal of Authenticity" impressed by the Holy Spirit upon the Book of Daniel as showing it to be inspired by Him. As the Rev. Commander Roberts has practically pointed out.

I am, Sir,

Your obedient Servant,

CHARLES W. F. CRAUFURD.

Hayling Island, January 5th, 1924.

CALCULATING THE LUNI SOLAR CYCLE OF 1040 YEARS.

	365.2422642	Days in one Year.
	1040	Years in Period.
	14609690568.	
	3652422642...	
	379,851.954768	Days in 1,040 Years.
	29.530588	Days in one Lunation.
	12,863	Lunations.
	88591764	
	177183528.	
	236244704..	
	59061176...	
	29530588....	
	379,851.953444	Days in 12,863 Lunations.
	379,851.954768	Days in 1,040 Years.
	379,851.953444	Days in 12,863 Lunations.
	0.001324	Of one day difference.
There is therefore an excess of	0,001324	Of one day in the years over
	24	Hours. [the Lunations.
	0.005296	
	0.026480	
	0.021776	Of one Hour.
	60	
	1.306560	Minute.
	60	
	9.393600	Seconds.

The Cycle of 1,040 years was in excess of 12,863 Lunations by 0 hr. 1 min. 9.39 secs.

A very small difference to the figures given in my letter:—

—2 min. 16 secs.	In my letter.
+1 min. 9 secs.	In this.
3 min. 25 secs.	

C. W. F. CRAUFURD.

GREEK AND HEBREW CONNECTIONS.

XIII.

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

CANTICLES, iv, 12: Among the Athenians, the interior part of the house, called the woman's apartment, was not only locked but sealed up. So Aristophanes describes in his "Thesmoph," 422:

"And on this account to the woman's apartment
They place seals, as well as bolts."

And "seal," as applicable to chaste conduct, is a phrase well-known to the Greeks. Thus Æschylus, in "The Agamemnon," praises a woman "who had not violated her seal of conjugal faith." But Nonnus, bk. ii, uses the form of speech exactly as Solomon does with reference to a pure virgin; he says in Greek: "She had preserved the seal of her virginity untouched."

Isaiah i, 1; vi, 1, 2, 5: The Hebrew prophets had their message given them by immediate inspiration. In this the Greeks copied from the people of God. They also had their prophets and seers, and had hence their augurs and auguries, their horoscoping priests and priestesses, and their oracles—all pretending to be Divinely inspired and to declare nothing but the truth; for what was truth and fact among the former was affected and pretended among the latter.

Isaiah i, 6: No room for any more stripes. This agrees with Ovid in "Epistles from Pontus," ii, 7, 42, or that still more expressive line of Euripides, the great force and effect of which Longinus (the friend of Zenobia) ascribes to its close and compressed structure, analagous to the sense which it expresses ("Hembra," Fur. 1245, Longinus, sec. 40).

"I'm full of miseries; there's no room for more."

Isaiah i, 22: Such were the exhilarating, or rather stupefying, ingredients which Helen mixed in the bowl, together with the wine, for the composition of which she had learnt in Egypt (Homer, "Odyssey," iv, 220).

"Meanwhile with genial joy to warm the soul,
Bright Helen mixed the mirth inspiring bowl;
Tempered with drugs of sovereign use, to assuage
The boiling bosom of tumultuous rage;
Charmed with that virtuous draught th' exalted mind,
All sense of woe delivers to the wind."—*Pope.*

By mixed wine the Hebrews generally mean wine made stronger and more inebriating, by the addition of higher and more powerful ingredients, such as honey, spices, and wine inspissated by boiling it down to two-thirds or half of the quantity, called defructum. Such was the spiced wine of Canticles viii, 2; Proverbs xxiii, 30; Isaiah v, 22, li, 19; Revelation xiv, 10; Psalm lxxv, 8; poured from vessel to cup. Compare this with the Greek craters, vases, &c., of Magna Græcia.

Isaiah i, 30: The garden has drunk up the canals, &c. This was likewise the case in the times of the Greeks, as Strabo xii, Pliny v, 18, testify, who say that this river was extended in canals and drunk up by watering the place.

Isaiah iii, 16, Clemens of Alexandria "Pœdagog," ii, 12, and Julius Pollux vii, 22, have each of them preserved from a Comedy of Aristophanes (now lost) a similar catalogue of the several parts of the dress and ornaments of a Grecian lady, which seems less corrupted than this inventory of the wardrobe of a Hebrew lady, as it may be called, in Isaiah.

Isaiah iv, 23, 24: Veils—*i.e.*, transparent garments—a kind of silken dress manufactured like a gauze, worn but by

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elegant women, who dressed more elegantly than modestly, garments that showed the shape of the body, and colours of the skin. This sort of garment was afterwards in use among the Greeks. Prodicus, in his celebrated table, exhibits the personage of sloth in this dress. Xenophon "Memarobilia," Socrates ii, *vide* books on Egypt for paintings of girls in these dresses.

" Her robe betrayed
Through the clear texture every tender limb,
Heightening the charms it only seemed to shade;
And as it flow'd adown, so loose and thin,
Her stature show'd more tall, more snowy white her skin."

They were introduced into Greece by Pamphilia, of the Island of Cos.

Isaiah iii, 24: This refers to the perfumes used in the baths. So the Greeks and the Pompeians used them ("Canticles," iv, 10, 11).

Isaiah v, 2; xvi, 10; Joel iii, 13; Haggai ii, 17; Zechariah xiv, 10: This winepress means a lake or the large open place or vessel which by a conduit or spout received the must from the winepress. In hot countries like Palestine and Greece, it was underground or in a cave in a rock side, for coolness, to prevent fermentation or sourness. Nonnus describes at large Dionysus hollowing the inside of a rock and leaving out a place for the lake (Dionysiac xii, 331).

" He pierced the rock; and with the sharpened tool,
Of steel well tempered, scooped its inward depth,
Then smoothed the front and formed the dark recess,
Its just dimension for the foaming lake."

Isaiah v, 19: Tryphiodorus has an expression something like this ("Il. Excid." 239).

" Because the counsel of Zeus was come."

This expression seems uncommon, but is paralleled and explained by Isaiah v, 19. The LXX uses the same words as Tryphiodorus (Merrick, Clark).

YOUNG PEOPLE'S CORNER.

A BRAVE YOUNG LAD OF THE BRITISH-ISRAEL RACE.

By Rev. Wm. Pascoe Goard.

" Benaiah, the son of Jehoiada. . . . Also he went down and slew a lion in a pit in a snowy day."

This is a very short hunting story. But, like the other stories of the Bible, it tells a very great deal.

Shall you and I go with young Ben on this lion hunt? Well, what shall be our weapons? We cannot take a rifle, nor a gun, nor a revolver. These weapons were not known in the days of Benaiah.

Shall we take the long spear of the ancient soldier and hunter? Yes, in case we shall meet the lion in the open, where there will be room to use the somewhat unwieldy weapon.

But we will not depend upon the spear altogether. What else shall we take? The short sword which the hunters use. So with sword and spear we will go with Benaiah to hunt the lion.

The lion has been making raids upon the flocks and herds, and in all probability he has met an old man or a little child, and has killed and eaten the defenceless. It is time that the strong should thus destroy the lions which menace the weak.

This thing that Benaiah is doing is a brave thing. It is different from accidentally meeting a lion and acting bravely then. Benaiah knows exactly what he is undertaking. By his footsteps in the snow he knows he is approaching a lion. Let us join him and we shall soon find the " trail " or " spoor."

Keep behind Benaiah now, so that the tracks will not be disturbed by our feet. See, the tracks lead up over the brow of the hill under which the village nestles. They go straight away over the field towards the ravine beyond. Steady, boys, we do not want to be winded when we meet the lion.

Down the banks of the ravine go the tracks. Here there are thickets of thorn and bramble which may hide the lion; go carefully. In and out through the clumps of scrub the tracks go. There has been no halting in the stride of the lion. Therefore we know that he is heading for a particular spot. Wait; let us scan the opposite side of the ravine, and see if he has gone up on the other side. No; there are no tracks in the snow; therefore the lion is at the bottom of the ravine.

Step by step we go, with spears held in readiness to meet a sudden rush. Noiselessly, in the soft snow we advance.

See, there is a pit, and the lion has gone down into it. Benaiah whispers: " I am going down after it."

" But will that not be foolhardy, Benaiah? The odds will be all with the lion. You will not have a chance to use your spear, nor room to spring out of his way, nor to dodge his rush."

" That is so, but I am going down. That lion shall not get away to kill other helpless old men and children."

Casting off his outer garment, Benaiah stood up in short tunic. He handed his spear to one of us and, drawing his short sword, approached swiftly and silently the edge of the pit. A glance down, and then he sprang. The deep snow muffled his footsteps, and we heard no sound for a moment. Then there was a most vicious snarl, ending in a roar.

Then Benaiah scrambled out of the pit, while below there continued snarling roars mingled with whimpering cries. What had happened?

The short sword dripped blood. Benaiah grasped his spear and stood ready to use it if the lion should attempt to scale the side of the pit. But gradually the snarling, whimpering ceased. Soon there was silence in the pit. The lion was dead.

There are still lions to be slain, whole families of them. The lion family of the appetites. Get after them, lads. The lion of drink, of gluttony, of lust; strike them down before they make a killing that will fill you with sorrow.

The lion family of unfaith. These have different haunts. Some in School and College. Some in Club and Association; some in the Union to which young men ally themselves. All attack faith in God; faith in our race and nation; in our Constitution; in our fellows; and at last in ourselves. Strike them down!

Don't wait for an accidental meeting. Benaiah knew where to find the lion by the tracks in the snow. He found it in a pit. Where will you find yours? The lions of temper, of suspicion, of disloyalty, of unfaith.

Arm yourselves with the sword of the Spirit, and go in to win, and the Lord our King will not fail to give you honour and promotion.

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THE SECRETARY-GENERAL'S PAGE

[By the Secretary-General's own desire this page is placed, and will henceforth appear, at the back of each number instead of in front, so that the Leading Article may be the first to catch the eye of new subscribers and non-members.]

THE next London meetings will be held on Thursday and Friday next, January 24th and 25th; afternoons at 2.45 and evenings at 7.30. The Rev. Pascoe Goard will give special addresses. The Revs. Arthur Chambers, W. E. Woodhams Denham, Arthur Pritchard, M.A., W. H. Stuart-Fox, M.A., and T. H. Whitehouse are also expected to speak.

* * *

The Annual New Year Devotional Meetings on January 10th were conducted by the Rev. Pascoe Goard. It was hoped that the Rev. Commander Roberts would have conducted one of the meetings, and he had fully intended to come, but was prevented by the inclement weather. Addresses were delivered by the Chairman, and by the Revs. W. E. Woodhams Denham, G. H. Lancaster, M.A., Kenneth Dodds, Gregory Bestall, and Mr. J. J. Morey. The Rev. P. H. Davies assisted with the devotional side. Prayers were offered for several members who were ill. Mrs. Knowles and Mr. John Henry Hill kindly played the hymns, in the unavoidable absence of Mrs. Garrison. The meetings were well attended in spite of the wet and cold weather, and they proved times of spiritual refreshing and reconsecration.

* * *

Mrs. Lilian Wooster Greaves, daughter of Mr. H. W. Wooster, of New South Wales, an old preacher of B.-I. Truth, is the new Secretary and Treasurer of the Branch at Perth, West Australia. She kindly sends us a report as follows :—"The West Australian Branch sends greetings to the Federation and all its Branches in the Homeland. Our Annual Meeting was held on November 12th. Mr. C. H. Iffla was re-elected President; Mrs. Fox Angelo, Mr. F. Langham Burdett, and Mr. Christie were elected Vice-Presidents. Mesdames McWhae, Iffla, Monger, Bowling and Miss Letroy were added to the Committee. Mrs. Greaves was appointed Hon. Secretary and Treasurer. Mr. Gardner, the retiring Secretary, was warmly thanked for his faithful and efficient services. He read an interesting paper on "Anti-Christ." We meet on the second Monday in each month at 8 p.m., and we have decided to carry on the meetings without a summer recess. Our President, Mr. Iffla, is giving many lectures and addresses in various parts, and circulating literature among Ministers and others."

* * *

The Manchester Branch meets on Tuesday next, January 22nd, in the Houldsworth Hall, Deansgate, at 7.45, when the Rev. R. G. F. Waddington, M.A., will lecture on "St. George for England." All are welcome.

* * *

The Rev. T. H. Whitehouse lectured for the Wallasey Branch on December 11th, on "Wonder of the Ages." The next meeting will be held on January 22nd, and the speaker is the Rev. J. Oliver Vince, B.A., B.D. Subject: "God's Flagstaff." The meetings are held at the Y.M.C.A., Manor Road, at 7.30 p.m. A cordial invitation is extended to enquirers.

* * *

The Scottish Israel Identification Association will be held on Sabbath next, January 20th, in the Christian Institute, Bothwell Street, Glasgow, at 6.30 p.m., when the Rev. Thomas Hislop, Honorary President, will give the first of a series of addresses on "The Second Advent and Israel." Visitors are gladly welcomed.

* * *

The Rev. J. B. Gratton was the speaker for the Ealing Branch on January 8th, and his subject was: "Seven Lines of Bible Interpretation." The President, Mr. G. P. Stevens, was in the chair. The Rev. Pascoe Goard and Mr. Herbert Garrison responded to the call of the Chairman for a few words. The Baroness de Knoop was among those present.

* * *

Miss Pretty, Hon. Sec. of our Leicester Branch, writes with enthusiasm of their meeting on January 8th, when Mr. H. D. Houghton's address on "The Marks of Israel, and the True Method of Discovery" was listened to with intense interest. The look of astonishment on the faces of many in the audience was, she says, a study, and some had to exclaim "Amen" from time to time. Mr. Houghton is to pay a return visit.

* * *

The Rev. Philip Young, L.Th., had a full audience on January 4th, at the Bristol Branch meeting, for his lecture on "The Near East; or, The Gathering of the Nations and the End of the Age."

* * *

Miss Modin, Hon. Sec. Kingston Branch, writes :—"A very successful meeting was held at Claygate on January 11th, when Mr. Morey gave his address on 'Britain in the Bible.' An early return visit was enthusiastically called for. Our warmest thanks are due to Mr. Morey. You rendered the B.-I. Cause a great service when you discovered him."

* * *

SPECIAL NOTICE TO OUR READERS.

The British-Israel-World Federation invites all persons interested in the free distribution of B.-I. literature to forward their contributions for the same to Colonel Vincent Wright, D.S.O., Financial Secretary of the Federation, 14, Fetter Lane, London, E.C.4, marked "Official British-Israel Literature Distribution Fund."

This Fund has been established and will be administered by the Federation Executive Committee. It is supported by the Rev. G. H. Lancaster, M.A., he having resigned the position of Hon. Sec. of the Anglo-Israel Literature Distribution Fund as from December 31st last.

GISBOROUGH,
President, B.I.W.F.

* * *

We are grateful to all those who have generously responded to the special appeal made in these columns in December last for the General Purposes Fund. To those who have not yet responded we must again appeal for speedy help. It will be remembered that our need is for £2,000 by March 31st next, and that one of our members offered £250 on condition that the balance of £1,750 should be subscribed by the time named. Another generous supporter kindly came forward with £250, and several others with lesser amounts. We have still over £1,300 to secure to comply with the conditions, and the time is short.

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

No. 108. Vol. III. JANUARY 26, 1924 Price 3d.

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 DIVINE PARENTAGE OF OUR LORD.

By Rev. Wm. Pascoe Goard.

The *Daily Express* carries the following in a prominent position, December 18th:—"New York, Monday, December 17th.

> "Denial of the virgin birth of Christ is the object of a sensational public movement by Modernists within the Episcopal Church—the American counterpart of the Church of England."

There are one or two questions we should first like to ask. One is this: How comes it in these days when the daily Press does so little to publish "news of a religious character" whenever that news is on orthodox lines, that this "denial of the virgin birth" should be telegraphed all over the world, and be given "front page" position among the news of the day? And especially why should this particular attack be made at Christmastide upon the nativity of Our Lord?

That is a most important question. Who, or what, influence is it, in the daily Press of a Bible-loving Christian country, which refuses the Evangel of the Bible as constructively expressed, but which heralds with trumpets the denial of the fundamental doctrines asserted in the Scriptures? When the answer is rightly given to this question the explanation of many things which disturb the present life of Britain and America will be known.

It is not the Roman Catholic element. They have many disturbing things laid to their door, and rightly so. But they stand for the doctrine of the Divine Fatherhood in the parentage of Our Lord.

It is not the Evangelical Protestant. They know that the Scriptures contain prophecies and historic statements which clearly predict, record and teach the great fact.

Who, then, is at the bottom of the influence which makes for this and similar denials? "Modern scholarship" is the shouted reply. But whence came modern scholarship? What is it? Who puts it forth?

For instance, What does modern scholarship know about the virgin birth of Our Lord? *Only that which is written in the Scriptures.* There is no other source of information.

To deny that *the Scriptures teach* the miracle birth is to deny evident fact. The fact is, *the Scriptures assert and teach the virgin birth.*

Again, Our Lord in the Scriptures, although He does not use this term, virgin birth, asserts His Divine origin in no uncertain terms, and He asserts it in direct opposition to the implication of the Jews that He was the son of Joseph and born of fornication. (See chapters v-viii St. John.)

When, therefore, ancient or modern scholars deny the virgin birth, and give, as the reason of that denial, "scholarship," they are talking nonsense. Scholarship knows no more of this matter than does the plain reader of the Bible. It knows that the Bible contains the statements, and the prophecies, affirming the virgin birth, and that it has no other source of information.

If scholarship, ancient or modern, which latter is the revamped ancient teaching of the people who have always denied the virgin birth—namely, the Jews—would tell the truth in this regard, they would say: Yes, the Scriptures teach and tell of the virgin birth, and we have no other source of information. But we do not believe the Scriptures, and therefore our attitude is simply one of unfaith.

We believe that Jewish influence is to be charged with the persistent continuous challenge of the Divine birth of the Messiah they rejected; and we believe that those of modern scholars so called who are so eagerly taking up the denial are repeating their cry.

This is in no sense anti-Jewish wri ing. The Jew is out in the open with his denial; He has been for two thousand years nearly and has not changed. He cannot feel aggrieved that we meet his open challenge openly. We believe that this is the influence which has telegraphed this item of news all over the

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world at great expense at the very time our nation is rejoicing in the anniversary of the birth of Our Lord. We will meet open attacks like this openly, and consider that we are giving cause of offence to none in so doing. No man should be in the Anglo-Saxon "game," and no race, who attacks the foundations of our institutions or faith, and who then raises the cry of "persecution" when that attack is openly and frankly met.

Well, what has Dr. Parkes to say about this matter, in which "scholarship" cannot function for lack of knowledge of facts upon which to exercise its powers?

"Dr. Parkes, after removing his accustomed cassock, surplice, and stole just before yesterday morning's service, reappeared in a plain black academic gown. . . ." So far so good. That was a step in the right direction. But why keep on the gown of the scholar, to handle a matter in which scholarship can play no part. Why not dress in the ordinary dress of the unbeliever?

Well, what do the "best" scholars tell us? "That the word used by Isaiah in his prophecy means a young married woman." There are those who go still further than the Doctor cared to go, who tell us that the word means in this instance a young woman. The Doctor has kindly supplied the word "married." But others omit that word and say that therefore Our Lord was born out of wedlock. And they go still further, often, and tell us that we are worshipping a —— (meaning born out of wedlock) Jew.

As to the etymology of the word, it must be remembered that language makes the lexicon, the lexicon does not make language. The Hebrew word in Isa. vii translated Virgin is usually used of those who are virgins according to our understanding of the term. It was so understood by the writers of the New Testament, and Talmudists of New Testament times.

This etymological attack necessitates the charge that "it was wrongly translated into the Greek as meaning a virgin."

On the contrary, we believe the inspired writers of the New Testament, to whom Hebrew and Greek were living languages, were better interpreters than "modern scholars," to whom both languages are "dead." And, in addition, the New Testament writers were men inspired of the Holy Ghost, an advantage to which modern scholars make no claim.

* * *

Dr. Parkes says:—"In Matthew and Luke the ancestry of Jesus Christ is clearly given."

In Matthew we have the ancestry of *Joseph*. What would not the "best scholars" give to be able to say that the ancestry of Jesus was really given in Matthew, the first chapter, through Joseph. But, unfortunately for them, it is not so given. From Solomon to Joseph we have the direct line of descent. But that line turns at a right angle there, and finishes with the embarrassing statement, "who was the husband of Mary." In every step from Solomon to Joseph it is declared that the father "begat" the son. But in the case of Jesus there is not the slightest hint in that direction. As we are dealing with a most carefully inscribed and preserved record we are bound, as must be also the "best scholars," to accept the conclusion that the record "Joseph begat Jesus" *is not there*, because the facts do not warrant that it should be so recorded.

The genealogy of Matthew is against the assumption that Joseph was the father of Jesus. The Jews of his day, the careful keepers of the registrations of the Temple, would have been highly delighted if they could have proved the Joseph fatherhood of Jesus. But they could not do so!

There is another record in Luke, and this time it in some sort connects Jesus with Joseph.

"Jesus began to be thirty years old, being (as was supposed) the son of Joseph."

Luke, let it be remembered, was not written at the birth of Christ, but deals with it from the standpoint of when Christ "began to be thirty years old."

Now, there is this peculiarity in the record of the third chapter of Luke. *It begins at the late end of the genealogy, and follows it upwards through the years*, instead of beginning with the founder of the family and descending through the years. There must be a reason for this.

Again, there is another peculiarity in the record. *It gives a line for Joseph which was not his birth line*, as we are made aware when we follow and compare it with the birth line recorded in Matthew.

We quote the last four in the birth line of Joseph. As specifically recorded in Matthew, these are "Eleazar, Matthan, Jacob, Joseph, who was the husband of Mary." The first four, running the count the other way, in Luke, are Joseph, Heli, Matthat, Levi, &c., with no indication that Joseph was born of that line.

There is still another vital difference between the two records. That in Matthew, which gives the birth line of Joseph, comes down through *the Solomon line*. That which goes back from Joseph, runs up through *the Nathan line*, both these being branches of the House of David.

Now, why these differences?

Matthew gives *the line of birth from Solomon to Joseph*. Luke gives the line of the son-in-law Joseph through the Mary line, *which descent came through the line of Nathan*, the son of David.

For this reason the latter line is reversed. Joseph did not descend through it, but became related to it by marriage at the last end of the line. He then became related to the House of Nathan, and the ascent is counted up through the generations instead of down.

Therefore, our "Best Scholar" is woefully wrong when he says: "In Matthew and Luke the ancestry of Jesus is traced through Joseph, and these two Gospels say that it was Joseph who was descended from David." Nay, Matthew says, indeed, that Joseph was descended from David. Luke says in effect, according to Hebrew usage, that Joseph married into the Nathan branch of the House of David; therefore, it says without words that Mary, the Mother of Jesus, was of the Nathan branch of the House of David. As we have seen, Matthew refused to say that Jesus was born of the Solomon line, from which Joseph was descended.

"We have no idea about Mary's ancestry." Perhaps not. But the honest Bible student has a very clear idea of Mary's ancestry, and knows it for what it is—descended from Nathan, the son of David.

2. ". . . *While the fourth Gospel says that the father of Jesus was Joseph* . . ." At last we are out into the open. Nay, not the fourth Gospel; *but the Jews*, as the fourth Gospel records, say that the father of Jesus was Joseph.

This is most interesting. The Doctor must have been aware of the tremendous conflict just beginning between Jesus and the Jews, which increased in intensity, until, rejecting His testimony, His Gospel, and Himself, those same

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Jews caused Him to be crucified. The question between them was that of the Divine Birth of Our Lord.

The Jews said: "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven?"

"Then said they unto him, Where is thy Father?"

Jesus answered, "Ye neither know me nor my Father; if ye had known me, ye should have known my Father also" (St. John, v to viii).

"And he said unto them, Ye are from beneath; I am from above; ye are of this world, I am not of this world" (St. John viii, 23).

(41). "Then said they unto him, We be not born of fornication" (the implication being that Jesus was so born, and this implication they keep alive to this day) "we have one Father—even God."

"Jesus saith unto them, If God were your Father, ye would love me, FOR I PROCEEDED FORTH AND CAME FROM GOD; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word?

"Ye are of your father the devil, and the lusts of your father ye will do. Your father Abraham rejoiced to see my day, and he saw it, and was glad. . . .

"Jesus said unto them, Verily, verily, I say unto you, BEFORE ABRAHAM WAS, I AM.

"Then they took up stones to cast at him. . . ."

Thus the conflict waged in Jesus' time, and thus in New York the same old conflict rages to-day, with the "Best Scholars" and the Jews as His old, old antagonists, in His statement of the fact that He descended directly from God.

EL SHADDAI (THE ALMIGHTY GOD).

BY REV. WM. PASCOE GOARD.

IN the last two issues we have dealt with "Elohim" and "Elyon El," both of them names of God used in the Bible.

We have seen that Elohim is the name of God, the Creator of the heavens and the earth, primarily; and that conjoined with Him in that name are The Son, The Holy Spirit, "the morning stars which sang together, and all the sons of God who sang for joy" at the Creation. We have seen that every regenerated man and woman has a part in that Great Name.

We have also seen that the name Elohim is used to denote the hostile forces of the enemies of God.

Elohim,—the name is as wide as the universe.

* * *

We have seen that Elyon El is the name of the Most High God, the Elohim of the Elohim, and that it is used in connection with all the human family.

* * *

EL SHADDAI.

We are now to look at the name El Shaddai, and to see that it is the name by which the Lord enters into Covenant relationship with the seed of Abraham, His friend.

In our last issue we pointed out the striking circumstances which brought the revelation of the name of Elyon El with the kingly Priest for ever, Melchizedek, who was Priest of Elyon El; and to whose order of Priesthood Jesus Christ came.

Let us now look at the wonderful circumstances which called forth the revelation of God as El Shaddai.

In the Divine plan for the regeneration of mankind a new seed was to be born. This seed so to be born was to be as a new strain of blood infused into a dying human family. And this seed was to form the working or servant force by which the Lord would bring blessing to all the families of the earth.

In order to provide for the birth of that seed, God chose, with the greatest care, those who should be the father and mother of the race. For this purpose Abraham and Sarah were selected.

These were trained in a hard but pleasant school for a full lifetime. Now the couple had become aged, and in them the functions of life had ceased as far as child-bearing was concerned.

Abraham a hundred and Sarah his wife ninety; the individual passions and lust of life had died. (This has no reference to original sin.)

Now, after the lapse of all that time, the seed was to be born.

It required the life-giving touch of the Creator's hand to bring about the birth of the New Race. Thus added to the parents of the son and race, God Himself had a more than usually close connection.

Three persons were prepared to receive and to cherish the coming son and seed.

Each of these were revealed by a new name. This was the name by which each were entered into the Covenant which has stood throughout all the ages—El Shaddai, Abraham, Sarah.

The Life-giving God, the father, and the mother, of the son and race.

It is not necessary that we should at this time discuss the position of Abraham, nor of Sarah, in the great Covenant. Their record is plain for all to read (Genesis xvii).

Abraham, the father, stands on the right; Sarah, the mother, on the left; and behind these stands the Person of the Almighty God, El Shaddai.

What a triangle of persons to stand for, and by, the son and race which should be born.

The name by which the Lord thus revealed Himself for the purposes of the racial Covenant with Abraham and his seed has a very significant meaning.

El has been translated The Mighty One.

The root of the word Shaddai is Shad, which in Hebrew denotes the nursing breast of the mother which gives sustenance to the new-born child.

What a glorious light this begins to throw upon Him Who thus stood ready to receive and to cherish the new-born son and race.

It is He who said OF Israel:—

"Israel is my first-born son."

It is He who said TO Israel:—

"I have loved thee with an everlasting love."

It is He who said to Israel:—

"The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. xxxiii, 27).

It is He Who taketh the lambs in His arms and carrieth them in His bosom.

It is He who said to Israel:—

"Can a mother forget her sucking child that she should forget 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."

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It is He who provided the Redemption of Israel, and Who, incarnate, became the Redeemer. "Thy Maker is thy husband, Jehovah of hosts is his name, and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called" (Isaiah liv, 5).

It is He who says to Israel still:—

"Wherefore, come out from amongst them and be ye separate, saith the Lord, and touch not the unclean thing, and I will be a father to you, and ye shall be my sons and daughters, saith the Lord Almighty."

The exhortation to the Christian is "Desire the sincere milk of the Word that ye may grow thereby"; which issues from the Breast of El Shaddai, the nourisher of His people.

It is He who finally declares:—

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to be, the ALMIGHTY" (Rev. i, 8).

Finally, it is He Who so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.

* * *

There follows the name Jehovah, which is the executive name of God, expressive of His active applied power, and used in connection with the Covenant race in pre-Mosaic times, and in connection with His Kingdom Nation Israel, including Israel, the House of David and Judah.

And of the later name "Jesus," He declared: "I and my Father are one. He that hath seen me hath seen the Father."

The name of the Holy Spirit.

The name of the returning Lord, "King of Kings, and Lord of Lords."

And the final name when the Son shall have delivered up the Kingdom to the Father and has Himself become subject to the Father, that

God may be All in All.

* * *

For a further study of these names refer to the booklet 'The Names of God in the Bible," by the writer of these Articles. This may be obtained from our Covenant Publishing Co., 14, Fetter Lane, London, E.C. 4. Price 1s. 6d.

SIR MURRAY HYSLOP WRITES:—

WITH hearty goodwill I send a message to the readers of THE NATIONAL MESSAGE.

This is a time when all who call themselves Christians should draw together. Close the ranks! There are foes to the faith, powerful and subtle, and they have created a noxious atmosphere the world over. The Spiritual is ignored. Religion is sneered at as a survival from the ages of ignorance and superstition. The world is afflicted with an epidemic malady. The diagnosis is alarming. The symptoms are "envy, hatred, malice, and all uncharitableness." It is the Ishmael spirit, who stood and fought for himself, and "his hand was against every man."

That does not sound cheerful, does it? If that were all, we might well despair. But dangerous as the epidemic is, there is a remedy. "The Great Physician" has never yet lost a patient who submitted to His treatment. Those who say that the Christian faith has lost its power have never tried the saving power of the faith. "The Lord's Anointed, great David's greater Son," whose reign on earth your Movement was created to advance, will, in His own good time, subdue all the principalities and powers to His rule, and reign in the hearts of men as "King of Kings, and Lord of Lords." If, as the members of the British-Israel Movement believe, Great Britain is the heir to the promises made to Abraham and the generations that sprang from the "wandering Syrian" who set out from Ur of the Chaldees on his great venture of faith, what a privileged people we are, and with what a glorious destiny! Well for England, and her children settled in the Isles of the Sea, and who keep the gates of the seas, if they grow character and shape policies that tend to the consummation of the prophecies and promises of the Old and the New Covenants.

Humanity needs every inspiration that nerves select souls so to live and conduct themselves in their own day as to prepare brighter days for their children in the following generations. Christians may differ in their conceptions of the mysteries of the faith, but let not Ephraim vex Judah, or Judah despise and vex Ephraim. Let the tribes of "the whole Israel of God" draw together, and "if God be for them, who can be against them?"

POINTS IN THE NATIONAL MESSAGE.

BY REV. J. B. GRATTON.

"THOSE things which are revealed belong unto us and to our children for ever" (Deut. xxix, 29).

1. That probably the first settlers in the British Isles brought with them the religion of Noah.

2. That this religion developed into Druidism, which retained its purity, and was a fitting preparation for the advent of the Gospel.

3. That the next settlers were those who escaped from the destruction of Troy, under the leadership of Brutus. These were of Israelite stock and therefore Shemites.

4. These Trojans would adopt the Druidic religion, which had been known to them in their own land.

5. That other emigrants of Israelitish blood settled in North Britain and North Ireland, known as Scots and Picts.

6. That the Norse, Saxons, Jutes, Angles, Danes and Normans were all of Israelitish blood, and were the remnants of the tribes who had marched out from the land of captivity, after the accession of Cyrus (Deut. xxix, 28).

7. That the Gospel was brought to Britain within five years after Pentecost by Joseph of Arimathea and his companions, and Paul visited Britain after his first imprisonment in Rome, and that Christianity spread all over Britain in the space of two centuries.

8. That Druidism was destroyed by the Romans A.D. 78.

9. That the British nation is the only nation that has retained the Gospel in its purity, and brought forth the fruits of the Kingdom to any appreciable extent (Matt. xxi, 43).

10. That there have been periods when apostate Christianity in the form of Roman Catholicism has contended with and almost extinguished the light of the Gospel, but since the nation turned to the Lord in the days of the Reformation and after, the promises which God gave by Moses have been fulfilled in a wonderful way (Deut. xxx, 8–10).

11. That the promise given to David that he should never lack one to reign over the House of Israel has been fulfilled in the history of the Irish, Scottish and British rulers to the present ruling House.

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12. That the time has come for the proclamation of this message to the multitude of nations comprehended in the British Empire (Matt. xxiv, 14).

* * *

The foregoing theses are the result of years of reading and prayer. Every point can be established by ancient and modern evidence. There is a great literature on the subject now. Let all serious people consider. Let opponents disprove the statements if they can.

* * *

[EDITOR'S NOTE.—There were other migrations, some earlier, some intermediate, and some later, but those named may be accepted.]

A TESTIMONY.

SOME time ago there came from Britain a gentlemanly, well-groomed man—well on in life and quite hoar-haired. Educated, pleasant in demeanour and clean living, moral. Looking around the new country before entering upon his main purpose in his representation of one of the greatest manufacturing concerns of Britain, his lot was to be introduced to the "Old Man in the Bible House" at Vancouver. He had no use for the Bible; it was simply a myth to him. Some things were shown him, but none appealed to him, and, courteously thanking the manager, he would have gone. He had no need of such things. At the last moment, as he would not become a purchaser, he was asked to accept "God in British History." That reached him. Some months later, this kindly, quiet, solid, sometime rejector of the Word of God came back, his white head bowed, penitently and solemnly confessing his long years of folly and avowing his absolute conversion and recognition, not only that Britain is Israel, but that God is true.

Kindly greetings from F. Wilford Jones.

A REMARKABLE LETTER.

DEAR SIR,—Being a British-Israel believer for nearly forty-five years, I take this as sufficient introduction for writing you.

"I, the undersigned, being in my sixty-fourth year of age, by profession that of Carver and Taxidermist, do in gratitude to Almighty God, and with thankful heart, testify, from the twenty-seventh day of April, 1899, to the twenty-fourth day of December, 1923, I have been afflicted with paralysis of the nerves (Paralysis agitans). . . ." Here follows a description of twenty-four years of terrible suffering—both arms and left leg utterly beyond control and violently agitated.

"I had not been outside of the road where I live for eleven years or more, an object for universal sympathy. . . ."

"As to present results; on the 24th day of December, 1923, I realized the fact suddenly that I had regained independent action. I had again the lost control suddenly freed from the long-continued constraint; and to the surprise of all, on December the 29th was enabled to walk and see my only surviving aunt, aged 88 years. The first time for over eleven years. Her first ejaculation was, 'Have you come back from the dead?'"

"All praise and glory to the Great Physician."

"I do not know the way, or how, but this I do know, once I was so, but now I am freed!"

"A sympathetic doctor once said, 'If I only possessed the power of the Great Physician I could do you some good.' That was over twenty years ago. O, what a change!"

(Signed) GEORGE ARTLETT.

The letter goes on with praises to God. There was here no human ministry of healing. For long this man had looked to the Lord with hope. At last his faith laid hold of the help which has been laid upon One Who is mighty, and Who in the olden days said to Israel:

"I am Jehovah, that healeth thee."

This case is vouched for by Mr. R. Riches, Secretary of our B.-I. Branch at Portsmouth.

Many more will lay hold of the Lord for help and healing, and will prevail.

THE GREAT PYRAMID.—VIII.

BY LT.-COL. ARTHUR B. PROWSE, M.D.

IN 1867, Prof. Flinders Petrie's father—Mr. William Petrie, C.E.—who was an eager student of the Great Pyramid, called attention to the fact that the ratio of half the diagonal of the base to the height is as 10 is to 9:—6456.63 : 5813.01 :: 10 : 9. He then multiplied the height by 10, raised to the 9th power (10^9), *i.e.*, one thousand millions. The result, 5,813,010,000,000 P. in. is equal to 5,818,823,000,000 British inches; and this equals 91,837,484 miles. What may this figure represent?

In the *Pall Mall Gazette* of December 22nd, 1881, we read as follows: "Mr. E. J. Stone, of the Radcliffe Observatory, Oxford, who had general charge of the British Observations of the recent Transit of Venus, has written an elaborate paper summarizing the results. He concludes: 'The success of the British Observations, particularly at ingress, has been so complete that the *method of contact* will now have a fair trial. I await the result with perfect confidence. Neither the method of contact, nor any other known method, can with our present instrumental means settle the sun's distance to 100,000 miles; but the extreme range of possible uncertainty is about 1,700,000 miles. All our recent determinations, which have stood the test of examination, fall within this, and do not differ much from 92,000,000 miles.'"

Now, seeing that there is such a marked mathematical relationship between the Sacred (or Pyramid) Cubit of 25 Pyramid inches and the Polar Axis of the earth (in other words, the Pyramid Inch is the even 500-millionth part of the Polar Axis), it seems not unreasonable to expect also some indication in the Pyramid of an evenly-commensurable relationship with the dimensions of the earth's orbit; and I firmly believe that the above quoted figure—91,837,484 miles—is the actual distance of the earth from the sun, *i.e.*, the radius of the earth's orbit—obtained by multiplying the vertical height of the Pyramid by 1,000 millions, or 10^9. Though other astronomical calculations of the sun's distance, by various methods, have been made since 1881, I am not aware that the tested results of any of them have materially modified in any way the carefully-formed opinion of the Oxford astronomer.

If we divide the distance of the sun (in miles) by a figure equal to twice the height of the Pyramid in inches (*i.e.*, 5813.01 $\times 2 = 11626.02$), we obtain the length of the *earth's polar diameter, viz.*, 7,899 miles.

In the building, when perfect, the distance from the apex to the middle of any side of the geometrical base was 7391.55 P. in. (295.662 S. cubits); and from the apex to any one of the four corners at the base was 8687.87 P. in. (347.515 S.C.).

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The angle of rise at the corners, along the arris-lines, was 41 deg., 59 min., 18.7 sec. The angle at the apex *diagonally* was 96 deg., 1 min., 22.6 sec.; and *across*, in the direction of the middle of opposite sides at the base, 76 deg., 17 min., 31.4 sec.

The present truncated top of the Pyramid is about 33 ft. square, and is on the level of the 202nd masonry course; but if the missing casing-stones were here in place, the surface would be about 48 ft. square. Upon it are fragments of the 203rd, and possibly the 204th layers of blocks. Including the chief corner-stone, there were 210 or 211 layers originally. After the shameful spoliation of the building by the removal of the covering of casing-stones, the core-masonry, with its step-like arrangement of layers, came into view. These layers vary much in thickness—from 19 or 20 in. up to four times as much—76 to 79. The lowest layer is the thickest of all; the second one is 56 in. Succeeding layers diminish still more, to 23 or 24 in.; but the 35th course is 50 in. thick. This, like the other layers, extends with the *same thickness all round* the Pyramid; and is a noticeable feature even from a long distance. It would seem to be *intended* to attract special attention; and it is 1162.6, &c., in. above the base-level. At this height the length of a line, drawn horizontally inwards, from the original surface to the vertical axis of the building is 3652.42 P. in. Note, that in these two numbers, severally, the sequence of numerals is the same as in 11626.02 (twice the height of the Pyramid), and in 36524.2 (the perimeter of the base); and also that, by dividing the latter by the former, we again get the value of the π "constant"—thus, $3652.42 \div 1162.6 = 3.14159$, &c. Again, note that if the length of each side of the geometrical base be expressed in *cubits* instead of inches, it is 365.242, when once more we have the same sequence of numerals, recording the true length of the mean solar year in days.

The sequence of numerals in another number—1030.33 P. in., which is the height of the top of the 30th masonry course above the base, will also be met with several times in other parts of the building. The top of the north, or south, wall of the Queen's Chamber is at this level; while the floor of the same Chamber corresponds with the 25th masonry course. The area of a *circle* whose diameter is 10303.3 is equal to the area of the *square* base of the Pyramid, almost exactly; and the same basal area, divided by the area of the vertical meridian section through the axis of the building, gives the "constant" π, or 3.14159, &c. The top of the 50th masonry course is at the level of the floor of the King's Chamber.

Before passing on to the consideration of the *interior* construction of the building, one must mention the PLATFORM and the PAVEMENT. The beautifully illustrated work on the Great Pyramid by the brothers Edgar (Vol. 1, para. 227; and Vol. 2, page 130), contains the following description:—

"The casing-stones rest on a platform (20.855 P. in. thick), which in its turn rests on the levelled natural rock. This platform projects 16½ in. beyond the comparatively sharp bottom edge of the bevelled casing-stones. A peculiar feature of the platform is that its front is not quite at right angles with its upper surface, but is bevelled after the manner of the casing-stones, though only to the extent of two or three degrees (an angle of 92 deg. or 93 deg.). Continuous with the platform to the distance of over 30 ft. outward from the line of the casing-stones are the fragmentary remains of a pavement, the upper level surface of which is flush with that of the platform, and still preserves here and there a smooth appearance. The flat stones of which it is composed approximate to the same thickness as the stones of the platform; but as the natural rock on which they lie is not exactly level, they are not all of uniform thickness. They vary also in length and breadth. The abutment joints, between the bevelled front edge of the platform and the stones of the pavement, are very close."

Prof. Flinders Petrie, speaking of the workmanship, says: "The pavement, lower casing, and entrance passage, are exquisitely wrought; in fact, the means employed for placing and cementing the blocks of soft limestone, weighing a dozen or twenty tons each, with such hair-like joints, are almost inconceivable at present; and the accuracy of the levelling is marvellous."

Other details, which perhaps are best mentioned here, refer to the comparative size of this marvellous building. Figures alone are *not* enough to convey to most minds a fairly accurate idea of its bulk. Each *side* of the square base is about one-seventh of a mile in length—the width of the Thames at Westminster.

The original *height*, 485 ft., is $2\frac{9}{5}$ times that of the Monument (202 ft.) in the City of London; or $1\frac{1}{3}$ times that of St. Paul's Cathedral (365 ft.); or nearly twice the height of Clifton Suspension Bridge above high-water level (250 ft.).

The *area* it covers is rather more than that of Lincoln's Inn Fields, which is 12½ acres up to the houses; but, as this is an oblong area, a better comparison is with a square. Russell Square has a side-length of one eighth of a mile, compared with the Pyramid's one-seventh; and the area is 10 acres, compared with the Pyramid's 13.

Its volume, or cubic capacity, is 3,473,651 cubic yards of masonry, and this is enough stone to build a wall, 6 ft. high and 1 ft. thick, for a distance of 2,960 miles, almost as far as from Plymouth to New York—nearly five times the length of Great Britain from Sutherland to Sussex—eight times the distance from Land's End to Lowestoft—or twenty-five times the distance of Bristol from London. The *weight* of the building is over 5¼ million tons.

BRISTOL BRANCH.

A LECTURE on "The Near East; or, The Gathering of the Nations and the End of the Age," was given to the Bristol Branch of the British-Israel-World Federation at the Church Missionary Hall. Lieut.-Col. Arthur B. Prowse was in the chair, the lecturer being the Rev. Philip Young (Rector of Patching, near Worthing).

The lecturer said that the identity of the Anglo-Saxon races (*i.e.*, the British Empire and America) with the House of Israel, from whom they were lineally descended, was a fact now established beyond the possibility of doubt or error. The House of Judah were quite a distinct people from the House of Israel, but in fulfilment of prophecy they must be reunited at last. Together they would eventually repopulate and re-establish the land promised to their forefathers. This land, he pointed out, included the whole of the territory between the Nile and the Euphrates, not merely Palestine alone; it was the most important strategical position in the world, and its commercial possibilities were of the highest order. Hence all nations had in the past, and still did, cast covetous eyes on this comparatively small area, which stood at the junction of all the great trade routes of the world. The desire for the control of this area was the underlying mainspring of European policies for generations past. France had tried for it, and failed. Germany had made a still greater effort, and failed; and nothing was more certain than that Russia, in combination

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with Germany and other Powers, would—and not many years hence either—make a last supreme effort, and fail. This would be the battle of Armageddon, foretold in many Scriptures with a wealth of detail, and in the midst of this terrible, but happily short struggle, Our Lord would appear, His feet standing in that day on the Mount of Olives. A great natural cataclysm, earthquakes, fire, and flood would occur at the same time, and our enemies—for we, Israel, would then be fighting alone against all nations—would be overwhelmed and defeated.

He thought that these wonderful events were close at hand, much closer than most people thought, and it was urgently necessary, therefore, that we should individually do our utmost to arouse our nation to a sense of its mission and responsibilities, and the necessity of religious revival, of returning to God. Prophecies were being fulfilled before our eyes, and he was astonished that many eminent leaders could make statements that they had not or would not be fulfilled. He quoted some remarkable statements by Dr. Horton, Dr. Driver, and others, and showed how diametrically opposite they were to emphatic statements of Scripture.

The lecturer was heartily thanked for his address.

DEVOTIONAL SERVICE.

THURSDAY, JANUARY 10TH.

BY JOHN HENRY HILL.

"Lord, it is good for us to be
High on the Mount, alone with Thee."

"And they said one to another, did not our heart burn within us while he talked with us by the way, *and while he opened to us the scriptures?*"

THE opening of the Scriptures to the mind, and the opening of the mind to the Scriptures, the unfolding of the inner meaning of long familiar passages of Holy Writ to those who have received even a touch of illumination, and to whom further light comes as they walk along the way, or stand upon the Mount. Thursday evening's meeting was illuminated by the spirit of wisdom and understanding, of counsel and might—that we who heard might be quick of understanding. "How precious also are thy thoughts unto me, O God, how great is the sum of them!"

* * * * * *

The meeting commenced with the singing of "Lo! He comes with clouds descending," to the old tune "Helmsley."

Thus appropriately commenced, Thursday evening's devotional meeting was continued in the spirit of the New Covenant, which was explained by the Rev. Pascoe Goard with quiet emphasis and great clarity.

The speaker gave a deeply interesting and convincing exposition of Jeremiah xxxi, from the thirty-first verse to the end of the chapter, and pointed to the confirmation of this New Covenant in Hebrews viii, 10th and following verses, and gave us the assurance that on the day when Allenby humbly marched into Jerusalem the world passed to the time fulfilment of the last clause of the New Covenant in which we are now actually living.

Old things are already passed away, and God has taken the affairs of the world into His own hands, and will assuredly make good all that Covenant contains. "I will be their God, and they shall be my people."

This was followed by the congregation, led by Rev. Gregory Bestall and Rev. Kenneth Dodds, joining in the beautiful Covenant renewal service published in last issue.

Mr. Morey followed with a most happily expressed appeal to all Christian people, and especially to British-Israelites, that they should put on the EXTRA graces, the ADORNMENTS of the Christian character; that if they forgive, it should be not a grudging forgiveness, but a whole-hearted forgiveness, partaking of the nature of God's forgiveness, Who not only forgives, but forgets. National sins, individual sins, put away for ever.

As the speaker turned our hearts to consider the depths of the riches of the pardoning love of God in Christ Jesus, one wanted a Mendelssohn to write a mighty chorus and a great choir to sing it, and one day, when British-Israel Truth captures this nation, the people will crowd our greatest concert halls to hear our most glorious choirs sing with heart and voice—

"O great is the depth of the riches of
Wisdom and knowledge of the Father!
The wisdom and knowledge of our God!
His ways are past our understanding,
How deep and unerring is He in His judgments,
Sing His glory for evermore!"

Mendelssohn wrote that, and new Mendelssohns shall write yet mightier choruses, and more wonderful choirs shall sing them with understanding, and they shall be broadcasted. Oh, yes! that is why broadcasting, yet in its lisping infancy, has come for the days of the New Covenant.

"Behold, the former things are come to pass, and new things do I declare.

"Before they spring forth, I tell you of them.

"Sing unto the Lord a new song, and his praise from the end of the earth; ye that go down to the sea, and all that is therein; the isles and the inhabitants thereof. . . . Let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands."

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.

3rd after Epiphany

KEYWORD

The "Fatherly Hand."

COLLECT.	EPISTLE.	GOSPEL.
"Hand to help"	Hand of Justice "Vengeance is Mine, and recompense" Deu. xxxii, 35.	Hand of Mercy "Jesus touched him"

"By means of his moulding, fashioning hand, man stamps his impress upon nature, and founds his sovereignty of civilization."

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Along with his upright posture, this implement of implements, this perfection of mechanism differentiates man from the rest of creation.

Marvellously designed, it can be outstretched for work, clasped in sympathy, spread forth in giving, lifted up in prayer, raised in benediction, and laid on others in blessing and healing.

In the O.T. "YAD" (the Hebrew for hand) is translated "hand" about two thousand times, and more than a hundred times by thirty different figurative words, such as power, force, work, charge, dominion, &c. For example: "Israel saw the great work (hand) which the Lord did upon the Egyptians" (Ex. xiv, 30-1).

In the N.T. "CHEIR" (the Greek for hand), in the 178 places where it occurs, is invariably so translated. The expression "right hand" occurs very often in both Testaments; and, in both, has figurative as well as literal meanings.

God's right hand is the symbol of power, and to be seated thereat is to be in the place of honour and power. His hand is written of as "heavy" in chastisement; strong to deliver; not "short"; "stretched out"; even giving "shadow" to His Israel servant-people (Isa. xlix, 2).

"The right hand of the Lord hath the pre-eminence, the right hand of the Lord bringeth mighty things to pass."

"In His hand are all the corners of the earth," and even the laws of the universe may be defined as the hands of the living God.

The inspired writers of the olden time evidently loved to dwell on the thought of the hand of God.

It fashioned the universe (Ps. viii, 3): it brought Israel out of Egypt (Ex. xxxii, 11); it moulded the Israel nation (Jer. xviii, 6). This "great hand" was felt to be over them to such an extent that when things went wrong with Israel there was a kind of wondering expostulation: "Is the hand of the Lord shortened that it cannot save?" Against which, Isaiah the prophet vehemently protested (Isa. lix, 1).

"Into Thy hands I commend my spirit," said the Psalmist, caught in the net which had been privily laid for him—a prayer which He, Who had power to lay down His own life, also breathed upward in His final surrender. What! Hath God hands? Ah! "Reach hither thy finger and behold My hands." "Jesus showed them His hands."

"Hands of help, hands of power, redeeming hands! Hands that have been in the fire for us, to pluck us out of the burning; hands that have gripped our evil by the neck, and wrestled with it and overcome; hands that have unlocked the gates of new life that we may enter in."

Well, Jesus is God! And though we pray in the Collect *through* Him, such is the mystery of the Godhead that we are at the same time praying *to* Him, for the "hand to help and defend us." But we do not dare to say *how*, whether in driving disaster and misfortune from our lives or by keeping such things from touching our inner selves, where, after all (thinking individually, not nationally), the helping and defending hand is most needed (Eph. vi, 12, &c.).

Notice that the Collect for the Third Sunday in Lent has the similar request: "Stretch forth the right hand of Thy Majesty"; and that the Collect for Third Trinity substitutes for "right hand" the explanatory expression, "mighty aid."

In thinking out the message of the Epistle and Gospel we must remember that God's justice and mercy are infinite, all infinitudes being equal. To use Portia's terms, justice is not "merely justice," but "mercy seasons justice." So depend upon it, whatever happens, the Judge of all the earth is doing right (Gen. xviii, 25). The Judgment day of nations is manifestly in the life that now is, and God has all along been disciplining and using one nation in particular to be His executive arm in the earth (Ps. cxlix); but the Judgment time of individuals is mostly in the after-life; and so individual Christians, who have been wronged, are forbidden to take the law, as it were, into their own hands.

As the Septuagint puts it: "In the day of vengeance I will repay." God will see to His part and we must see to ours. And what is ours? Just to secure exactly that sort of vengeance which a servant of God can desire. For such seems to be the meaning of the saying in the Proverbs *re* heaping coals of fire on the enemy's head, which in the long run may "melt" him and win a sinner from the error of his ways.

For an instance of justifiable "killing by kindness" read II Kings vi, 8-23.

* * *

In the story of Jesus we read how He "stretched forth His hands" to heal the sick; and when He died so He expressed in symbol that it is by contact with God that our souls are healed. Now, just as Jesus was always "moved with compassion" when He faced a crowd, so was He similarly "moved" when He came near to suffering individuals, and especially such must He have been in the case of the leper who, by law and custom, was "out of touch" with human life. The Great Physician's natural impulse of sympathy led Him, as it were, to forget or ignore the prohibition, given by Himself as Jehovah, in Lev. xiii, 44; and so the touch of restoration was immediately given and the leprosy immediately cured. Notice that on I Epiphany, Jesus was manifested as the Truth-bringer—"Wist ye not that I must be about the things of My Father?"—the truth revealed being that He had come down to earth to do His Father's will for mankind.

On II Epiphany, Jesus was manifested as the Joy-bringer, symbolized by changing the water into good wine. In the Gospel for to-day Jesus is manifested as The Healer, healing the leper with His hand and His will-power, and healing telepathically the absent paralysed servant of the believing centurion. Most probably the use of the hands as a means or channel of blessing was not so necessary to Our Lord as to us, and therefore it is that, "after the example of the holy Apostles," the "laying on of hands" is almost a universal practice to-day. In the Prayer Book there are three "offices" for this important function:—

1. Confirmation, or Ordination to lay-priesthood in the Church of God (I Pet. ii, 5).

2 and 3. The Official Ordination of Deacons and Priests.

4. The Consecration of Bishops.

Some would say, and perhaps rightly, that there ought to be another, for the anointing, healing touch of believers who are sick (James v, 14).

Whether this be conceded or not, it is certain that in Confirmation and Ordination the Holy Spirit imparts a spiritual blessing through the Christian hand of the Church. See Acts viii, 17; xix, 6; I Tim. iii, 14; II Tim. i, 6. See also Collect succeeding the Lord's Prayer in "The Order of Confirmation."

May the "Fatherly hand" ever be over us!

THE HALLOWING OF SATURDAY.

THE idea of a Saturday half-holiday was to allow for a time of preparation for Sunday; and in many villages in olden days, bells would be rung so that all men should speed them, and "so dispose their occupations that they might halowe in due tyme," as explained in a fifteenth-century tract, "The Hallowyng of Saturday Afternoon." King Edgar, A.D. 958, made an ecclesiastical law that Sunday should be observed from Saturday at noon, which meant three o'clock in the afternoon.

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CAN WE UNITE WITH THE CHURCH OF ROME?

BY REV. J. J. R. ARMITAGE,

VICAR OF CHRIST CHURCH, EVERTON.

NO, we cannot unite with the Church of Rome as she is to-day, unreformed and unrepentant. Why? First of all, the Church of Rome will not have reunion, at any rate with those who are prepared to maintain at all costs the Faith of the Reformed Churches of the sixteenth century. Rome demands absolute and unqualified submission to her teaching and to her authority. She is continually conspiring for the conversion of England to her "Catholicism," in order that England may be presented as a dowry to "Mary, the Empress of Heaven." Of course, Mary is not "Empress of Heaven!"

Do our readers recognize that at the present time England is the object of two world-wide conspiracies: (1) Organized political Atheism, with its headquarters in Berlin and Moscow; (2) "Catholicism" falsely so-called, with its headquarters in Rome. England must not and cannot submit to either, if what we British-Israelites believe is true. Atheism says there is no God; man is only matter, and that the tremor of a jelly-fish is only a few stages removed from the vibration in the brain of a man who can conceive a Mauretania; the Atheist's ethic is the survival of the fittest, which means the survival of the biggest bully; it is the law of the jungle. We are not going to accept this nonsense—the pabulum of the "fool." We cannot submit to Rome, because of the fundamental difference between the Roman and English conception of God—God's attitude to man; man's approach to God—a view-point which is not sufficiently taken into account in most discussions anent the difference between England and Rome.

The Church of Rome insists upon an interpretation of the Christian religion which is entirely different from that which we have in the Bible. But why mention the Bible? We do so because it is the standard by which to determine what is right and what is wrong in every realm of human activity, without any reservation whatever. We make this absolute statement after a comparison of the whole, unmutilated Bible, with the traditions, sacred writings, and customs of non-Christian religions. The comparative study of religions demonstrates that the Bible stands out as being such a Book as might be expected to be revealed and inspired by the True God. To give the reasons why there are so many conceptions of God in the world, and why even the League of Nations must fail, would necessitate an exposition of the significance of the story of the Tower of Babel—man's first Biblically recorded attempt to build a Garden City and a League of Men with God left out of the reckoning, and of the consequent and inevitable failure of such political Atheism, failure which is writ large on the page of human history, and which is being enacted again in Russia, and which will be repeated in England if Continental Atheism dictates the policy to the British House of Commons. Let Labour beware!

If we reject the Bible as our guide, the way is immediately opened for the introduction of all sorts of superstitions, fads, and fancies—such as genuflections, incense, prayers for the dead, purgatory, masses, and other notions completely foreign to the teaching of the New Testament idea of God and of the Sacrament of the Lord's Supper. All these fables and fallacies are part of the stock-in-trade of Roman and Anglo-Catholics. They are acceptable to these people because they put tradition on an equality with the Bible. We do not; therefore, we can never agree with them, and we can never unite. It is as well we should define our terms, and that we should prepare our policy in accord with our terms, and once having done so, let us at all costs abide by the consequences.

There is another great point of difference. The Bible teaches us there is only one Mediator between God and Man, Himself Man, Christ Jesus. In theory and in practice, Rome rejects such an assumption. Her system is built directly upon the belief that the human soul is not competent to approach God direct. Such a notion had its origin in the pagan bases of human government; it needs a long explanation, which can best be given in a quotation from Professor Foakes Jackson, which we must defer to another time.

DOMINANT PRINCIPLE IN THE KINGDOM OF GOD AND CHURCH.

BY H. E. TURNER.

THE Kingdom of God is a sovereignty in the custody of the House of Israel; the Church is the Old Testament Church of Israel reformed in Christ Jesus our Lord, the same Holy Hebrew Church as in the beginning, the true Olive Tree Church of Romans xi:—

Abraham the Root,
Isaac the Sapling,
Jacob the Stem,
The Tribes of Israel the Branches.
The Israel of God.

I am now endeavouring to solve the mystery of the Kingdom of God, for to me it has been a mystery.

A kingdom is the dominion of a sovereign, the supreme authority; the subjects, those who live under that dominion, paying submission with reverence to that supreme authority; the prerogative of the king is to command, the duty of the subjects to obey; disobedience is rebellion. A kingdom cannot exist without obedience.

Briefly, *the dominant principle of a kingdom is obedience.* This we take as the basis of our study, commencing with the trial of our forefather Abraham. "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 hadst 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 sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice" (Gen. xxii, 15-18). In confirming the covenant to Isaac God said, "Because that Abraham *obeyed My voice, and kept My charge, My commandments, My statutes, and My laws*" (Gen. xxvi, 5).

The Lord's everlasting covenant with Abraham was a reward for obedience. In the educating of His chosen people Israel to serve in their high calling to benefit mankind, the

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Almighty prescribed *obedience* to be the all-important, absolute requirement. "Now therefore if ye will obey My voice indeed and keep My covenant, then ye shall be a peculiar treasure unto Me above all peoples: for all the earth is Mine: and ye shall be unto Me *a kingdom* of priests, and a Holy nation" (Exod. xix, 5, 6). Whole chapters of the Divine word are devoted to exhortations to obedience; denunciations against disobedience and promises of mercy to the penitent, coming to a climax in Deut. xxx, 15, 16: "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in His ways, and *to keep His commandments and His statutes and His judgments*, that thou mayst *live and multiply*." Life is offered as the reward of obedience; death as the consequence of disobedience. Being disobedient, Saul was rejected from being king. "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Sam. xv, 22, 23). "Let us hear the conclusion of the whole matter: "Fear God, and keep His commandments: for this is the whole duty of man" (Eccles. xii, 13). As obedience was the essence of the Abrahamic covenant, so also the dominant principle in the Kingdom of Israel is obedience, and the same still applies in the Kingdom of God. In Mark xii one of the Scribes, merely for acknowledging the truth of the commandments, was told by our Lord, "Thou art not far from the Kingdom of God."

"The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi, 43). The Jews, to whom this was addressed, must have had something unique and of immense value and importance in their possession: St. Paul tells us what that was. "What advantage then hath the Jew?" "Much every way: Chiefly, because that unto them were committed the oracles of God" (Rom. iii, 1, 2). The oracles, the Word of God, the Old Testament Scriptures. Man lives by the Word of God (Matt. iv, 4) in the Lord's Prayer: "Thy Kingdom come, Thy will be done in earth as it is in heaven," indicates that His Kingdom is established on earth by His will being done here as in heaven; the fulfilment of God's Word is His will, so the meaning is plain:—God's Kingdom comes by obedience to His Word, so that, as with other sovereignties, the dominant principle of God's Kingdom is also obedience and He rules by His Word, "Go and preach the Kingdom of God" (Luke ix, 60). Surely it was the Kingdom of the Word of God that was taken from the Jews and given to the House of Israel, the "nation" of the Apostles, and it is quite apparent which nation has now the custody of God's Kingdom, and is bringing forth the fruits thereof. "Israel shall blossom and bud and fill the face of the world with fruit" (Isa. xxvii, 6). The British nation, her Overseas Dominions, and the United States have the custody of God's Word Kingdom, and are proceeding to fill the face of the world with the fruits thereof.

The progress of the world hinges on the obedience of Israel to the Word of the Almighty Lawgiver and the British-Israel Truth in proclaiming the discovery of the lost sheep of the House of Israel in these northern islands, and in preparing the way for the Kingdom of God by making straight the paths of Scripture and clearing away the obscurities of mistaken prejudices.

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

M. D. A. wishes to know the original of the name BRITH. A cutting from a newspaper has suggested that the word means "Woad," and is applicable to the people in these islands because they were scantily clad or not at all.

Professor Rhys, in "Celtic Britain," has a long dissertation (pp. 207—215), and also suggests that the word *Celtæ* (p. 291) may be regarded as resembling *Brittones* in point of meaning. The Welsh *Ynys Prydain*, however, to our mind, is nearer the mark. The Welsh, Saxons and Picts came from the north-west coast of the Black Sea (see Cellarius' Atlas). The first kingdom of the Bretanni alluded to (outside Britain) is seen in Ritson's Celts to be in the south of Italy. Before this we have the Prytanes in Greece and Asia Minor, twelve federated heads from the twelve principal cities in each of these localities. These were in Achœa, in Ionia, Æolia, Etruria and Britain. The singularity, we gather from Herodotus, is the three tribes under four heads. Rawlinson's "Herodotus," Vol. I, p. 285, &c., also Vol. III, p. 279, 280 note.

The names of *Bretannos* and of *Keltoi* go back as far as the Phœnician Hercules (*Erotica*, c. 30); in fact, to Samson of Dan. The name Brith-am occurs Isa. xlii, 6, and xlix, 8, in connection with the Christian nation dwelling in the islands (Heb.).

H. S. B.: "Our minister said last night that there were no chosen people, as we were all made of one blood. As this is a subject for discussion and a direct challenge to B.-I., I should be thankful for a return reply."

ANSWER.—We were all of one blood does not mean that we were so in the sense we now look upon the nations. Job xxx tells us how man degenerated immediately after the Fall.

Abram was selected (or elected) to bring the world back to the one primeval condition. In this selected branch all those who own allegiance to Abraham's seed are gradually being regenerated.

The Abrahamic promises have never been rescinded. They certainly are not being fulfilled in the Jew, because he has not the freedom which is in Christ Jesus. But Jesus Christ came to confirm these promises to Israel (Rom. xv, 8), and also to redeem Israel (Luke i, 68–75). It is to this people, "The Lost Sheep of the House of Israel," our blessed Lord told His Apostles especially to go, and their commission to His disciples was to extend until His coming again. In Matt. xxi, 43, we find He told the Jews that the Kingdom of God should be taken from them (a nation) and given to a NATION bringing forth the fruits of the Kingdom. Notice it is not a Church's office to grind anyone to powder, and the Nation is seen, from Jer. li, 19, to be Israel; also see Dan. ii, 44.

Then Rom. iv, 13, gives the direct lie to the assertion that there is no favoured or chosen people. Rom. ix, 4–9, asserts they are the seed of Isaac (verse 25), some Jews, but also Gentiles, for all Israel (verse 6) were then as Gentiles. For the gifts and calling of God are without repentance (Rom. xi, 29). So 1 Cor. x, 1–4, James i, 17–18, and 1 Pet. i, 1–5, ii, 9–10, are most emphatic as to this "chosen people"; the latter calling the "diaspora" "a chosen race, a royal priesthood, a holy nation, a peculiar people"; or a purchased people (Exod. xix, 5–6), who, though they did not obey, yet God in His love for them (Lev. xxvi, 40–42, 44) remembered His

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covenant. So He has begotten them again with the Word of Truth to be a first-fruit of His creatures. First-born (Jer. xxxi,9) not as we see the Jew to-day, but as we see the British and U.S.A.

Study the New Testament with this key, and you will find there is no variableness nor shadow made by turning. "I, the Lord, change not, therefore ye sons of Jacob are not consumed."

G. T.: Would you kindly explain Rev. xvii, 12, and whether you think the "hour" has been fulfilled, or is still future.

ANSWER.—The word ὡρα is rendered "time" in 1 John ii, 18, and cannot be limited to a definite period. This means that the "hour" may be rendered "time." The passage you allude to occurs in a position where there is probably a dual interpretation. Some hold that the Papacy is the eighth head of the Beast. In this case the Roman Empire under its last *Pagan to Christian* phase is, "the other is not yet come and when he cometh he must continue a short space" (verse 10). The eighth being, then, the Apostasy. It is in this *time* (Dan. vii, 20, 21) that the ten horns make war with the saints and overcome them "only until the Ancient of Days came." Then judgment is given to the Saints of the Most High. In Rev. xvii, 12, we see the ten horns under the eighth head, "which goes into perdition," giving their power and strength to the Beast (verse 13). There are exactly 10 nations now in Europe, without Britain! Now comes the climax. "These make war with the Lamb, and the Lamb shall overcome them" (verse 14). Is this, after all, an extended phase of the original seventh head now to be seen to be the eighth? Remember "the Russians are all Greeks." The Greek Church in the original was one with the Papacy. Is the latter phase pointing to the union again of Greek and Roman? For this again would be the realization of another interpretation.

WORLD POWERS.

1.	2.	3.	4.	5.	6.	7.
Egypt.	Assyria.	Babylon.	Medo-Persian.	Greece.	Roman.	Turkey.

The beasts had their dominion taken away, but their lives were prolonged.

The ten horns hate the whore, make her desolate and eat her flesh, and burn her with fire.

The destruction of the Apostasy is the result of the Seventh Vial and we think is already on the eve of its accomplishment, but judgment must begin at the House of God (Rev. xi, 7-12). When these TWO WITNESSES are purified, made white, and show themselves to be *called* and *chosen* and *faithful* (Rev. xi, 15; xvii, 14; xvi, 17) all these things shall be accomplished.

God speed the day.

YOUNG PEOPLE'S CORNER.

OUR GUIDE.

BY REV. WM. PASCOE GOARD.

'FOR this God is our God for ever and ever; he will be our guide, even unto death."—Ps. xlviii.

This is a very beautiful statement. It is beautiful in thought, it is beautiful in expression. Let us begin a little before this. "Let Mount Zion rejoice, let the daughters of Judah be glad because of thy judgments."

"Walk about Zion, and go round about her: tell the towers thereof."

"Mark ye well her bulwarks (defences), consider her palaces; that ye may tell it to the generation following."

Mount Zion has several meanings. First, it is the name of a mountain. Also it was the name of part of a city, the city of Jerusalem. It was the name of the dwelling of the House of David; and it was the name of the seat of Israel's Government.

Zion in the Bible has all these meanings. When you speak of *Mount* Zion, you think of a place in Palestine over which the flag of our nation now floats.

When you speak of *Zion*, you think of the city of David, which David captured and rebuilt for his dwelling-place.

But the official name Zion means the centre of Israel Government, and that name is not confined to the mountain in Palestine, nor to the city where David dwelt, but is rightly applied, and the Scriptures do so apply it at times, to the centre of the Government of the Israel Nation which has been away from Palestine for ages, and only began to return when General Allenby entered Jerusalem in 1917.

The Zion in the passage we quoted is the latter Zion. The place of the Government of the Nation Israel in its National wanderings.

This we are assured of by the last beautiful statement, "He will be *our guide*, even unto death." You only need a guide when travelling in a land which is strange and unknown.

Zion, as thus used, is not now occupying Mount Zion in Palestine. The family of David is not now dwelling upon Mount Zion in that land. The House of David and the National Houses, Judah and Israel, have long been wanderers in the earth among the nations and the continents and the islands of the seas.

Israel to-day, officially organized as a nation, is dwelling in the British Isles and in the Overseas Dominions which have sprung from them.

The centre of the Government of Israel in the Isles is in Britain. The throne and dwelling-place of the House of David is in the British Isles.

There is a wonderful place called Westminster. That name means West Church, or West Sanctuary. That there is a West Church or West Sanctuary implies an East Church, and Eastminster. Where is the East Minster? The Westminster has a window which looks towards the Eastminster, which was in Jerusalem, and which later shall be there again.

In Westminster, the House of David now dwells. This is the Zion of the day we live in. There is *the centre of Government*. There is *the centre of worship*. There is *the place of the throne of David*. There is *the pillar of witness*, anointed by Jacob our forefather, who vowed that "This stone shall be God's house."

If we could have someone, with the powers in prayer of Elisha, to pray, "O Lord, open the young man's eyes," we should see that over the Westminster, as formerly over the Eastminster, over the place of the throne of to-day, as over the throne of David in Jerusalem in the past, there hovers the Higher Throne and Power of God.

For this God is our God; He will be our guide, even unto death.

Whatever difficulties beset the path of the nation, our God, Who is our guide, will direct the path. Whatever dangers threaten, He has sworn that the Nation Israel and the throne of David shall endure for ever.

And whatever dangers and perplexities threaten the individual and family, "He will be our guide, even unto death."

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THE SECRETARY-GENERAL'S PAGE

[By the Secretary-General's own desire this page is placed, and will henceforth appear, at the back of each number instead of in front, so that the Leading Article may be the first to catch the eye of new subscribers and non-members.]

WE are glad to report the accession of many new members and associates. All our readers who accept British-Israel teaching are cordially invited to join the British-Israel-World Federation, and thus help forward our great work. Membership forms will gladly be supplied.

* * *

It is highly satisfactory to know that this Journal is being read by thousands, including Statesmen, the clergy, ministers, members of Parliament, and of the leading professions, and that it is keenly appreciated. We want to double the circulation this year, and we invite our subscribers to help us by introducing THE NATIONAL MESSAGE wherever possible.

* * *

A librarian in a certain town in the North refused to place in the public library a copy of the "Roadmaker's" book, "The Destiny of Britain and America"! And this is the Twentieth Century! Few books in the last decade have been so widely read by leading men of affairs. We venture to think that if the enlightened section of that community became aware of the stupid action of their librarian, there would be protests in great numbers; at least for the credit of the town we should hope so. If some enterprising local bookseller would take occasion by the hand, what a trade he might do in this book! He has only to advertise it as too dangerous, according to the local censor, for the simple folk of that town to read. We wish the "Roadmaker" could have half an hour with that librarian. Perhaps he will some day, and we would much enjoy being present.

* * *

There can be no doubt that Israel Truth is attracting more attention than ever. It is not only winning adherents fast; it is also making enemies, some of whom rush into print only to betray their appalling ignorance. Another book has appeared professing to examine what it calls "British-Israelism." Now, ours is not an "ism," so the title is wrong to begin with. The value of the book may be judged somewhat by two facts; first, that, of the British-Israelites the author quotes, all are dead—not one living speaker or writer is quoted or mentioned; second, the author maintains that *the Jews are provedly representative of the whole of Israel.* There is nothing to show so far as one can find that the author ever attended a British-Israel meeting, or ever came into contact with any of the leading exponents of Israel Truth. When will our opponents make an honest endeavour to understand Israel teaching? If only they could be brought to see the utter futility of all their efforts to disprove what cannot be disproved, their time and energy might be profitably employed in some other directions more worth while. We can endorse one sentence in the book: "The (B.-I.) movement has now developed to such an extent that it really must be taken seriously."

* * *

One of our Life Members has written urging that steps should be taken to oppose the opening of the coming British Empire Exhibition on Sundays. We need hardly say that we should certainly join with other Christian bodies in strongly opposing, but we are informed that the decision of the Exhibition authorities is against Sunday opening, and we sincerely hope this decision will be adhered to. May we here say that we shall make every endeavour to secure new premises as Headquarters for the Federation, and get settled therein by May next, and that if our readers will come forward with the necessary funds we hope soon to announce where they will be situated, so that we can invite all our members and friends from Overseas to visit us in really adequate quarters.

* * *

Mr. Herbert Garrison lectured last week at Birmingham, Horsham, and Winchester House, London, E.C. There was a very fine audience in the Midland Institute, Birmingham, thanks to the excellent organization by the Rev. T. H. Whitehouse and his splendid band of workers. Mr. F. G. Whittall presided, and the proceeds, all for B.-I. work, will, it is hoped, prove considerable.

* * *

Mr. H. A. Marchant and Mr. J. J. Morey addressed the new Branch at Hove on Friday last, at the invitation of Major Holland. Mr. Morey also addressed excellent audiences for the Portsmouth and Gosport Branches. On Sunday last he was the speaker at the Catford Brotherhood.

* * *

Mr. A. H. Lord will speak at the Y.M.C.A., Church Hill, Walthamstow, on Sunday afternoon, February 3rd, at 3 o'clock. Subject: "The Throne of David."

* * *

The Birmingham B.-I. Instructional Mission commences on February 4th, in the Ebenezer Church, Steelhouse Lane, with two meetings daily, at 3 and 7.30, until February 12th (Sunday excepted). The speakers include the Revs. Pascoe Goard, J. J. R. Armitage, J. B. Gratton, T. H. Whitehouse, and Messrs. Garrison, Morey and Tench. Inquiries should be addressed to the Hon. Organizer, the Rev. T. H. Whitehouse, 132, Gravelly Hill North, Birmingham.

* * *

The next meeting for the Bath Branch is fixed for February 2nd, at 3 in the afternoon, at the Red House, New Bond Street, Bath. Speaker, Miss Short.

* * *

The Rev. R. G. F. Waddington, M.A., is announced to speak for the Bristol Branch on Friday, February 1st, at 7.30 p.m., in the C.M.S. Hall, Park Street, on "St. George for England."

* * *

Mr. Herbert Garrison is to lecture on "Our World-Wide Empire," with lantern pictures, for the Kingston Branch, on February 5th, at 7.45 p.m., in the Village Hall, Thames Ditton.

* * *

Mr. Thomas Dykes will address the Scottish Israel Identification Association on Sabbath, February 3rd, at 6.30 p.m., in the Christian Institute, Bothwell Street, Glasgow. Subject: "Ancient Visions and Dreams that Have Come True."

* * *

The Great Yarmouth Branch meets on January 30th, at 7.30, at "Tregarron," 31, Wellesley Road.

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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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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.

CONVERSION EXPERIENCE FOR THE NATION.

By Rev. Wm. Pascoe Goard.

"*And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever.*"

The outstanding need in our nation to-day is a national conversion experience. It is necessary that the workers of the Kingdom should understand most definitely that the conversion experience for the nation has more than once taken place, and has been recorded as historic fact.

Take, for instance, the conversion experience which came to the Israel nation at Carmel, what time Elijah challenged Baal and the Priesthood of Baal to a demonstration of vital religion before King Ahab and all Israel assembled. The King, the Priesthood and Israel came to that assembly confirmed in the faith and worship of Baal. Before the manifestation of impotence on the part of the Priesthood of Baal, and the manifestation of the living presence and power of Jehovah, the nation was converted together, and unitedly cried, "Jehovah, He is the God; Jehovah, He is the God."

The conversion of early Britain out of Druidism into the Christian faith—the conversion of the Saxons to the Christian faith—the lapse of a portion of the nation into Papacy and their conversion to the Protestant faith at the Reformation—the conversion of the nation at the period of the revival called the Wesleyan Revival, but extending much beyond Wesley's work and influence—each of these and other conversions, marking the turning of separate generations to God, are sufficient to illustrate what we mean by national conversion.

The enemies of our Anglo-Saxon civilization know right well that such national conversions are quite possible, either to the faith of Our Lord; or, on the contrary, to anti-Christ. While we of the Churches have been labouring, with not the greatest measure of success, to bring about the conversion of the individual; Communist, Bolshevist and Romanist, each in their own field, and at times in combination, have been labouring to bring about the conversion of the Anglo-Saxon world from the principles of the Reformation and ideals of our civilization. They have not neglected to aim at individual conversions, but also they have laboured with a great deal of ominous success towards the conversion of the nation to the faith and institutions they represent.

Nothing will meet the progress which institutions such as these are making towards their end but constructive labouring to bring about the conversion experience towards God and His truth of the present generation which constitutes the nation.

It is frequently forgotten that each generation in succession is born into the world without knowledge of truth or faith, or national ideals. To each succeeding generation, by instruction and example, these things must be taught.

In the mad commercial, industrial, and political scramble, and especially social, the past generation has failed to transmit the heritage of knowledge, faith, and ideals they received from their fathers to their children. The duties of such instruction they have delegated to the teacher in the secular school, the preacher in the pulpit, the editor of the daily press and magazines, and the producers of plays and films for the theatres. And they have not even taken time and trouble to see that those delegated to fulfil the task of instructing the rising generation have been furnished with truth and verity therefor.

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The result has been that the Romanist has edited the material which has gone into the text-books of the common day schools. This has been taught as literature, history, &c.; and the most careless examination shows such material to be designedly the reverse of truth. For instance, the glorious pre-Saxon period of British history, commencing centuries before Our Lord, which shows these Islands to have been the home of culture, achievement—both spiritual, mental and physical—and civilization second to none on earth at that period, has been entirely withheld, and the absurd myth of a Britain inhabited by skin-clad and painted savages has been taught instead.

The wonderful history of the Saxons, which sweeps from Asia, through Europe, into Britain, covering a period of over a thousand years, is entirely withheld.

The great fact that the ancient British Colony, and the later arriving Saxon people, are the modern development of God's chosen nation Israel, established as it is upon history and prophecy in the sacred writings—history, ethnology, archæology, and general literature in the secular writings of the ages, is not only not taught but is absolutely denied.

Long and skilfully the Romanist has laboured to bury out of sight the true facts of our history, and to replace them with fiction which should support the utterly false claims of Rome to dominance in matters of faith and rule. So well has she succeeded that the true facts of the case are foreign to the mind of even the scholar of to-day.

The Jew has not been so long in the field. Over twenty years ago one of the chief Rabbis of the Jews indicated that they had set themselves to bring about a conversion experience among the Anglo-Saxon peoples, from the New Testament conception of Jesus Christ and Christianity.

Leaving the day schools to the progressive work of the Romanist, the Jew turned his attention to the Universities, in which were trained preachers for the pulpit, teachers for the schools, and editors for the papers. By the introduction of the so-called German philosophy, which is but a re-vamped edition of Talmudic philosophy, they succeeded in opposing that modern philosophy which challenged the verity of the Scriptures, the deity of Our Lord, and the doctrine of the Atonement; with these was attacked the great Reformation doctrine of justification by faith.

How well these have succeeded in their task, voices from a thousand pulpits give illustration from week to week. Those who should be the exponents of Christ and His living faith have fallen to the position of being exponents of Jewish anti-Christian propaganda.

What Communists and Bolshevists have done, and are doing, and what they have already accomplished among the masses, is manifest to all.

The combined effect of all these assaults upon the spiritual citadel of the Anglo-Saxon people is sufficiently serious for to-day, and is infinitely more ominous for to-morrow.

How shall all this be off-set?

1. Patriotism and patriotic organizations help, but cannot accomplish the task.

2. Political activities and organizations are fighting a defensive battle, but are steadily losing in the fight.

3. There is still power—Divine power—in the Gospel of Our Lord Jesus Christ as applied to the individual, and as applied to the nation. To teach that this nation was established as the Kingdom of God on earth; that to it was given the perfect law of the Divine Constitution; that in it is established for ever the Throne of Jehovah, Israel's God and King; that subordinate to the Jehovah Throne is established the House of David, guaranteed for ever by the oath and power of Jehovah; that again and again the Divine oath has guaranteed the perpetual continuance of Israel as a nation, which oath is inherited by the nation and company of nations in Britain; that although the nation has sinned unspeakably, and is sinning still, for her national redemption was wrought out upon Calvary's Hill, as recorded in Isaiah, chapters l to liv, &c., and that by the Divine oath there shall presently come to this nation purification (Ezekiel xxxvi), the return to the Divine law (Jeremiah xxxi), and the conscious reunion of the heart of the nation to God (Hebrews viii), and that even now our God awaits the return of the nation to Himself as a nation, and of each citizen as an individual, and then to issue the call for the nation once again to return and cry, as its forefathers did, "Jehovah, He is the God, JEHOVAH, HE IS THE GOD," incarnate in Jesus Christ, our Saviour and our King.

This rallying cry will bring our people back to truth and sanity and God, and nothing else will do so.

A CHALLENGE TO OUR FAITH.

THE "FIG TREE" AND "THIS MOUNTAIN."

BY REV. WM. PASCOE GOARD.

"VERILY I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done" (Matt. xxi, 21).

The fig tree! and the mountain!!

There has no act of Our Lord, nor word of His, been recorded which has not a bearing on matters beyond the moment of the action, and of the period of the teaching. The sacred Scriptures have been most carefully kept free from all matters of private interpretation, and of temporary value. What is written in the Book of God has a continued value until the end of time. It has, therefore, a value for the present day.

What was the meaning of the "fig tree" action, and what is the meaning of that action for the present day?

The fig tree is a well-known Bible symbol. It stands for the nation of the Jews in the action and the meaning in the word before us. This is so well known, and is accepted so widely, that we shall not here take space to establish the fact. If called upon, some of our writers will no doubt revert to that matter later.

The Fig Tree nation was in process of rejecting the Lord and His Gospel. Fair in foliage, it yet bore no fruit unto holiness, the end of which should be everlasting life. Any fruit which it would be likely to bear would be "apples of Sodom." Therefore Our Lord passed His sentence on the Fig Tree, "Let no fruit grow on thee henceforward for ever."

It was a sentence handed down in mercy, lest fruit, the end of which should be eternal death, should be borne.

"And presently the fig tree withered away!"

How wonderful was the withering. The Temple was destroyed. The nation was scattered; and, strangest of all, the priesthood ceased to function.

There seems to be no explanation of the latter fact. True, the Temple was destroyed, but the priesthood was from before the Temple. The city was destroyed. But the worship was long established before it was set up in Jerusalem. The "Holy Hill" was desecrated. But the service of the priest-

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hood had been carried on in many other places. Their faith remained. The people of the Jews remained. Their God remained. Their law remained, and as they did not accept Our Lord and His fulfilment of the ordinances by the great Ordinance of Calvary, there was no apparent reason why the priesthood should not again have established the worship in some new centre. But the priesthood ceased to function.

Thus was the fig tree in all its branches "withered away."

The disciples remarked upon the rapid withering of the "one" fig tree. And Our Lord made to them the above reply.

He had been preaching to His disciples, and to the Jews, and to Israel, the Gospel of the Kingdom of heaven. Men had asked again and again, "How can the Kingdom of heaven be established upon earth while Rome endures?" This had been in the minds of all. The Chief Priests and Pharisees had expressed the fear, and dreaded that if the Kingdom teaching was allowed to go on unchecked, "The Romans shall come and take away our place and nation."

Now a Bible symbol for the Babylon succession of Empires, of which Rome was the fourth, was "MOUNTAIN." In fact, this is a term used again and again for Government, both of Israel and other Governments. The disciples, therefore, understood that, in the first instance, under the symbol "Fig tree" He was speaking of the nation of the Jews; and under the symbol "This mountain" of the Empire of Rome, under the shadow of which He and they were carrying on their ministry.

It was the mountain Rome of which He was speaking when He said, "If ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done."

Please note that both Jeremiah and the Book of Revelation show the end of the Babylon succession of Empires to be:—Jeremiah: a roll tied to a stone and cast into the Euphrates river; Revelation: a Mighty Angel casting a stone—like a great millstone—into the sea, and saying, "Thus shall Babylon sink, and rise no more. This is the mountain cast into the sea."

Again, in these modern days we have the Jew and Rome as the great antagonists to our Kingdom and our faith. Again we have need of the sign of the withering of the fig tree and the assurance that in answer to our faith the same thing shall be repeated.

Our Lord has but to speak to the fig tree and it will wither. But this is the very opposite to that which He desired in the days of His flesh; and it is the very opposite to that which He desires to this day. The unfortunate thing is that as the Lord has not changed in His Gospel for the Jew so the Jew has not changed in his antagonism towards Our Lord and His Gospel. Perhaps multitudes among the Jews have changed towards Him, but the official and typical Jew has not changed. It is better to be withered than to bear fruit to condemnation.

Our Lord still says: "If ye have faith and doubt not . . . if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; IT SHALL BE DONE."

How may this be? "Not by might, nor by power, but by My Spirit, saith the Lord."

Remember that this Britain is the Kingdom nation of Jehovah, and that it is not His will that Rome, "this mountain," shall have any place nor authority in it.

Remember that His Throne is still established in Israel-Britain, and that He alone is the King thereof.

Remember that His Throne, which was prepared in the Heavens, is ministered to by "ANGELS WHICH EXCEL IN STRENGTH" (see Psalm ciii).

Think of these mighty ones for a moment! One of them smote in Egypt in the night of the Passover, and in the morning there was one dead in every household in Egypt. One of them smote the army of Sennacherib, "and in the morning they were all dead men." Jesus said, "Wist ye not that I could pray the Father, and He would presently send Me twelve legions of Angels." If one could wipe out in a night the army of Assyria, where would be the legions of Rome against twelve legions of such mighty beings?

Jehovah is still enthroned in Israel, that is to say, in Britain. His Angel hosts are still serving under His command. His hosts have not lost, but gained in power, by the accession of the redeemed who have passed beyond.

He and they are carrying on their active service in all the realms of life; physical, mental, spiritual. He awaits but one thing to act with infinite power on our behalf. It is this:

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

In these days of anti-Christian, anti-British activity, on the part of the international Jew, and of Papal encroachment, it is time that we were up and doing.

We need not form armies on earth; we need only wireless to the forces of those who are our brothers in the Kingdom of God, the "Angels which excel in strength." We must not address our prayer to the Angels, but to the Lord of Hosts, their Commander. Then "If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but ALSO if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; IT SHALL BE DONE."

It is time to take up the challenge. It is time to put in our call. It is time to exercise faith and doubt not; and then, "It shall be done."

YE ARE MY WITNESSES.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

THE word rendered Witness in Hebrew right throughout the Old Testament has to do with a *forward* or *beyond* testimony, or witness—a protest. In the Greek equivalent it is *marturion*, whence our word "martyr." (See in 1 Kings ii, 42, "protested," lxx.) It is equally applied to a lifeless witness as to a living one. With reference to a stone, or pillar, set up or inscribed, the witness is recalling a fact that future generations may see or read, and thus recall and bear in mind its testimony to some special fact. The living witness testifies by sight, word or deed, such as giving forth evidence, substantiating a truth, protesting against error, in fact, if necessary, being a martyr; or sealing the testimony with one's life or death. In the world which is in the hands of the wicked one the living witness is always bearing about him the marks of the Lord Jesus, who was "the true and faithful witness" (or martyr).

As to inanimate testimony or witness, we have the pillar (or heap of stones) set up by Laban as a witness. Jacob had previously set up a pillar or stone, the covenant made was a witness of which the stone or pillar was the visible sign. Gal, *heap*; Ed, *Witness*—"Galeed." Let us take one more (Joshua xxiv, 26, 27): "Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak that was by the sanctuary of the Lord, and

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Joshua said unto all the people, Behold this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us; it shall therefore be a witness unto you, lest ye deny your God."

LIVING WITNESS (2 CHRON. XXIV, 19).

"Yet he sent prophets to them, to bring them again unto the Lord; and they testified (protested) against them." Here we have the Hebrew word *Ed*, and the Greek word *marturion*. This was a case of the Apostasy of the princes of Judah. In it Zechariah, the son of Jehoiada, was stoned to death for his witness to the Truth.

Both these inanimate and animate witnesses are made use of by God, and as our blessed Lord said, "If the animate or living witnesses hold their peace, the stones (or inanimate) will immediately cry out."

JACOB'S PILLOW.

So it has been with Jacob's pillow (or pillar) which we affirm has been with Israel from the beginning. When God accepted Jacob's vow, "This stone shall be God's House," it has stood as the symbol of that Empire God promised to Abraham, Isaac and Jacob. As Dean Stanley said of our Coronation Stone: "It is the one primeval monument which binds together the whole Empire." Here is the outward symbol of which God's true Israel, within His material Israel, are the inward grace; with which God works effectually until the leaven leavens the whole lump. The living witnesses, however, must pass through experience, and they must be taught and acquire for themselves such an undoubted proof of the truth of which they bear utterance as will enable them with confidence to tell it out. No better school could be found for God's witnesses than that of wanderers who, by passing out of their immediate environment, became strangers and sojourners amongst all the nations; coming in contact with every form of religion, worship, manners, customs, language and literature, they could afterwards settle down and contemplate; which, after all, is the right way, the good path, the way of happiness and the true God. Like Solomon they could say, "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit . . . Then I saw that wisdom excelleth folly, as far as light excelleth darkness . . . for God hath made all things beautiful, also He hath placed eternity in their hearts. . . . Let us hear the conclusion of the whole matter; fear God, and keep His Commandments, for this is the whole duty of man." Who will say the training of our nation has been thrown away?

NATIONAL EXPERIENCE VALUABLE.

The experiences we have passed through have moulded our characters, our institutions, our manner of life, and especially our religion. Consider God's care of us: "I taught Ephraim also to go, taking them by the arms, but they knew not that I healed them. I drew them with cords of a man, with bands of love; and I was to them as they that took off the yoke. . . . and Ephraim is like an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow and Jacob shall break his clods. 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 reign righteousness upon you."

Ephraim's return to God is told us in the most beautiful language in Jer. xxxi, 18-20: "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." The perfection of the teaching is seen when we realize that Ephraim is His first-born, and that God is a Father to Israel. We shall then have His law written in our hearts and engraved on our minds.

Our first witnessing is seen to be to our own brethren and neighbours. These the spiritual Israel shall teach so well that we shall no more need to teach every man his neighbour or every man his brother to know the Lord, for we all shall know Him, from the least to the greatest. This is taking place rapidly. It is not 150 years yet since Sunday schools were established all over our land, then all over our Empire, and finally wherever we have come. So verifying the promise, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Thus effectually shall we be trained in order to become God's witnesses.

WITNESSING POWER LATENT.

This witnessing power has been curiously latent; it did not begin to take effect until the Gospel of the Lord Jesus was brought to our shores; then it went forth, especially from Ireland, where we know of the previous coming of Jeremiah to purify the worship which then existed among the Druids and which was tainted with Baalism. So effectual was Jeremiah's work that we learn of schools, colleges and universities in such abundance that Continental novices were sent over to Ireland for their education.

No sooner had the Gospel reached Ireland than we hear of missionaries going forth to preach the Gospel in Europe.

This witnessing flame burnt low until it was resuscitated, as we believe, by the influx into Ireland of British or Celtic Christians, driven to Ireland in consequence of the inroads of the pagan Saxons. The reflection of this migration of British Christians into Ireland brought a beneficial return in the Culdean invasion under Columba, Aidan and others, who, in their turn, converted most of the Anglo-Saxon marauders.

These Culdee missionaries did not confine themselves to Britain, but went everywhere on the Continent and established schools and universities of learning. Under Columba the conquest of Germany beyond the Rhine took place; he founded the convent of Luxeuil and Bobbio; their influence spread to St. Gall. In the words of Montalembert, "The Christianity of half the world has flowed, or will flow from the fountain which burst forth on English soil."

We now arrive at the landing of Augustine and the counter-influence of Rome. "For a while, indeed, it seemed as if the great Celtic Church was destined to direct the course of history, and make Armagh and not Rome the centre of the West. In Italy, France and Spain, Christianity had for a time exhausted itself in its struggle with barbarian or Saracen. Ireland, whose miseries were yet to come, alone seemed to preserve unimpaired the life and light of the early faith. This was her golden age; her familiar title was the "Island of the Saints." Her schools were the universities of the West. No dangers or disappointments could chill the enthusiasm of her missionaries. When the Roman Church in Kent shrank into inactivity before the heathen reaction, its place in the conversion of England was taken by Ireland's sons ("The Church of the West in the Middle Ages," H. B. Workman, M.A., pp. 67, 68).

THE TWO WITNESSES.

But Israel (or the two witnesses) had yet much to learn. God's time had not come. The witnesses were yet to be

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clothed in sackcloth. What Rome could not effect by her own emissaries she partly did by her subtlety. Wilfrid of York and Benedict Biscop were her two instruments; the one in England, the other on the Continent. The story of the Synod of Whitby (A.D. 664) is well known, how by a quibble King Oswin, wearied by interminable arguments, said to the Celtic bishop: "You own that Christ gave to Peter the keys of the kingdom of heaven; did He give any such power to Columba?" On hearing the reluctant "No," then said Oswin, "I will obey the porter of heaven, lest when I reach its gates he should shut them against me." The Irishmen in disgust sailed back to Iona, and the English Church, hitherto divided in allegiance and usage, was henceforth one within herself. The arrival of Theodore of Tarsus completed the breach. But even then the English Church would have no interference from Rome. Thus these two witnesses stood forth and have been clothed in sackcloth, constantly protesting, sometimes almost overcome, but never yielding entirely their prerogative of freedom from Rome.

It was God's method of teaching His people His own plan. This was that "This people I have formed for myself, they shall show forth my praise." In this light if we read Rev. xi and the Temple as described in 1 Cor. vi, 19, 20; 2 Cor. vi, 16, the NAOS is God's House; as in Rev. xi, 1, and 1 Cor. x, 1-4, leads us to the conclusion that these are Israelites.

A National Temple.

It is this National Temple that contains the two witnesses, the two olive trees, the two candlesticks. Their physical protection is in keeping with "No weapon formed against thee shall prosper." So "if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies, and if any man will hurt them, he must in this manner be killed," for these are God's battle-axe and weapons of war, to execute God's judgments upon the nations. The shutting of the heavens is the withholding of the key of knowledge which directs people how they may be saved; for these witnesses have free-will and can withhold, seeing that to no one else is committed the keys of the kingdom. This privilege seems to be limited to the days of their prophesying: "They have power over the waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Here is no doubt a reference to the supremacy on the sea which has been given us when Spain or France, Holland or Germany came against us. The plagues will be seen as we understand more what is meant when it is said that the seven angels with the seven plagues came out of the Temple (Rev. xv). There is no doubt in my mind as to the meaning of this, but the interpretation may be hidden until the tabernacle of the testimony is discovered. This we believe to be at Tara.

Who has not heard of Cromwell's ambassador daring the King of France and the Legate of the Pope with war if they persisted in the persecution of the Waldenses?

We want more of this standing up for God's honour and His people to-day.

Witnessing in Sackcloth.

It has been shown before that the *witnessing in sackcloth* for 1,260 days (years) from A.D. 664, the Synod of Whitby, for the British; or from A.D. 668, the coming of Theodore for the English National Churches; terminate 1924 to 1928. If this is right, we must expect something like the action of "Modernism" and of the Anglo-Catholic "tabernacle" question. The one contradicts the utterances of our blessed Lord, denying Him Who bought them. The other in effect denies that His coming is necessary, for "is He not present in the secret chamber upon the Altar?" Both these errors are attributable to a neglect of faith in the Word of God and in the Lord Jesus.

What is our duty as British-Israelites?

Is it not to take up the integrity of the Word and the infallibility of Our Lord? This is clearly our course. We have yet a duty to do. The witnessing power is dead "in the street of the great city which spiritually is called Sodom and Egypt, and where also Our Lord was crucified." But there is evidently a contention going on amongst ourselves, who have been redeemed out of the peoples and kindred and tongues and nations (Rev. xi, 9; v, 9), for they will not suffer their dead bodies to be put in graves. Whereas those "that dwell upon the earth rejoice over them." Let us mark the contrast! For three days and a half (3½ years) this struggle goes on here in Britain, amongst the remnant who eventually will give glory to God (verse 13). This I take to be the great fight between Romanism and Protestantism, ending in the glorious triumph of the witnesses, for the Spirit of Life from God will enter into us, and we shall stand upon our feet and our enemies shall behold us.

The testimony of the witnesses in Rev. xiv, 8-12, is yet to take place. The year marked is 1928 or 1927, this also being the century of the formation of the "Protestant Reformation Society." This Society might have joined our ranks 25 years ago, when it had a rare opportunity, but the time had not yet come; it was the era of Zionism; the next era is "The Fall of Babylon and the Ascension of the Witnesses."

THE GREAT PYRAMID.—IX.

By Lt.-Col. Arthur B. Prowse, M.D.

Herodotus tells us that after the completion of the subsidiary works, which took ten years, the Pyramid itself was twenty years in building; and this does not seem any too long, although 100,000 men were always kept at the work. From that time—over 4,000 years ago—a veil of mystery seems always to have shrouded this wonderful monument. The builders themselves did not understand the purpose of the work upon which they were engaged; and all through the ages which have passed by, right up to the present time, this ignorance of its true import has led to the invention of many theories. These cannot now be specifically mentioned. They are mostly fanciful, based on no real evidence, and are incompatible with facts which have since been learnt by patient investigation.

The ancient Egyptians themselves seem to have regarded it as a tomb merely, for in a large proportion of the Pyramids, put up in imitation, sepulchral remains have been found. As recently as 1837 Col. Howard Vyse found mummies in a few of the stone coffins, or sarcophagi, placed in subterranean chambers. It is, at any rate, certain that *most* of the interior arrangements in the Great Pyramid were unknown for about 3,000 years after its completion. Strabo (quoted in Article II of this series, November 24th, 1923), says that: "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." This is somewhat indefinite; but it must refer to the descending passage, which subsequent writers have concluded was closed at the surface by a pivoted stone, which could, when needful, be moved sufficiently to give access to the interior. This passage goes downwards, inclined to the

horizon at an angle of 26° 18′ for about 340 ft., and then horizontally for 27 ft., ending in the subterranean chamber, or "pit."

It has been argued that this passage and the pit were undoubtedly copied by the subsequent monarchs of Egypt, who arranged for their own obsequies in similar pyramidal buildings; for in these there was always a descending passage ending in a subterranean sepulchral chamber. This may well have been the case; but even if the entrance had been unknown, there were doubtless suggestive traditions of a passage and a vault. Even without the guidance of tradition, we know that there was, and is, a system of what may be called trial-passages hewn down into the living rock a short distance east of the Pyramid; and this may have been the pattern followed, more or less closely, by the later builders.

We, at any rate, know that the Caliph Al Mamoun (son of the famous Caliph Haroun Al Raschid) when he was reigning A.D. 820 to 842—shortly before the time of our Alfred the Great—had *tradition* only to guide him; and this said that the entrance was *somewhere* near the middle line of the north face of the building and not far above its base. The position of the entrance, *then unknown*, is really about 50 ft. above the base-level, and 25 ft. east of the line joining the apex with the centre of the north base-line; but the young Caliph set his workmen to quarry inwards, nearly horizontally through the massive limestone blocks, from a point about 20 ft. or more above the base practically in the middle line. Week after week went by, and the workmen began to tire of what they concluded was a fruitless job. They had reached a point about 100 ft. from the beginning of their tunnel, and wanted to give up the attempt; but the Caliph was inflexible. He earnestly desired to find the enormous treasures of gold and precious stones, which tradition said were sealed up in the interior. At last one day the workmen heard a sound apparently on their left (or east) side, as though a heavy weight had fallen in an enclosed space. This led to a redoubling of effort, and the workers extended the tunnel sideways towards the point of origin of the sound. Soon they broke into the descending passage, at a point rather farther in than where a large stone had fallen out of the roof, revealing the end of a huge granite block filling up the lower end of another passage which passed upwards, the inclination to the horizon being the same as that of the descending passage. The granite was too hard for their tools, so they excavated through the limestone along one side of the (15 ft. long) obstruction, thus finding their way into the ascending passage above the granite plug. Passing up this and the succeeding passages they reached the beautiful King's Chamber—but there was no treasure, no sarcophagus, no mummy! only a large, empty, lidless box or coffer made of syenitic granite, derived apparently from quarries 550 miles farther up the Nile.

The next article will be illustrated by a vertical meridian section through the plane of the passages and chambers to which reference will often be necessary.

SCIENCE AND RELIGION.

By W. GORNOLD, M.D.

THOSE who have followed the remarkable articles on the Great Pyramid by Lt.-Col. Arthur B. Prowse, M.D., cannot have failed to note that this "witness in stone," which is now crying out in testimony of Our Lord's great work of human redemption, brings religion and science into closest accord, and proves once more that there can never be any conflict between true religion and true science, but that both must mutually confirm one another since they are revelations from the same Source of Supernal Wisdom. We notice how the great mathematical problems of the ages are solved in advance even of their formulation. We have seen how the circle is squared with absolute precision by the Master Builder of the Great Pyramid, and, further, how the sphere is cubed, and how all the fundamental elements of the solar system are faithfully reproduced in the wonderful edifice. We know that this cannot have been done otherwise than by direct inspiration. There is, of course, only One Source of all truth, but those who built the Pyramid must have been very conscious of that Source, for there is evidence of more than human precision and more than human knowledge when viewed from the state of astronomical knowledge current in those days. Our modern astronomers have succeeded in rediscovering some of the elements of the system, while others remain in debatable uncertainty and acknowledged dispute. Among other points I was particularly struck with the determination of the precession of the equinoxes which arises from the sum of the diagonals of the base of the Pyramid, giving 25,827 years nearly for the measure of the Great Year in terms of sidereal years. This gives the annual precession as determined at that date (2170 B.C.) equal to 50″ .18 per year. It is now estimated at 50″ .262 nearly, so that there is an evident increase in the rate of precession since the year −2170, a fact of which astronomy takes count. This arises from the phenomenon of the earth's polar rotation, whereby the pole of the earth describes an elliptical orbit among the extreme northern stars, and because this motion is elliptical and not circular the pole may be said to revolve about an axis which is in the focus of the ellipse, so that the same thing happens as in the case of a planet whose orbit is elliptical about the sun, namely, the nearer the body is to the focus the swifter is its motion, a provision made to preserve the planet from destruction, the gravitational pull of the sun being overcome by motion. This observation made from the Great Pyramid suggests that since precession is known to be increasing the earth must be nearing its minimum inclination, and hence that there is a tendency towards the equalization of temperatures through the seasons of the year, a very gradual and hardly perceptible process, perhaps, but nevertheless required by the facts.

The main point of the observation is, however, to the effect that about 8″ of precession have been added to the annual precession since the year −2170, and this gives a value of 0″ .00019535 per year. Ancient positions of 46 stars, given by Ptolemy in the second century A.D. compared with modern positions of the same stars, shows an average precession of about 48″ per year, and since then various observations have tended to show a gradual increase. We cannot depend upon any great degree of accuracy in Ptolemy's observations, and it is far more likely that the mean precession as required by Plato's Great Year of 25,920 years, is 50″ per year, and that this had increased to 50″ .18 at the time of the building of the Pyramid, so that by an increment of .0002″ per year it has now become 50″ .26.

There are evidences on all sides that the world is speeding up. We are answering to the gravitational pull of the Central Sun, the uplift of the Spirit of Truth working in the minds of men. Physically we are overcoming gravity by accelerated motion in such way that bodies are temporarily made lighter than air, and we are overcoming space and time and bridging

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the gulf between the worlds and between the past and the present. What is the Guiding Spirit of all this far-reaching intensity of life? We are going at a tremendous pace, and more than half the world does not know whither we are going. Sooner or later there is bound to be a crash, for we have to remember that the forces of both Good and Evil are involved in this great onrush. Many are there who can see it coming and can envisage the disaster of the world's great climax, but others there are who neither know nor care. Nature herself is moving towards the same climax under high pressure. "And I looked and behold . . . a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great!" And again, "Great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be!" These are the words of Our Lord concerning this climax. We count too much upon our knowledge of things as they are ever to know much about things as they will be. We note the ordered systems of worlds and the "ordinances of the sun and moon," their risings and settings, and the ordered march of the seasons, and we forget that these ordinances were created for the express purpose of seeing humanity through its appointed period of probation, and to come to its end and its judgment. We say that as these things have always been so, they always will be. Who, then, is God? Hath not the potter power over the clay any longer? God is under no contract to carry on this work. The Maker of images can destroy His moulds. Come down, Israel, from the seats of the mighty, from the counsel of the ungodly and the seats of the scornful, and turn to the Lord your God, with whom all secrets are hid. Empty yourselves and come away. The glories of Babylon, of Nineveh, of Thebes and Memphis, where are they? What security has modern Europe, what claim to any degree of special recognition among the peoples of the world. Is it not another Babylon? Yet we know that the way is open to the Presence of the King, but it is a way of self-abasement, of humiliation and contrition of heart; [and thus only can Israel come into the realization of her great destiny.

GOD'S ENSIGN.

THE BRITISH NATIONAL FLAG.

BY M. JERRIM.

A FEW weeks ago our newspapers gave a brief account of a special service squadron of warships which had started from Plymouth for a ten months' Empire cruise that the British flag might be shown in the farthest parts of the Empire where first-class warships are seldom seen.

To many this may seem just a matter-of-course Government arrangement, to give occupation to a portion of the Navy, but to some who are watching the signs of the times it brings to mind the words of the prophet Isaiah. In chap. xi, 10-12, we read of the sacred ensign which should be set up and shown for the gathering together of "the outcasts of Israel, and . . the dispersed of Judah from the four corners of the earth." In both these passages we recognize the strong young nation of the House of Joseph and perhaps other remnants of Israel's tribes who are not yet united with us, but who before the time of God's great indignation, when "He shall punish the inhabitants of the earth for their iniquity," and the Great Babylon spoken of in the Apocalypse destroyed, will unite and obey God's command, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth" (Isa. xxvi, 20, 21). Many of our Imperial and Colonial statesmen recognize how perfectly the British Empire could subsist within itself if obliged to close "its doors" for a short time against the too free ingress of outside nations.

At an archidiaconal meeting on behalf of the Church Missionary Association, held at Dorchester a short time ago, Col. Sir Robert Williams, who presided, in his earnest speech on the needs of the world, said "God had called them to a position of influence in the world, to a position of the flag scattered over every sea and parts of every continent, the flag of a land which was a Christian land with all its faults and sins; and that flag had got to mean no materialism, no power in the old sense of power, but it had to be a symbol of a living Christianity, a symbol that some really recognized what the crosses on that flag really were—the vision of the one Cross under which all nations and all people must come and stand, and up to which as they stood they must look. It was an humbling, almost awful responsibility. It was what the vision meant to them, and how far they could get the light from it to shine before men that they might see the work which they were prepared to do for Him in the heathen kingdom. You and I," said Sir Robert, "have to be His messengers in this part of England."—*The Western Gazette.*

BALANCE SHEET, ISRAEL'S SCRIPTURE AND PRAYER UNION, FOR 1923

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Balance from 1922		1	8	Postage		19	3½
Subscriptions from Members ..	7	5	10½	Watson & Crossland	3	3	0
				NATIONAL MESSAGE		5	0
				B.-I.-W.F. Distribution Trust ..	3	0	0
				Balance to 1924 ..			3
	£7	7	6½		£7	7	6½

Audited and found correct, January 17th, 1924—

F. W. TAYLER.

L. G. A. ROBERTS, *Hon. Sec.*

Vidya, Canterbury Road, Herne Bay.

ASTRONOMICAL CYCLES OF DANIEL.

DEAR SIR,—I am very gratified to see the demonstration of the 1040 year cycle given by Sir Charles W. F. Craufurd in your issue of January 19th, and I now see that the Rev. Commander Roberts was fully justified in bringing this forward as a remarkable demonstration of the inspired knowledge of the prophet Daniel. As will be seen from my letter of inquiry in your issue of January 5th, I was under a misapprehension as to what was intended, seeing that Rev. Commander Roberts specifically states on p. 599: "This 1040 is the largest *lunar-cycle* known." It was this statement that misled me, and I went no farther before preferring my question. Had he said that it was the largest luni-solar cycle known I should not have been misled. The difference between a lunar-cycle, a solar-cycle and a luni-solar cycle is, of course, obvious. I agree with Sir Charles Craufurd's figures both as to length of the year and that of lunation. The reason for my preference of the Platonic Year of 25,920 over others is that it appears to be the mean value in distinction from either ancient or modern values derived from observation of the precession of the equinoxes, it being now commonly understood that precession is due

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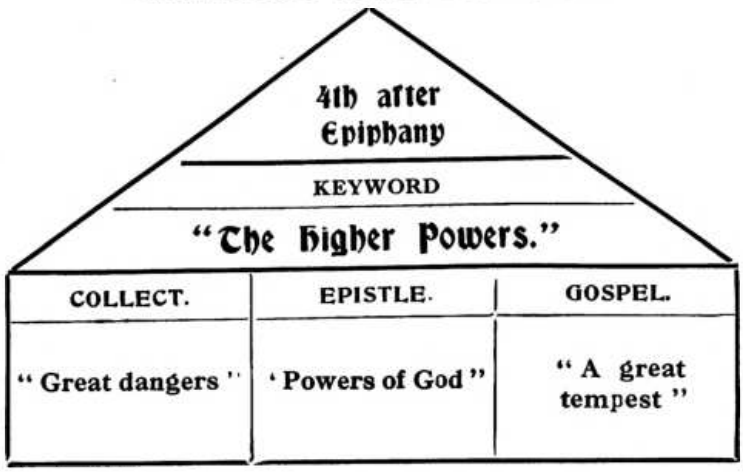
to one of two causes—(*a*) the motion of the solar system about a gravitational centre (by some presumed to be in the region of Alcyone), or (*b*) the motion of the axis of the earth. In either case an elliptical orbit is inferred, and therefore there must be a plus or minus equation due to anomaly, according to the position of the system in the one case, or of the axis in the other, in its orbit. The Great Year of Plato accommodates all the prophetic cycles exactly, which is not the case in regard to either the speculative modern value of the cycle of precession, or that of the Pyramid, which latter I hold to be the true value for the year 2170 B.C. and none other.

Yours very truly,
W. GORNOLD.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.



"GOD of the Granite and the Rose! Soul of the Sparrow and the Bee! The mighty tide of Being flows through countless channels, Lord, from Thee."

The great scientist, Dr. Alfred Russel Wallace, as a summary of his half-century of thought and work, published, in 1911, his great book—"The World of Life." On its last page the following paragraph appears:—"To claim the Infinite and Eternal Being as the one and *only* one direct agent in every detail of the universe seems, to me, absurd. If there is such an Infinite Being, and if (as our own existence should teach us) His will and purpose is the increase of conscious beings, then *we* can hardly be the first result of this purpose. We conclude, therefore, that there are now in the universe infinite grades of power, infinite grades of knowledge and wisdom, infinite grades of higher beings upon lower."

That grand old man of science therefore believed in the existence of "The Higher Powers" between God and man, and thus, as he wrote in a letter to the present writer, he believed "all 'Genius' to be due to spirit impression, however erratic and even erroneous it may be."

The cognition of this explains a Shakespeare, Milton or Wordsworth, as well as a Voltaire, Nietzsche or Haeckel.

Being spirits, we are susceptible to spiritual impressions from "the higher powers," good and evil, who cram the spiritual world with energy, movement and affairs.

On the one side there are Seraphim, Cherubim, Thrones, Dominions, Principalities, Powers, Virtues, Archangels and Angels; and on the other the forces of evil are officered into Principalities, Powers, World-rulers, and Spiritual hosts of wickedness in the heavens (Eph. vi, 12)

To think that we are left alone and helpless while the air is full of Beings and heaven is full of prayers is the height of folly.

They come as near to everyone as they can get and as we let them.

What is important is that we should be host or hostess only to the good, the pure, and the true. Such Higher Powers associate themselves with us in the home, in the State, in religion, and so we think of them in the Te Deum as Sabaoth (hosts), we apostrophize them in the Benedicite ("O all ye Powers of the Lord, bless ye the Lord"), and we join "all the company of heaven" in the Ter Sanctus (or "Triumphal Hymn") in the Communion Service.

Not only the world and the countries in it but particular peoples and persons have their tutelary and guardian angels.

The Angel-Prince of Persia temporarily withstood S. Michael, the Angel-Prince of God's people Israel (Dan x, 13, 20, 21); and the Prince and God of Peace is eventually to bruise the Prince of this world under the feet of those, "beloved of God, called to be saints" (Roms. i, 7, and xvi, 20).

But until the time of probation comes to an end the one devil and his hosts of diamonia or demons will be ever on the prowl seeking whom they may devour; and so we earnestly petition God, knowing us "to be set in the midst of so many and great dangers," to grant us such strength and protection as may be needful for our support and safety.

To adapt the Confirmation prayer: Let Thy fatherly hand ever be over us for protection; let Thy Holy Spirit ever be with us for strength (Eph. iii, 16) in the midst of so many and great dangers, ghostly and bodily. Lead us not into temptations, but *through* them to the victory that lies beyond, delivering us from the evil one, and the evil thoughts, words and deeds he and his continually suggest.

See Our Lord's own prayer for *us* against evil and the evil one (St. John xvii, 15—R.V.).

Now we can the more readily perceive the Powers unveiled in to-day's Gospel. The King of Power found it necessary to get away from the over enthusiastic multitude, and gave commandment to depart unto the other side of the Sea of Galilee. Then it was that the tired, enfeebled and exhausted body of the Saviour found rest in a deep sleep; and so deep was it that "a great tempest," and that a Satanic tempest, was not sufficient to awake Him. That little boat, tossing on the angry waves, contained all that there was of Christ and the Christian Church, and the Prince of the Power of the Air would rejoice to sink such a precious freight. But God, Who neither slumbers nor sleeps, was keeping watch above His own. And so when the tired body was aroused from its slumbers, the voice of God was heard rebuking the winds and the sea (or rather shall we not say the evil agent behind them), and in place of the "great tempest" we have "a great calm." What manner of man is this? All things obey Him, the storms of Nature and the storms of the restless heart. What manner of man is this? The Man of Sorrows, the Word made flesh, the Son of God Who loved me and gave Himself for me, the Great Deliverer of "Whosoever will."

"When we allow temptation to overcome us" (wrote St. Augustine) "Christ sleeps in us. We forget Christ at such times. Let us then remember Him. Let us awake Him. He will speak. He will rebuke the tempest in the soul, and there will be a great calm."

* * *

Further, Jesus shows His power over the unseen world not by *touching* the human agents (for He is never said to have touched a demoniac), but by pronouncing one sharp word of command—"Go!" Which meant that the demons were consigned to the *Abyss* (that is the *invisible* sphere of which the ocean is the outward and *visible* sign), there to remain until the Judge of all the earth once more authoritatively pronounces the *final* "Go!" which shall consign them to the age-long "place" reserved for the Devil and his angels.

* * *

The Epistle for to-day deals with the "higher powers" in the visible world, showing the overruling governance of God, and

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helping us to realize the truth that members, limbs or parts of a body must sink their individualism in the larger life of the whole. Because in a wonderful Providence each community gets the best government and governor it deserves, individual obedience to that higher power is the best way of ensuring the greatest good for the greatest number. Let every soul be in subjection to the higher powers not merely in heaven but on earth for, as the Collect for St. Michael's Day words it, God has "ordained and constituted the services of Angels and men in a wonderful *order*." But what about the conscientious or other objector? The man who says I don't agree with the higher powers, I prefer my own views and opinions, my own little hole-and-corner methods and mode of action. Well, there are degrees of justification for his opinions, and these opinions must be considered on their merits or demerits, as the case may be. Still, the principle holds: "Let every soul be in subjection to the higher powers," meaning the State or other Community of which he is a member.

What can the Community do with him in the hour of its emergency? Punish him by pitying him, reform him by informing him, and use him without abusing him. For example, consider the C.O. to war. He evidently does not know that the monster of militarism which threatens to destroy the liberties of all free nations can only be destroyed by right-thinking people uniting together as international *policemen* for the time being, in organized warfare. Those who would destroy freedom by armed force are international law-breakers, and they must be broken themselves by a stronger armed force. Once let the C.O. realize this and, true to our racial instincts, he would willingly sacrifice his objection to warfare in order to help the world to get rid of warfare. Thus, instead of acting as a grain of sand in the governmental machinery, he would be content to do the work of a humble little cog on one of the, as yet, indispensable wheels. Meanwhile, as the Arab proverb puts it, "The dogs will bark, but the caravan goes on." So, "Let every one obey the supreme authorities, for no authority exists except by the will of God." But it is, of course, obvious that, as Our Lord teaches, such subjection is limited by the higher obedience to God. (Matt. xxii, 21.)

BRITAIN'S THRONE.

By Col. MacKendrick, D.S.O.

FRIENDS,—

I have been a believer that the British throne is the throne of God for forty years; the throne set up by God that is to last for ever.

"Breathes there a man with soul so dead,
Who never to himself has said,
This is mine own, my native land."

I hope it won't make any of you breathe any less freely to know that this land, this land of ours, was given to us by God Almighty; the British throne was to reign over it for ever. Authority? God's plan for the world. When the Most High divided unto the nations their inheritance, when He separated the sons of Abraham, He did it, and He did it according to the plan, and that plan we are working out to-day and have worked it down through the ages, *i.e.*, according to the numbers of the Children of Israel.

Now those of us who want to study God's plan have got to get hold of it through the Children of Israel, because His whole plan is based upon them; and if you cannot find the Children of Israel, you cannot make much headway with God's plan for this world of ours.

This Bible lives in a way that none of us have any idea of yet. Every time I dig into it I see fresh light that illuminates the whole world as we see it to-day—this Book teaching us the living works of God. To a good many it is a dead word, because they haven't got the key. If they realize that 75 to 90 per cent. is about our own British people they'll take a greater interest in it.

Shouldn't we work to God's plan to-day?

In Abraham's day the Creator gave the first notice of intention of the forming of the British Empire. He made a covenant with Abraham, Abraham being "the first British." "Brit" in Hebrew is covenant, and man in Hebrew is "ish." Abraham, our forefather, was the first British. God made covenants with and promises to Abraham, as follows: (1) I will make of thee a great nation; (2) I will bless thee; (3) I will make thy name "Great." Did you ever know any other nation but Great Britain that had the name "great" in it? I know of none. (4) Thou shalt be a blessing; (5) I will bless them that bless thee; (6) I will curse them that curse thee; (7) In thee shall all the families of the earth be blessed.

That lasted a long time. If it was ended in Abraham's time, Abraham couldn't bless the families to-day? Could he?

This promise of God was of an earthly, great national kingdom to Abraham's seed, and was unconditional and was for ever.

Britain a Blessing.

What nations in the world have been a blessing to all of the nations and to all the families? There are not many to choose from, are there?

God chose Jacob (Supplanter), redeemed him and re-named him Israel (ruling with God), and made this promise to him: "I am God Almighty. Be fruitful and multiply. A nation and a company of nations shall be of thee, and kings shall come out of thy loins."

Note that company of nations. The nation was promised to Abraham, supplemented to Jacob by a company of nations. Moses spoke to Israel at the Exodus as follows: "The Lord hath chosen thee this day to be His peculiar people." Israel was God's people. They are to-day imperfect as they are.

Second promise: "To make thee high above all nations which He hath made."

Our friend Dr. Gabeline is looking for Israel among the Armenians, or the Afghans. Is their name great and are they high among all the nations? or have they been, or will they be, high above all the nations which have trod this earth? That's the specification we have to work to. We were to be high in praise, we were to be high in name and high in honour. Is there any nation to-day, the world around, that stands for honour like Britain, despite some of its politicians?

Britain to Dwell Alone.

In Num. xxiii, 9, speaking of Israel: "Lo the people shall dwell alone, and shall not be numbered among the nations." They'll dwell alone! Have the British people dwelt alone in their island home since the first band of Israelites came into Ireland as the Iberians in 1700 B.C.? God's plan included the place for His nation and they were to dwell alone.

2 Sam. vii, 10, says: "Moreover I (God is speaking) 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."

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God made covenants with Israel, and wherever you find that people, you have the covenant people. The word Britan in Hebrew means covenant land, and you've got the people in a place of their own, an appointed place, and it has the name God said they would have—Britan, the covenant land; British, the covenant man; and Britannia, the covenant of ships.

ISRAEL NOT LOST.

Now, many of our friends think the House of Israel was lost; gone! don't know where they are, despite all the covenants and promises God made to be fulfilled by them down through the ages.

2 Samuel says: "For thou hast confirmed to thyself thy people Israel, to be a people unto thee for ever."

Don't you think that the Creator of this world knew what He was talking about when He said that these people would be set up for ever? For ever is still with us; therefore, the covenant people are to-day "My people Israel." Where are they?

Now look, Israel was taken captive about 721 B.C. and dispersed. A short time later we find Isaiah, the inspired prophet, making this statement: "For a small moment have I forsaken thee but with great mercies will I gather thee. Enlarge the place of thy tent, &c., for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the nations" (Isa. liv). Doesn't look as if they were very badly lost when you see God, through the mouth of His inspired prophet, making these claims for His chosen nation, Israel, who were to inherit the other nations, as the Anglo-Saxon-Celts have through the ages.

Now, all through the Bible there are many specifications that put the brand on the nation of Israel. I have found a few of them. There are dozens and dozens more. Any one can go digging them out for himself. It's a most interesting pursuit these long evenings.

Num. xxiv. 7: "His (Israel's) seed shall be in many waters."

A maritime people! Are we? Do British ships fly their flags wherever there's water to float ships in, from one end of this world to the other? Germany sought to take Britain's place in many waters, but to-day their dreadnoughts are at the bottom of the sea. God gave the rule of it to Israel, not to Prussian Assyria. "His (Israel's) people shall be higher than Agag." I do not know just how high Agag was, but evidently it was high for those days, and we are to be higher. "His (Israel's) kingdom shall be exalted." No use looking for Israel among the wee people, if His kingdom shall be exalted. Is there? The Armenians do not fill these specifications for Israel, do they?

"He (Israel) hath, as it were, the strength of an unicorn; he shall eat up the nations, his enemies.

"He (Israel) shall break their bones, and pierce them through with his arrows. He crouched, he lay down as a lion; who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee."

Note, this is the same promise as to blessings made to Abraham in 1921 B.C. This is made centuries later, repeated and confirmed.

THE SYMBOLS OF ISRAEL.

Where do we Britons get, and why do we place on our British coat of arms, this emblematic lion and unicorn that were the pronounced and foretold feature of Israel, God's chosen people? How have we got it? Why did we put them on? They were spoken for Israel. That's what Israel was to be like. We have them on our coat of arms. Who gave them to us and why, if we are not Israel? Israel was to lose her name. "I will call my servant Israel by another name. In Isaac shall thy seed be called."

Our forefathers started out on that long trek of theirs after the dispersion, from Habor by the River Gozan, across the Euphrates. Northwards we find their monuments—over two hundred of them in the Crimea country, and they confirm the fact that these Children of Israel all called themselves at that time Saaksuns or Sacksons and many other ways, but on every one of them they were pronounced Saxon, as we are called to-day.

On one of the monuments is written: Bookai, one of Isaac's sons; and the date that he was planted there and the year of their dispersion, and the year that he died. These people knew that they were to be called in Isaac, and they started out calling themselves Isaac's sons. There was no I in Hebrew, and it was pronounced Saac or Saak, and to-day it is pronounced and spelt Saxons. On these monuments, which you cannot go behind, Saxons is inscribed, spelt, I think, twenty-two different ways, but they're all pronounced the same way and it's the name they are called to-day—Saxons.

(*To be concluded.*)

AUTHORSHIP OF THE PENTATEUCH.

PRESIDENT MELVIN GROVE KYLE, of the Xenia Theological Seminary, St. Louis, presented a paper recently to the members of the Victoria Institute, on "The Problem of the Pentateuch from the standpoint of the Archæologist." He said that much waste energy of controversy over the problem of the Pentateuch and other Biblical problems of to-day was due to the fact that the disputants were not disputing about exactly the same things. In the Pentateuch we had an interesting narrative and a most remarkable collection of laws, and, strange to say, the narrative and the laws were mingled together.

"The sum of evidence," he concluded, "goes to show that the facts of the Pentateuch itself and the correlated facts of the wilderness journey clearly account for all the peculiarities of the problem of the Pentateuch and point to the wilderness journey as the time of the composition and to Moses, either in person, or more probably through the use of the scribes, as the responsible author."—(*Extracted.*)

A CORRESPONDENT asks: "Were all the disciples Jews?"

The Gospels draw a distinct line between "Jewry" and "Galilee." "He would not walk in Jewry, because the Jews sought to kill Him."

The Angels, at the Ascension of Our Lord, said, "Ye men of Galilee, why stand ye gazing up into heaven?"

The multitude at Pentecost said, "Are not all these which speak Galileans?"

The fact seems to be that ten at least of the remaining disciples were Galileans, therefore Israelites, not Jews.

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YOUNG PEOPLE'S CORNER.

ABSALOM'S MONUMENT.

BY REV. WM. PASCOE GOARD.

MOST of you, my young readers, have seen monuments erected to keep green the memory of those who have fallen or died.

There is the monument of Nelson in Trafalgar Square, for instance, which such multitudes look upon every day. But this is not the great monument of Nelson, the victorious Admiral of the British Navy. His great monument is in the freedom of this land, and in the command of the sea which this land has held for ages.

In the 18th chapter of 2 Samuel we read of a young Prince of the House of David. This young Prince's name was Absalom. He was a young man of great *vanity*, and of great *ambition*. As yet he had no son to carry on his line, and to establish his name. Therefore it occurred to him that it would be a very good thing to establish his own memory by building for himself a monument. This is a thing men do not usually do for themselves. Nelson did not build his monument in Trafalgar Square; a grateful people built the monument after he was dead. Absalom built his own. He feared, no doubt, that the people would not judge him worthy of one.

So there, outside of the walls of Jerusalem, the monument which Prince Absalom built for himself stands to-day.

But it did not work out just as Prince Absalom expected. We shall see.

After this, Prince Absalom desired to become King over Israel. But his father David was King, and it was not at all likely that he would appoint Absalom his successor. Therefore *he conspired against the King*. He was one of the very first politicians in Israel, and by not very good conduct he so stole away the hearts of the people that he was enabled to cause a revolution, and seize the throne of his father David.

A few short days passed, and the practised warrior, David, gained the short war which took place; and Absalom was slain. The manner of his death was like this. The battle was in a wooded country, and Absalom was mounted upon a mule. The mule ran under an oak, and the branches caught Absalom by the head, lifting him out from the saddle. The mule ran away, leaving Absalom hanging there. The commander-in-chief of David's army found him hanging there, and, with the help of his bodyguard, he put the young man to death.

It would seem that the monument would come in well under the circumstances. But what happened?

The people learned to hate Absalom, as they will always learn sooner or later to hate a traitor. So, whenever a person passed the monument of Absalom he took up a stone and threw it at the monument. This went on for ages. Soon the stones began to cover up the monument, and finally it was all covered, even the highest pinnacle. The heap of stones still grew. This began three thousand years ago. It began a thousand years before Our Lord was born. Now, in our day, the Exploration Society has removed the heap of stones, and *there is the monument still*. It is a witness to the wonderful truth of the Bible story. It is a witness of the abiding hate of our people for a traitor. The law of the land does not now allow men to throw stones at the monument. But every Jew who passes that way to-day spits at the monument to show his contempt for the traitor.

What kind of a monument are you building? Your life deeds and character will abide. It is the character of Absalom which lives, in the detestation of the people. Without that they would long ago have forgotten the monument.

But God is writing your good deeds in a book of eternal remembrance, and the people will long remember them after you have gone.

FORWARD, BIRMINGHAM.

A GREAT and enthusiastic audience entirely filled the large hall of the Midland Institute on January 14th, and listened with rapt attention for two hours to Mr. Herbert Garrison's lecture on "The Keys and Gates of the World: Where and What They Are; Who Holds Them, and Why." The lecturer's amazing recital of facts and figures was followed with absorbing interest, and his many telling points, as he carried his hearers on their imaginary journey round our vast Empire, were responded to with eager appreciation. Every flash of humour, every fervent patriotic appeal, met with instant response, and no room was left for doubt that this city has taken our Secretary-General to its heart, nor that pride of our glorious heritage is woven into the very fabric of its soul.

Perhaps the best feature of all was that throughout the lecture the British-Israel trumpet was blown with no uncertain sound; no veiled hints or indirect allusions, but straight, honest, direct B.-I. teaching—in the open! And most warmly received it was, too; insomuch, that at the close of his arduous and telling effort, Mr. Garrison was encouraged by the manifest interest of the audience to launch into a brilliant peroration, strongly urging the British-Israel appeal; and when he reached the finale, tremendous applause rewarded his achievement. Truly, we may say that in this city, "the fields are already white to harvest," and a wonderful ingathering seems to be at hand.

A splendid series of views illustrated the lecture. The chair was occupied by Councillor F. G. Whittall, who, with fine self-abnegation, made perhaps the briefest introductory speech on record for such an occasion, in order to leave the whole evening in the lecturer's masterly hands.

It is hoped that a substantial sum will result, to be added to the expenses fund for the great Eight Days' Mission for proclaiming British-Israel Truth, to be held at Ebenezer Church, Steelhouse Lane, Birmingham, from Monday, February 4th, to Tuesday, February 12th. There will be at least two meetings each day, at 3 p.m. and 7.30 p.m. The speakers include the Revs. W. Pascoe Goard, J. J. R. Armitage, J. B. Gratton, Arthur Pritchard, W. Ward, and Messrs. H. Garrison, J. J. Morey, and J. H. Tench.

As the cost of such an effort will be very heavy, and it is entirely a venture of faith in the conviction that "the Gospel of the Kingdom" MUST be preached, the promoters of the Mission would be most grateful for any financial aid, as well as for the constant prayers of fellow B.-I's. Donations may be sent to Mr. W. G. Leaney, Hon. Secretary, Joffray Crescent, Erdington; or to the Treasurer, Councillor Whittall, 132, Lancaster Street; or to the Rev. T. H. Whitehouse, 132, Gravelly Hill North, all of Birmingham.

The Secretary would gladly advise intending visitors to the Mission, residing at a distance, of suitable hotel accommodation, on request. T. H. W.

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THE SECRETARY-GENERAL'S PAGE

ONE of our Patrons has kindly come forward with a generous and most important offer, namely, to give one thousand pounds to the Fund for acquiring new premises as Headquarters for the Federation on condition that we raise the amount required by Easter next.

Now here is an offer we dare not lose. We must set to work without an hour's delay. We feel sure every reader of this Journal in all parts will want to help. There is less than three months in which to accomplish the task. We have a suitable building in view, and if we are to secure it we must act promptly. Will those who can help kindly send their donations to the Secretary-General, British-Israel-World Federation, 14, Fetter Lane, London, E.C.4, and cross their cheques or postal orders a/c B.I.W.F.?

* * *

It cannot be too strongly emphasized that adequate premises are absolutely essential to enable us to carry on the great and rapidly growing work of the Federation. We have too long laboured under hampering difficulties. With a suitable building in which to house the different departments of our activities, and establish a teaching college, and hold regular meetings, we can make far greater progress than ever before. This was recognized by the Congress of 1921, confirmed by that of 1922, and enforced by that of 1923, when a noble response was made to the presentation of the case.

* * *

In this vital matter, as in the work connected with the British-Israel Movement generally, every believer in all parts of the world is or should be interested; and delegates to Congress urged that all should help. We renew our thanks to those who have already come forward so nobly, and we confidently appeal for a speedy response all round.

* * *

Special Campaign Meetings are being organized for several centres during the Spring Session, including Birmingham (which begins on Monday next, *vide* another page), Walsall, Southport, Liverpool, Sheffield, Manchester, Nottingham, Leamington, Cheltenham, &c.

* * *

Mr. Herbert Garrison will address the Wimbledon Brotherhood to-morrow (Sunday) afternoon. Mr. J. J. Morey will address a meeting for beginners on Thursday, February 14th, at 8 p.m., in the Pembroke Hall, Pembroke Gardens, W., kindly lent by the owner.

* * *

Our new Branch at Croydon will hold special meetings on Friday, February 15th, at 3 and 7.45 p.m., at Eldon House, Wellesley Road. Speakers: Mr. J. J. Morey and Mr. Daniel Farmer. All invited. * * *

Dr. Waddington is to lecture for the Manchester Branch on Tuesday, February 12th, at 7.45 p.m., in the Council Chamber, Houldsworth Hall, Deansgate, on "The Mathematical Certainty of British-Israel Truth." All our readers in the district are cordially invited to attend.

* * *

Our Liverpool Branch had a successful Annual Meeting on January 10th. The Secretary's and Treasurer's reports were considered very satisfactory; they showed a steady advance, especially in the matter of propaganda work. The Rev. J. J. R. Armitage, the new President, delivered a powerful address, combating the destructive agencies, some openly and some subtly operating in our land, and throughout the world.

* * *

The Branch is looking forward with keen anticipation to the Mission to be commenced there by the Rev. Pascoe Goard on March 17th. All who are willing to help in the organization are invited to communicate with the local Secretary, Mr. S. E. Steele, 380, Edge Lane.

* * *

Mr. W. G. Riches, Secretary of our Portsmouth Branch, sends a glowing account of two addresses there, and one at Gosport by Mr. J. J. Morey, on "The International Situation and Divine Reconstruction." He dealt with the battle of Right against Wrong through the Ages, and exposed the attempts, both in the past and in the present, to destroy God's Israel, showing how they must fail, and how Israel will ultimately triumph. * * *

Interesting meetings were held in the Central Hall, Westminster, on January 24th and 25th, presided over by Major Knowles, O.B.E., and the Revs. Arthur Pritchard, M.A., and J. B. Gratton. Addresses were delivered by the Revs. W. E. Woodhams Denham, F.R.G.S.; Kenneth Dodds; J. B. Gratton; Arthur Pritchard; W. H. Stuart-Fox, M.A.; T. H. Whitehouse; Major Knowles; and Mr. Morey. The Rev. Pascoe Goard was, unfortunately, unable to speak, owing to a severe cold. His absence was greatly regretted, and messages of sympathy were sent to him. The next meetings in the same hall are fixed for February 21st and 22nd—afternoons and evenings.

* * *

We are happy to report that Colonel W. G. MacKendrick, D.S.O., and Mrs. MacKendrick, and Major J. H. Anderson are most kindly helping the Cause by becoming Life-Members of the Federation. * * *

The *Dover Standard* gave a good report of a lecture delivered at Dover recently by Mr. J. J. Morey, when the Rev. E. J. T. Stanley presided.

The Provincial Press frequently give friendly reports or notices of B.-I. meetings and lectures.

* * *

Mr. S. E. Steele will address the Nottingham Branch on February 14th, on "Babylon of To-day," in the Friends' School, Friar Lane, at 7.30.

* * *

The Halifax Branch meets fortnightly, at 7.30, in the Mechanics' Institute. Preston Branch meets every Thursday, at 7.30, in the Lyric Hall, Avenham Street. Plymouth Branch meets on the second Friday in each month. Southampton Branch meets on the second Wednesday in each month, in the Lamb Memorial Hall, Dorset Street. Liverpool Branch meets on the second and fourth Thursdays, in the Common Hall, Hackins Hey, at 8 p.m. Bournemouth Branch meets on the second Tuesday in each month, at 3 p.m., in the Y.M.C.A. Hall.

* * *

Our Financial Secretary desires to acknowledge, with best thanks, anonymous donations of 10s. from a B.-I. friend, Belfast, for the General Fund; and 10s. from Ireland, for the Benevolent Fund.

We are grateful, too, for various amounts for the Literature Distribution Fund.

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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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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.

DOCTRINE *VERSUS* POLICY.

By Rev. Wm. Pascoe Goard.

The Communist and the Socialist have each a *well-defined doctrine*. This they are each teaching day and night to an ever-increasing number of British people.

The Constitutional parties of Britain have *more or less well-defined policies*, which they follow in government, and which they expound to the public at the time of election contests only.

It must be very clear that *a policy* intermittently expounded cannot hold its place with *a doctrine* which is constantly taught.

When the franchise was a limited one, it was the aim of the Government to make the policy of the Government keep step with the known interests of the electors. When this was possible there was a certainty that the most widely suitable policy would be sustained.

To-day, with the universal suffrage now obtaining, or almost universal, it is not at all possible to make manifest to the electors that a policy is keeping step with the interests of the majority of the people without reference to the merits or demerits of the policy. For instance, it may appear to many that the policy of "Protection" would be a great benefit to the majority of the people of Britain. But it is impossible to make it appear to the great mass of the electors that such is the case in the short period during which policies of parties are discussed. So much the last elections showed. The policy of "Free Trade," so thoroughly discussed by the electorate of twenty years ago, was found just as strange and uncertain as "Protection," and both went down before the "doctrine" of Socialism.

It is manifest that doctrines gain ground, not because of their truth nor because of their excellence, but because of the persistence of their exposition. Especially is this the case where there is no opposing doctrine. Let Mohammedanism be taught in Britain for a couple of generations, *to the exclusion of all other doctrines*, and this nation would become Mohammedan. Let Communism be taught as a doctrine in Britain for a generation or so, to the exclusion of other doctrines, and Britain will assuredly become Communistic.

Policies will be swept down the stream, together with those who trust in them.

Doctrine must be met with *doctrine*, and then the most excellent will win.

The Constitutional parties are rallying for the defence of the things our fathers, and we their sons, hold dear to-day. They are stripping for a struggle. But they are nonplussed as to what shall be the weapons of defence and attack. The international Jew and the Communist have predicted that we shall fight each other with physical weapons. It would be criminal to allow matters to go to that extreme, or even in that direction.

No, the defence of the old and the introduction of the new must be *by way of doctrinal teaching*. The Communist and the Socialist have set the pace, and we must follow.

When our troops went into the late war it was found that they were insufficiently armed. They could have met the manhood of the enemy hand-to-hand, but they could not match the weapons of the enemy. Our national leaders are in the same position to-day. They are armed with policies, and with these they are called upon to meet doctrines. The latter are too heavy for them. Not because of the excellence of the doctrines proclaimed, but because

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they are the only doctrines being proclaimed, and as such they are laying hold upon the minds of the people.

What shall be the doctrine with which this nation shall meet in fair field the doctrines of Communism?

* * *

THE DOCTRINE OF THE KINGDOM.

This great doctrine it has been the duty of the Churches to teach without cessation. It is the second great phase of the doctrine of the Bible. The first phase is that of individual Salvation, and this phase has had good support. But in the Old Testament and the New the doctrine of the Kingdom holds an almost equal part.

There is no use in mincing matters! *The Churches have failed of their duty in this regard*, and therefore must share responsibility for the existing condition of affairs. In this the Free Churches have been more derelict in their duty than has the Church of England. The latter has been more or less kept in line by the guidance of the Prayer Book, which is constructed upon the doctrine of the Kingdom.

What is the doctrine of the Kingdom?

It is strange that such a question should be necessary in these late days of the Christian era. But the question and the answer are both necessary. We shall answer in simple terms.

Four thousand years ago Jehovah, the God and King of Israel, chose and established a nation as *His Kingdom Nation*. The establishment is graphically described in the nineteenth and twentieth chapters of Exodus. Three elements were and are necessary to the founding of a Kingdom.

A.—A Nation. B.—A King. C.—A Constitution.

Accordingly we have presented the three elements of which the Kingdom is formed. The Nation, Israel; Jehovah, the King, arriving to establish Himself and His Throne in Israel for ever (which means to-day as well as all the past); and the principles of righteousness expressed in the Ten Commandments, by which He would govern in His Kingdom Nation, and through that Kingdom Nation among all nations.

This Kingdom Nation and Kingdom are hedged about by *Divine guarantees* as to permanence and history, which can never be broken down.

This Kingdom Nation is *subject to the Divine Constitution* and has been and ever will be constrained to walk in the light and under the authority of it. This Constitution is the basis of British Common Law, and to it the nation will return (see Blackstone's "Commentaries").

The Kingdom Nation Israel is historically continued in the British nation. That this is the case is absolutely demonstrated by such a body of scholarship that every well-informed man *who has made himself acquainted with it* finds himself constrained to accept the very evident fact. The fact that the Britain of contemporary times (together with U.S.A.) constitutes historically the Israel of prophecy, we say, is clearly established.

We have these facts to consider then:—

Britain is God's Kingdom Nation;

Jehovah is King in His Kingdom Nation still;

His Law is supreme in the nation, and to it the nation must be called upon to return.

There is, written in the hearts of the British people, written by the finger of God, the underlying conviction that this is the case. The nation will be found to be predisposed, therefore, to a truth pre-written in their hearts. This doctrine will sweep away the doctrines of the Communist, for the latter are entirely opposed to the Divine system of government.

It follows to ask: What is the nature of the Law by which God proposes to govern the Nation Israel?

It is the law of righteousness administered in Love and Israel-Brotherhood. This is a very different thing to the Communistic teaching of Brotherhood. In order to be a sharer in the Israel-Brotherhood it is necessary to be in spiritually right relationship with God.

What are the outstanding provisions of the Law?

Read the great Jubilee chapter, and this will give a fair start.

Space will not allow of other questions in this issue. In the leaders of THE NATIONAL MESSAGE, last year's volume, these matters are fully discussed.

* * *

To the leaders of the Constitutional parties we say, with absolute confidence, *the Doctrine of the Kingdom* will save the situation and preserve the institutions of Britain. Nothing else will do so.

When the Stuarts were dallying with Rome, and Rome was busy stamping out the Protestant faith on the Continent, Oliver Cromwell (sturdy branch of the House of David, no doubt) arose and preached the doctrine of the Kingdom of God in Britain, and set Britain free. It was not a fight against the ruling family as such, but against the doctrines which they were allowing to be preached in this land, to the subversion of the people.

His work done, and the Kingdom doctrine being settled for generations, the reigning House was recalled.

When, at the time of the French Revolution, matters looked very ominous for Britain, and for the world if Britain fell, the great Wesleyan revival *doctrine* came along and offset the doctrines of Communism which were sweeping Europe and Britain. The great Wesley *doctrines* saved the day for Britain and the world.

To-day the great *doctrine of the Kingdom* must do the same stabilizing work again. As Premier Massey said: "There is no other way to save the situation, and there is nothing more needed."

What is there to be done, then?

Push this crusade. The British-Israel-World Federation is in the field with the great doctrine of the Kingdom. Let it be joined by the Churches and schools, with the Press as far as that is free from hostile influences. Let the great parties get behind the great evangel, ready to hand from the armoury of God, and then there will be progress made in the fight for God and righteousness.

Our Great Leader has given us His Watchword. It is JEHOVAH TSIDKENU—The Lord, our righteousness.

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"A STATUTE AND AN ORDINANCE."

(EXODUS XXV, 23-27.)

BY REV. WM. PASCOE GOARD.

ISRAEL had but just emerged from the land of bondage in Egypt. The passage of the Red Sea was so recent that the thrill of the excitement and the echo of the songs of triumph had scarcely died away.

Three days they had marched out into the desert, away from the Red Sea. It was a wearisome three days. The way was hard for their untried feet. Worst of all, they found no water to drink. The fact that this great body of people were kept wandering through the desert so long, always hard put to it for water, is very significant. Still, we must remember that the wilderness wanderings of our forefathers was a material example of Spiritual life for the people of God. Three days into the wilderness and they found no water! To those who know the desert in any land during the hot months of the year the statement is full of meaning. No water! The writer has started from camp long before daylight, in the early morning of midsummer, in the north. All day he has driven across the blazing hot plains. Watering places, one after another, have been found to have dried up. The horses have been suffering, and the men thirsting bitterly for water. Sunset, and no water! Midnight, and no water! But, pushing on for a river where water will certainly be found. This the horses know as well as the men, for they are plains-bred horses. There are two advantages in this, for the plains horse does not drink as frequently as his civilized fellow. If he is free once in the day he will go to water in the hottest weather; not more frequently. He knows well that there await him there clouds of stinging mosquitoes. He goes and drinks, stays awhile, and drinks again; then up goes his head, and he and his companions are off at their utmost speed right against the wind. The breeze thus created soon rids him of the tormenting mosquitoes, and he is off to the highlands, where the wind will keep him free from flies, &c., for the next twenty-four hours. Thus it is out on the plains where the horses are free. So the horses were not as badly off as their civilized cousins would have been, and he does not weary with a long trail.

Two a.m., and then the murmur of water in the darkness.

"Three days into the wilderness and they found no water."

Then they arrived at the waters of Marah. But, oh the disappointment of it; the waters were bitter. "And when they came to Marah, they could not drink the waters of Marah."

Yes, we know all about the bitter waters which could not be used for drinking. The alkaline lakes of the west have disappointed many a man thirsting on the plains.

"The people murmured against Moses, saying, What shall we drink?"

"And he cried unto Jehovah."

"And Jehovah showed him a tree, which when he had cast into the waters the waters were made sweet; and there he made for them a statute and an ordinance and there he proved them."

The waterless desert, and the bitter wells were a part of the proving. He wanted to teach them not to trust in the accidental springs of the desert, which were often dry, often bitter, but to approach to, and depend upon "That rock which followed them," from which they should be constantly supplied with living water in abundance according to their needs. They must carry the rock, they must trust in the rock, and the rock would supply their needs.

The present parabolic happening at Marah, however, has for its lesson the healing of the waters. The tree, symbolical of the tree of life, was cast into the waters and the waters were made sweet.

This was followed by "a statute and an ordinance."

This is the very first of the statutes and ordinances which Jehovah made with Israel after their exodus from Egypt. Therefore it is worthy of very close attention. It is the first of the statutes and of the ordinances after the Passover, and shall be the last. For in the book of Revelation in the glorious wind-up of the Bible, contained in the last two chapters, we have the same connection of sweet waters of life, and the tree of life, the leaves of which latter were "for the healing of the nations."

What, then, is the nature of a statute and what is the nature of the ordinance?

Statutes belong to the nation, and the national administration. Thus, when the Lord made a statute with them, He made the matter contained in the Statute *a law in Israel for ever.*

This is one of the first of the British Statutes ever recorded.

The ordinance belongs to the Congregation of the nation organised for worship. For, as the Statutes belong to the Crown and nation, the ordinances belong to the Altar and the administration of the Church and its ministry in the New Testament order of things and to the Priesthood and temple administration in the old.

When, therefore, He made an ordinance for them, he made it the very foundation of the worship of Jehovah in Israel, for this was the very first of the ordinances, after that of the Passover, which should underlie all the succeeding ordinances of worship in Israel. It was the Doctrine of all doctrines, to be first taught to Israel, namely,

"I AM JEHOVAH THAT HEALETH THEE."

A statute and an ordinance of healing for Israel!

This is the foundation of *Kingdom healing, statutory*; and of the *Ministry of healing in the Church.*

What, then, is the statute and ordinance so made? Here it is: "If thou wilt diligently listen to the voice of Jehovah thy God and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians—for I AM JEHOVAH THAT HEALETH THEE."

It is the law, that the obedient in Israel shall be healed.

It is the underlying ordinance of worship in Israel that all who are obedient shall be healed of the Lord.

What, then, is required. Faith in the written word. Faith in the *inspiration* of that written word. Faith in the *personal interest and activity* of Him Who is "The Word" incarnate.

What more than faith. Diligent hearing! We are deaf, on the Godward side, or at least hard of hearing. We must take trouble to hear that which the Lord our God will say to us.

What more than faith and diligent hearing? A return to the actualities of the constitution. "Give ear to His commandments and keep all his statutes . . ."

Still one thing more: "Nevertheless I will be enquired of by the House of Israel to do it for them."

The statute and ordinance stand in full force still for those who appeal to them.

He is still "Jehovah that healeth thee."

The time has come when the people of the Lord should challenge His Word by their faith and obedience; even as He challenges their faith by His Word.

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THE PURPOSES OF GOD.

By Capt. the Rev. Merton Smith.

"KNOWN unto God are all His works from the beginning." This is the Apostolic Declaration in the first Church Council of which we have any record. And the Bible contains from the very beginning the revelations of God's plan and purpose in Adam's race. Sir John Herschell translates Isaiah xxxiv, 16, as follows :—" For not one of its predictions, however improbable, fails of its due fulfilment because it is from the mouth of Jehovah that the Word proceeds, and the breath of His mouth commands also its accomplishment," and adds, " All human discoveries seem to be made for the purpose of confirming the truth of the Bible."

One more verse, Deut. xxix, 29: "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and our children for ever, that we may do all the words of this law."

In the light of these three verses, I wish to present to you what the Bible says as regards the Purpose of God in Adam's race. And first let me refer to what the Bible says about Creation.

" In the beginning, God created the heavens and the earth " (Genesis i, 1). When was that? Six thousand years ago? The Bible does not say so. Six hundred thousand years ago? The Bible does not say so. Six million years ago? The Bible does not say so. The Bible simply says, " In the beginning God created the heavens and the earth." When was that? In the beginning. Science can have all the time it wants. The only date the Bible sets for the creation of the planet is " In the beginning."

But does not the Bible say that, " In six days the Lord made heaven and earth and all that in them is "? Yes. Exodus xx, 11. Made, fashioned, not created. Two different words are used, " created " and " made." Let me illustrate. Man makes a chair out of wood grown in the tree " created " by God. Man does not " create " a chair. All the men in the world could not create a piece of work as big as a match.

The Earth, " Ruined and Empty."

And this brings us to the next verse, Genesis i, 2, which is full of meaning when closely analysed. The Authorized Version reads : " And the earth was without form and void." This translation advances the old chaotic theory held by Pagan Rome and adopted by Roman theologians from the influence of which our Protestant translations were not yet free. The Hebrew works do not permit of such a reading. Rather must we read, " And the earth had become ruined and empty." Martin Luther's Bible translated it " wasted and empty." In Isaiah xxxiv, 2, the same two verses are used to describe the prophesied desolation of Edom and are translated " confusion " and " emptiness," and in Isaiah xlv, 18, we are distinctly told that God did not " create the earth in ruin," the same Hebrew word, " Tohu," being here used as in Genesis i, 2.

Here, then, we have the clear Scripture statement—that whilst in Genesis the earth had become " ruined and empty," God did not so create it " in the beginning." And science amply confirms not only one, but a series of catastrophies that laid the then order on this planet of ours in ruins ere Adam came upon the scene.

And herein may very well be surmised the purpose of God in the human race. Over and over again the Devil is called the " God of this world " and the " Prince of this world " by Our Lord Jesus. It is true that the word used is " Kosmos," arrangement, order of things, and not " gee " the earth, the planet. But this makes for the probability of our surmise. God created the planet, but Satan caused the confusion or disaster upon it—both Scriptures and geology amply assert. The surmise is that when Satan was created a Son of God-Lucifer, the Prince of the Morning, the most beautiful created thing in Heaven—he was given this earth as his dominion. In his fall, the only record of which is given to us in Christ's words, " I beheld Satan fall as lightning from heaven," Satan dragged not only the " angels which fell," which Jude tells us are now " reserved in everlasting chains under darkness unto the judgment of the great day," but he also dragged down with him a race of beings who inhabited this earth. In any case, Our Lord, during His ministry, recognized and dealt with a great multitude of rebellious, unclothed spirits, who were the cause of much distress in His people Israel. These are called in our Authorized Version " devils," but the term should be " demons." There is only one Devil.

This world, then, was in rebellion against God long before Adam's day, and possibly the purpose of God in Adam's race was the re-establishment of God's dominions on this earth. In any case, this is the statement of the Book : " Let us make Adam in Our image, after Our likeness, and let them have Dominion." Genesis i, 26, and when Jesus Christ taught His disciples to pray He said : " After this manner, therefore, pray ye : 'Our Father, which art in Heaven. Hallowed be Thy Name. Thy Kingdom come, Thy will be done—ON EARTH—as it is in Heaven.' "

Adam, God's First King on Earth.

Adam, then, was God's first King on earth after God had healed and refashioned it from the ruin and emptiness caused by the rebellion of the earlier inhabitants, as hinted at in Genesis i, 2.

Some suggested that Adam was to be a Daysman as mediator between God and Satan, as Jesus Christ is between God and sinful man, and that had Satan left Adam and his race alone, it would have become the way of restoration unto God.

This may be so, but there is not a word in Scripture to affirm or contradict it, and the fact that Satan did not let man alone—but has been his relentless, mysterious, hidden (except as the Bible discloses) foe of the Adam race—and that his revealed end is one of awful judgment and eternal condemnation is rather against such a speculation.

Sure it is that no one can fully understand God's purposes in Adam's Race, who does not first consider God's revelation of the Adversary—opposing spirit—that seeks to bring to naught God's settled revealed purpose in man to re-establish on this earth in all its fulness and beauty the Kingdom of God.

This purpose is so clearly set forth by picture, parable, history, and direct statement that one wonders there could be any misapprehension.

Of Adam, the father of the human race, God says : "Made in our image and likeness—let him have dominion over earth and sea and sky."

Of Noah, father of the world that now is, God says : " Be fruitful and multiply and replenish the earth. . . into your hands are they delivered."

Of Abraham, the father of the faithful, God says : " In thee shall all the families of the earth be blessed."

Of Israel, God's son among the nations, God says : "Tell the children of Israel : Ye have seen what I did unto the

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Egyptians, and how I bore you on eagle's wings and brought you unto Myself. Now, therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all peoples—for all the earth is Mine; and ye shall be unto Me a Kingdom of Priests and an holy Nation."

THE THRONE OF JEHOVAH.

Of David, the man whom God took from the sheepcote to be "ruler over My people Israel," God said: "Thine House and Thy Kingdom shall be established for ever before thee; Thy throne shall be established for ever," and that this was meant to be an earthly and an enduring throne is made plain in the 89th Psalm, verses 20-52, where God's covenant with David is recited: "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 the witness of the sky is faithful." Further, David's throne is declared by God's Word to be the Throne of Jehovah. I Chron. xxix, 22, 23: "And they made Solomon, the son of David, King the second time, and anointed him unto Jehovah to be our Chief Governor," and Judah to the priests. Then Solomon sat on THE THRONE OF JEHOVAH as king instead of David his father, and prospered, and all Israel obeyed him.

Thus, according to Scriptures, the THRONE OF GOD is Jehovah's throne on earth and David sat on that throne merely as Governor-General, just as to-day General Byng sits on King George's throne in Canada.

We see then the purpose of God as declared from the creation of Adam beginning to be fulfilled on earth.

And as we shall see, as these addresses develop, all Satan's opposition and apparent successes in the overthrowing of the Israel Nation in Palestine and the Davidic Throne has not altered God's purpose or changed God's revealed plan by one iota.

FROM APES OR FROM GOD?

(From the *Daily Express.*)

CARNEGIE HALL was crowded last night with 3,500 people, who listened breathlessly to a debate on whether the earth and man came by evolution. Mr. J. R. Stratton, Pastor of Calvary Church, who took the negative side, won.

The three judges gave their verdict unanimously. They maintained that the usual scientific arguments on evolution advanced by the Rev. C. F. Potter on the affirmative side of the debate were not proved.

PAGAN MINDS.

Mr. Stratton declared that it was significant that the evolution theory originated in pagan minds through the Greek philosophers. It was not, he said, the native produce of Christian intellect.

"The issue," he declared, "is not between Creation and Evolution, but between God and no God. The genealogy of Christ, as given in Luke, runs through Mary back to Enos which was the son of Seth which was the son of Adam which was the Son of God.

"But the evolutionist would say, 'which was the son of Adam which was the son of the ape-like beast which was the son of a reptile which was the son of a fish which was the son of protoplasm which was the son of chemico-electrical reaction which was the Son of God.'"

ANIMALISM.

"The evolutionary theory is the animalism which is corrupting our morals and prostituting and destroying the human race. Why in our modern times are we degrading womanhood and sacrificing maidenly modesty on our stage? Why such degeneracy in our literature? Why are marriage vows thrown to the winds? Why are contemptible little mongrel dogs substituted for babies?

"Where did this wave of animalism come from? It came from the philosophy of animalism which has denied truth by revelation, and has thrown the Ten Commandments on the dust heap.

"It has laughed at the principles of Jesus, it has taken God off His throne, and destroyed the safe principles of the past."

ELOHIM.

BY HENRY PROCTOR, F.R.S.L., A.V.I.

WHEN the great Moses Maimonides promulgated the thirteen articles of the Jewish faith which gave an *absolute* sense to the unity of the Godhead, which before had been understood in a compound sense, he departed altogether from the teaching of the Hebrew Bible on this point; for it is certain that the unity so strongly affirmed there can be nothing but a compound unity.

If we take these very words, which Jewish children are most carefully taught in order to guard them from believing in the Christian Trinity, viz.: "Shema Yisrael Adonai ECHAD" ("Hear, O Israel, Jehovah, thine Elohim is Jehovah One"), we find that even here it is certainly a compound unity that is expressed by the word *echad*, one, for this word is derived from the root *yachad*, to unite, and occurs with a compound meaning hundreds of times in the *Tanuch*, or Hebrew Bible, as in Numbers xiii, 23, "A branch with one cluster of grapes, a compound unity." In Judges xx, 1, 8, 11, "The congregation assembled as *one* man."

In all these passages *echad* denotes a compound unity, as also in Genesis ii, 24, "One flesh." On the other hand, *yacheed*, which represents an absolute unity, as in Genesis xxii, 2, 12, 16, "*Only* son"; Judges xi, 34, "*Only* daughter," is never used to express the unity of God. And not only was "Elohim" used with a plural signification, but *Jehovah* also as in Genesis xi, 7, "And Jehovah said . . . let *Us* go down and let *Us* confound." And not only so, but the Messiah is distinctly affirmed to be the Son of Jehovah in Psalm ii, 2, 7, for in v. 7 He says to His Messiah, "*Beni attah*, My Son, thou art." In Proverbs xxx, 4, His Son is again mentioned. And the early books abound with accounts of the visits of *the* Angel of Jehovah, who is recognized as being Himself Jehovah, or as the Jews say: "Adonai Elohim" (Genesis xviii, 8, 14; Exodus iii, 2, *et seq.*).

In a fuller sense the term "Elohim" included not only the Son, the Messiah, but also the angels, for in the 82nd Psalm the Supreme God is closely distinguished as *Elyon*, the Most High God (v. 6), and He is represented as standing in the congregation of the Gods, and charging the angelic rulers of this world—that is, Satan and his angels—with folly. Again, in Psalm xcvii, 9, cal-Elohim, "all the Gods," are commanded to worship the Messiah.

This is rendered from the Septuagint in Heb. i, 6, "Pantes aggeloi Theon" = "All the angels of God." In Psalm viii, 5, "A little lower than Elohim" is rendered: "Brachu ti par aggelous": "A little lower than angels." So that in the fuller concept of the Godhead, the *Melochim*, or *aggeloi*, were included in One Divine Unity. So that the Christian idea of the Godhead is far nearer to that taught by Moses, and on the whole Hebrew *Tanach*, than the Jewish conception of the present day.

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Delitsch in " Babel und Bibel " says that the Old North Semitic tribes who settled in Babylon, about 2500 B.C., worshipped Yahwe, the existing enduring one, the one devoid of all change, and that this Being they called " El," which means " the goal," to which the eyes of man looking heavenward are turned, " on whom hangs the gaze of every man." This may be regarded as one evidence among many of the existence of a primeval worship of El Elyon, the Supreme God, of whom Melchizedek, King of Salem, was a priest.

The Biblical conception of God is sometimes stigmatized as anthropomorphic, but this objection is the outcome of ignorance, for although every appearance of celestial beings is described as being in the form of man, yet it is clear, also, that they believed in an Omnipresent, all-pervading, all-sustaining Spirit (Psalm cxxxix, 7-9) corresponding to the teaching of Paul on Mars Hill that " He giveth to all, life and breath and all things," for " in Him we all live, and move, and have our being " ; and to that of John, that " God is a Spirit," and that " no man hath seen God at any time." So that the Biblical conception of God is that of an all-pervading Spirit, who is everywhere, fills all space, fills all things, is the life and intelligence of all things, and that the Messiah and all His angels being " Sons of the Most High " (Benai El-Elyon) were called Elohim, but over them all the Messiah is supreme, and to Him, as one with El-Elyon, the worship of all is due.

PROPHECY FULFILLED IN 1923.

BY ARYAN.

AS anticipated by students of prophecy, the year 1923 marked the fulfilment of events* foretold relating to—

1. The Jews.
2. The Mohammedan Turkish Power.
3. The Roman Apostasy.
4. Ephraim, or British-Israel.

I.

THE JEWS (Lev. xxvi, 28).

The year 1917, being 2,520† years (seven times) from the commencement of the times of the Gentiles 604 B.C., saw the close of the oppression by them of Jerusalem—the entry of British-Israel under General Allenby and the offer of a home in Palestine for the Jews.

Six years later, 598 B.C., was also a 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).

598 B.C. 2520 = 1923.

The year 1923 saw the *Treaty of Lausanne* signed, under which Palestine was legally ceded to British-Israel securing it as a home for the Jews, and the *Mandate* confirming this was signed by the League of Nations on October 9th, 1923.

II.

THE MOHAMMEDAN TURKISH POWER.

(Dan. xii, 7-12 ; Rev. xvi, 12.)

The emancipation of Jerusalem from Turkish oppression in 1917 closed 1,335 years (lunar) 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.

We expected to see in 1923 events leading up to another stage (1924) in the fall of this Power.

Following the deposition of the Sultan, 1923 witnessed Kemal Pasha being made President of Angora, and Turkey *as an Empire* come to an end ; also Palestine, by the Treaty of Lausanne, ceded to Britain. The defining of the *boundaries of Mesopotamia* was, however, deferred until 1924, when Gen. xv, 18, will be completely fulfilled. It is interesting to trace the *gradual* decay or " drying up " of the Euphrates Power (Rev. xvi, 12) since 1774, up to which date the Turkish Empire comprised a large portion of Europe, Asia, and Africa.

At a glance, the Turkish Empire lost in—

1774.—The free navigation of the Black Sea and much territory to Russia.
1826.—Fortresses in Asia ; Greece.
1828.—Servia ; Algeria.
1832.—Virtually lost Egypt.
1844.—Sultan compelled to issue Edict of Religious Toleration.
1856.—Turkey lost its own independence.
1860.—North Syria placed under a Christian Governor.
1877-8.—Armenia, Roumania, Montenegro, Bulgaria, Cyprus.
1882.—Completely lost Egypt.
1912 to 1917.—Part of Turkey in Europe and part of N. Africa. Jerusalem.
1923.—Whole of Palestine, Mesopotamia, Syria, &c. (Treaty of Lausanne).

Thus we see there is very little of the old Turkish Empire left—*so exact is God's Word.*

III.

THE ROMAN APOSTASY.

(Dan. vii ; Rev. xiii ; Rev. xvii ; Rev. xviii.)

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.

As was expected, some further stage was reached in the decline of this Power. 1923 has seen the first year of Fascist Government, and the success has been marvellous—" Italy saved from Bolshevism."

The Rev. H. H. Pullen, who has worked twenty-six years in the Spezia Protestant Mission, speaking in London on November 9th, 1923, said :—

" A curious idea widely propagated in England is that Fascism is Rome disguised, and that Mussolini is under the thumb of the Pope. The Pope has done all he possibly can to get the great Dictator under his thumb. *He has not succeeded.* I know he is not one of us ; he is a Roman Catholic, but he has told the Pope in very plain language that though he respects him he will not in any way facilitate his regaining the Temporal Power . . . . the Vatican and the Government are not at one."

Mr. Pullen also referred to the Festival on May 27th, 1923, when, by special arrangement of the clergy of St. John Lateran, Rome, unwholesome books, and with these a *large number of*

* See "The Present Year," THE NATIONAL MESSAGE, January 20th, 1923.
† "One year must be deducted from the total in adding B.C. and A.D. years."—Dr. Aldersmith.

* See this more fully worked out in THE NATIONAL MESSAGE for February 11th, 1922.

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Protestant Bibles, were *burnt* in honour of the Virgin Mary. The *Osservatore Romano*, the Pope's own paper, confirmed officially the facts of the case, but, to the joy of all Christians, the *Popolo d'Italia*, the official paper of Mussolini and the Fascists, said on June 6th: "The Holy Bible is the one and only guide of Christianity, whether Roman Catholic or Protestant. The Holy Bible must be respected. Who desires to burn this commits an offence against Christ."

The British and Foreign Bible Society reports a large increase in the sales of Bibles in Italy in 1923. Surely Fascism is a blow to the Papacy.

"The Story of Christ," by Giovanni Papini, has "gone through a number of editions almost unheard of."

In Spain the Somaten, under General Primo de Rivera, Marquês de Estella, seems likely to prove another movement on the lines of Fascisti, and thus, after long endurance of corruption and inefficiency under Papal rule, Spain, it is hoped, will be saved from Bolshevism also. In Czechoslovakia millions have left the Roman Church. Sad indeed it is to think that the only country in the world where Roman Catholicism has even seemed to increase in power is our dear England.

But will England really become Roman?

For 90 years the Anglo-Catholic movement has been working underground, and was it not intended that 1923 should witness the accomplishment of corporate reunion with Rome? Lord Halifax said at the Malines Conference in the spring of 1923 that England was now ready to acknowledge the supremacy of the Pope.

Shall we not, however, look back on 1923 as the YEAR OF AWAKENING?

Thousands were awakened through the Anglo-Catholic Congress to see whither they were being led, and has not the Christmas letter of the Archbishop of Canterbury awakened thousands more? By God's grace, though the fight be hard, the day Cardinal Manning hoped for, when "this Imperial Race should be broken," will never come.

IV.

EPHRAIM—BRITISH-ISRAEL.

The Rainbow Angel's oath (Rev. x, 6, 7).

"There shall be a time no longer." If "the Mystery of God" 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

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

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

This has been literally true. Never before has this Truth been so eagerly sought. Even the enemy can no longer afford to ignore it. The 1923 Congress surpassed all others. "His Truth goes marching on."

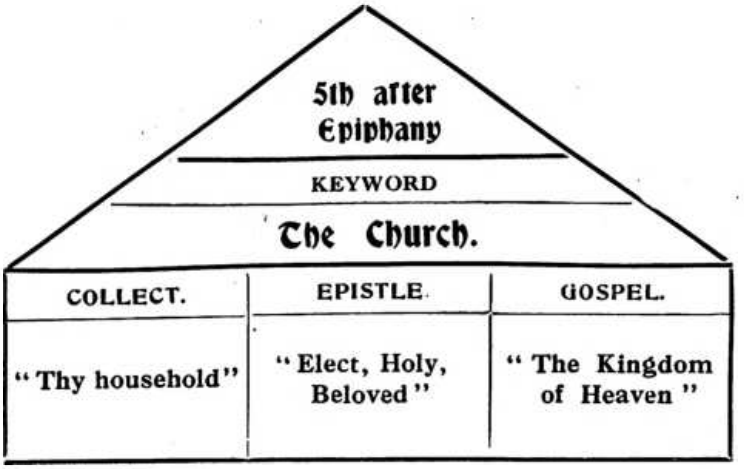
August 20th, 1923, was indicated in the Great Pyramid as the *centre* of the antechamber, marking, Major Davidson suggests, "the time of the symbolical *sunset beginning* of that "great day!"

"And when these things begin to come to pass, *then look up*, and lift up your heads; for your REDEMPTION DRAWETH NIGH" (Luke xxi, 28).

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.



"IT will be instructive to note the chief uses in the P.B. of the word 'Church.' The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same" (Art. xix).

"The Church hath power to decree Rites or Ceremonies," &c., but not if contrary to "*God's Word written*," of which it is "a witness and a keeper" (Art. xx).

"They that receive Baptism rightly are grafted into the Church" (Art. xxvii).

"Christ's holy Church." "The ark of Christ's Church." "Grafted into the body of Christ's Church" (Baptismal Office). "Christ ordained Sacraments in His Church" (Church-Catechism). The vows of Baptism are to be ratified "openly before the Church" (Confirmation Office). In the Communion Service we pray that the whole Church may receive all the benefits of the Saviour's "passion"; also that the universal Church may be inspired continually with the spirit of truth, unity, and concord.

In the Collects "we pray for the good estate of the Catholick Church" ("All Conditions"), and the Church's "devout prayers" are variously that she should be kept "with perpetual mercy" (XV Trinity); "in continual godliness" (XXII Tr.); in "true religion" (V Tr.); instructed by "heavenly doctrine" (St. Mark); blessed by "bright beams of light" (St. John); cleansed and defended (XVI Tr.); "ordered and guided by faithful and true pastors" (St. Matthias); and to love God's Word, "and both to preach and receive the same" (St. Bartholomew).

In the second Collect for Good Friday we say that "the whole body of the Church is governed and sanctified by the Holy Spirit," and prayer is made for true and godly service by all estates of men in the different vocations and ministries, in God's "holy Church."

In the Creeds the Church is One, and holy, and Catholick, and Apostolick.

"The holy Church throughout all the world doth acknowledge" the Father, Son, and Holy Ghost (Te Deum).

"An universal Church," purchased to God "by the precious

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blood" of His dear Son, with God-appointed divers Orders of Ministries in it (Ember Collects).

Deacons are a necessary Order in the Church of Christ.

"The Church and Congregation" (served by the **Priests**) "is Christ's Spouse, and His Body."

Among the divers Orders of Ministers in His Church, appointed by God by means of His Holy Spirit, is the "Ministry of a **Bishop**" (The Ordinal).

Betwixt Christ and His Church there is a "mystical union"; a "spiritual marriage and unity"; "Christ is the Head of the Church"; "the Saviour of the body"; and "the Church is subject unto Christ" (Marriage Service).

The services and ministers of the Church of England are regulated, or are supposed to be regulated, by 141 rules, or Canons as they are called. The 55th Canon is termed the "Bidding Prayer," and used to be read before all sermons. In it the definition of the Holy Catholic Church is as follows :—

> "The whole congregation of Christian people dispersed throughout the whole world."

Such an embracing definition is surely a standing rebuke to those whom we may call little minds, little Christians, and little Churchmen ; and is enforced by Ignatius, the disciple of St. John :

> "Where Jesus Christ is, there is the Catholic Church ; and Christ has but one Church, for the second Adam, like the first, is the husband only of one wife."

* * *

In to-day's Collect we particularly think of the Church as a *Household*—"the household of the faith" (Gal vi, 10)—in which we share the family life and responsibility, and of which we are so jealous that we pray that it may ever be kept in true religion or in "continual godliness" (XXII Tr.). Our Lord Himself gave us this idea of a household at the close of His ministry (St. Mark xiii, 34). (See also St. Luke xii, 42.) During His absence every member of the household would have his or her own work to do, and all must "watch" for His return. The particular work "for all estates of men in God's holy Church" is termed, in the magnificent Good Friday Collect, "their vocation and ministry"; and what these are depend upon the "talents," "pounds," or "gifts" entrusted to them as "porters," or "stewards," or "servants." To every member of the household his work of prayer and service—prayer for the Church as a whole as well as for one particular branch of it, that it may be kept "from all false doctrine, heresy, and schism"; and to such service as will enrich the whole "family for which Our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross, Who now liveth and reigneth with the Father and the Holy Ghost, ever one God, world without end," dispensing "heavenly grace" and manifesting "mighty power" to the prayerful and the trusting, otherwise (to use the phrase in the Epistle), "the elect of God."

* * *

"Elect, Consecrated, Beloved," three primary attributes of those who are called into the Christian Church.

As *elect*—chosen by God—they owe everything to "heavenly grace," and thus they are *holy*—consecrated to God, as well as *beloved* of God.

"Elect" and "called" with St. Paul are co-extensive terms : "*Beloved* of God, *called*, *saints*" (same as "holy") Rom. i, 7 (R.V.).

The Greek word *Ekklesia*, in the Septuagint, stands sixty times for the Hebrew Kahal, translated congregation, assembly, company, multitude.

Ekklesia in the New Testament is translated three times as assembly, and 112 times as Church.

Both in Kahal and Ekklesia we can sense the Anglo-Saxon CALL. God calls out or elects His "congregation," "assembly" or Church (Kyri kos = of the Lord).

Compare Ps. xxii, 22 : "In the midst of the *congregation* (Kahal) will I praise Thee"; and Heb. ii, 12 : "In the midst of the *church* (Ekklesia) will I praise Thee."

The two words must be taken to mean God's people in a collected body. So, *ideally* at all events, all God's people are elect, consecrated, beloved.

Therefore, as a people endued with the three primary attributes, put off the old filthy garments and put on the robes of righteousness, the beauties of holiness, and the jewels of grace ; but, above all, the girdle of love, to bind and keep them all together.

"And whatsoever ye do . . . do all in the Name of the Lord Jesus."

Such is the message to Church members in to-day's Epistle.

* * *

The Gospel for to-day is taken from "The Kingdom Chapter" in the first Book of the New Testament, but we get no definition there or elsewhere in the Bible of what the Kingdom really is.

Undoubtedly it is as difficult to apprehend as the God-Man Who is the King of it, being at the same time earthly and heavenly, visible and invisible, without and within, below and above, temporal and eternal.

The Prayer Book use of the word is mostly centred on its *spiritual* aspect, as "open to all believers," "God's Kingdom in heaven," "Christ's Kingdom" which shall have no end, though it will be given up to the Father, "an eternal and a glorious Kingdom," "promised by Christ Our Lord," of which we pray "to be made partakers" and "inheritors."

It is "prepared from the beginning of the world" for those who love and fear God. "Flesh and blood cannot inherit it." Prayers for its "hastening" and its "increase" are to be made.

There is no entrance into it unless we be regenerate and born anew of water and the Holy Ghost ; and a prayer for the dying adult is that his soul may be received into God's "everlasting Kingdom." This petition seems to be explained in "the tenderest supplication of the Prayer Book," viz., in "A Prayer for a sick child"—

> "Receive him (or her) into those *heavenly habitations*, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity."

Yet as many as nineteen times the petition "Thy Kingdom come" is printed along with the other petitions in the Lord's Prayer ; and the meaning surely is, Thy Name, may it be reverenced, Thy Kingdom, may it come, Thy will, may it be done, as in heaven *so on earth*. There is a natural body called the Kingdom, and there is a spiritual body called the Kingdom, and, to use the Anglo-Saxon Testament phrase, it is "God's realm"—an ever-extending realm of beings and things, irrespective of place, plane, and period, under the perfect freedom of the Divine will and governance. When on this earth that "realm" is all-inclusive, then shall Satan's kingdom be fully displaced and God's Kingdom be fully come. Meanwhile the wheat and the tares in it will antagonize each other "until the harvest"; and they are to be allowed to do so.

Now, "The Kingdom is something larger than the visible Church" (Bishop Gore).

The Church is in the Kingdom, but it is not the whole of the Kingdom (Rev. v, 10 ; xx, 6). It is no more the Kingdom of Heaven than the pith of the tree is the same as the tree, any more than the officers' training school is the same as the Army, any more than the Royal House is the same as the Nation. "Christians have thought too much of the Kingdom as of 'the world above'"; but it is the "establishment upon this earth to which Our Lord referred" ("Ecce Homo"). Can the *Church* effect such establishment ? No! for the Church has no political or governmental authority. The prophesied "body" to do it is a Kingdom-State, of which the Church must be the "soul" and Christ the Kingdom's Head. Then, then—the New Age, and "the thousand years of peace" (Dan. ii, 44 ; Isa. xi). And thenceforward—from out the discords of the past a perfect harmony at last!

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THE "SEED" AND THE "GATE."

By W. E. OLDROYD.

THY SEED SHALL POSSESS THE GATE OF HIS ENEMIES.

CONFINING the word "gate" to the "sea" is inadequate to express the fulness of the promise; in fact, the word "gate" appearing in the "singular" has been assumed to strengthen the view that the word "seed" in the same promise refers only to Christ. The following remarks were made to combat British-Israel interpretation: "British-Israel interpretation of the 'gate of his enemies' (Gen. xxii, 17) is not a fair representation of the promise made to Abraham. It refers to the Second Advent, when Christ (the Seed, Gal. iii, 16) will possess the gate of all His enemies; 'gate' is in the singular." The "singular" does not exclude the "plural" significance. A parallel case is given in Gen. xxviii, 14, "and thy *seed* shall be as the dust of the earth, and *thou* shalt spread abroad to the west," &c. The implication most certainly is, "Thy seed shall be numerous as the dust of the earth." Therefore, "seed" includes more than Christ, who is pre-eminently *the* seed. The word "thou," although singular, surely includes the posterity of Jacob. (Note promise to his grandfather Abraham—Gen. xv, 13—"Thy *seed* shall be a stranger in a land that is not *theirs*, and shall serve them.") This cannot refer to Christ as His Second Advent.

In the *Banner of Israel* (1917), p. 291, I emphasized the quotation from the Holy Bible (Douay Version: translated from the Hebrew, the Latin Vulgate, and the Greek): "*And thy* SEED *shall possess the* GATES *of* THEIR *enemies.*" This is confirmed in NATIONAL MESSAGE, October 13th, 1923, with other versions, by Rev. Arthur Pritchard, M.A.

There are three distinct blessings (Gen. xxii, 16-18): (*a*) Multiplicity of seed; (*b*) possession of enemies' gate; (*c*) a blessing to all nations. The third blessing (*c*) could never bear fruit to any extent until the promised Deliverer, the promised Seed, came. "In the fulness of time God sent forth His Son"; hence, the operation of the third blessing commenced with the *First Advent* (the promise is not confined to the Second Advent and the millennial period): so must also the first and second blessings (*a*) and (*b*) be in operation now, for they are tied up inseparably with the "oath-covenant." As blessing (*c*) has been *gradually* extending since the day of Pentecost through the power of God unto salvation, even so must the seed of Abraham *gradually* increase in numbers, and become "gate-holders." Sea-power, by all means; but not confined to sea-power. Strategical places which could be used by Israel's enemies must also become a part of Israel's possessions.

The interpretation suggesting a Second Advent promise is certainly not justified, for it would involve the blessings of the Gospel (included in the same promise as the increase of the posterity of Abraham and the possession of the enemies' gate) being in abeyance for nearly two thousand years—which is contrary to fact.

So we ought to continue to urge the "gates" interpretation as well as sea-power, in order to make it quite clear that the term "seed" is more comprehensive than the "singular" interpretation.

More than a "singular" meaning both to "gate" and "seed" is implied if we connect the following passages with Gen. xxii, 17 (more than sea-power; yea, and one might say, more than certain strategical and geographical positions, for it is to be "power" to cope with the enemy):—

Gen. xxiv, 60: "Thou art our sister, be thou the mother of thousands of millions, and let *thy seed possess the gate of those which hate them.*"

Luke i, 73, 74: "The oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear."

The enemies of Israel being of more than one nationality, it is not expected that the "gate" should be identical in each case, though one may apply it to sea-power: rather does it indicate land, sea, and other "powers" which the enemies of Israel would like to control.

In the Vulgate version the word "their" (*their* enemies) clearly shows that "*seed*" is *not* limited to the "singular" interpretation. Compare the following passages as to "seed": Gen. xxvi, 4; xxviii, 14; Exod. xxxii, 13; Num. xxiii, 10; Isa. liv, 1; Hos. i, 10; Gal. iv, 27; Heb. ii, 26.

Gen. xvii, 7: "I will establish my covenant between me and thee and thy *seed* after thee in *their* generations for an everlasting covenant."

In English, "to possess the *gate of his enemies*" may be rendered "to possess *his enemies' gate*," and this seems to make it clearer that Israel will possess those things of importance or power which in the hands of her enemies would be recognized as strongholds or instruments of power to be used against Israel. Therefore, the British-Israel interpretation, and the promise itself, require strategical positions which would be useful to the enemy to be handed over to the care of Israel for the benefit of the nations, besides sea-power and other symbols of power which, if controlled by Israel's foes, would be instrumental in her downfall.

Pretoria, S.A.

GREEK AND HEBREW CONNECTIONS.

XIV.

By Rev. A. B. GRIMALDI, M.A.

ISAIAH v, 20: Compare this with drinking scenes beautifully depicted upon Greek and Etruscan vases, &c., dug up in Græcia Magna (S. Italy).

Isaiah v, 27; xl, 1: A girdle was used by the Greeks to confine flowing robes; and was the last article of dress put on. Hence, to be "girded," with the Greeks, meant to be completely armed, and ready for battle. Thus, Homer ("Iliad," xi, 15): "Then the son of Atreus shouted aloud, and ordered the Greeks to be girded" (Buckley); Pausenias, "Bœotia." So also the Hebrews (1 Kings xx, 11).

Genesis ix, 12, 13, 14, 16: The Greeks were well acquainted with the Bow in the Cloud, as the symbol of the primeval Covenant between God and righteous Noah for mankind. In Homer's description of the armour of Atreus, he says he put on a corslet which bore "three serpents of Cyanus stretched towards the neck on each side, like unto rainbows, which the son of Saturn hath fixed in a cloud, a sign to articulate-speaking men" ("Iliad," xi, Buckley).

Isaiah v, 28: The Hebrews and Greeks were not accustomed to use shoes for their horses. Hence the strength, firmness, solidity of their horses' feet was of such great importance, and considered a first quality. So Xenophon says a good horse's foot is hard and hollow sounding like a cymbal.

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So Homer speaks of "brazen-footed horses" (Cyropœdia, ii; Amos vi, 12).

Isaiah vi, 10: "To hear and not understand" is a proverb. Demosthenes uses it, and calls it a proverb, "Contra Aristogit," 1. According to the proverb: "They discern, but do not understand; they listen, but do not hear." There is also a saying precisely like this in Æschylus ("Prometheus Vinctus," 456): "Seeing, they saw in vain; and hearing, they did not understand."

Isaiah vii, 15: The infant Zeus, says Callimachus, was tenderly nursed with goats' milk and honey ("Hymn on Zeus," 48). So Homer, of the orphan daughters of Pandarus ("Odyssey," xx, 68):

"So, when the gods their parents had destroy'd,
Storms suddenly the beauteous daughters snatch'd
Of Pandarus away; them left forlorn,
Venus with curds, with honey and with wine
Fed daily."

—*Cowper.*

Isaiah xi, 6: The idea of the renewal of the golden age, as it is called, is much the same in the Greek writers as in that of the Hebrews; as Theocritus, in his "Idyl," xxiv, 84, predicts: "There shall be a time when the ravenous wolf shall see the kid lying at ease, and shall feel no desire to do it injury." (*Vide* Virgil, "Eclogue," iv, 24, 22; "Georgic," iii, 537; Horace, "Epistles," xvi, 51.)

Isaiah xi, 15: Herodotus tells a story of his Cyrus which may somewhat illustrate this passage. Cyrus, impeded by the Gyndes, which falls into the Tigris, cut 36 channels in it, and so dried it up.

Isaiah xiii, 17: We have many examples in the "Iliad" of addresses of the vanquished to the pity and avarice of the vanquishers, to induce them to spare their lives. Xenophon makes Cyrus utter a speech to his Medes, saying: "Ye Medes and others who now hear me, I well know that you have not accompanied me in this expedition with a view of acquiring wealth" ("Cyropœdia," bk. v).

Isaiah xiii, 22: So Homer, "Hymn to Apollo," 77, as well illustrated by Milton in "Paradise Lost," xi, 750, 1855, p. 269:

"And in their palaces,
Where luxury late reigned, sea-monsters whelped
And stabled."

Isaiah xv, 2: Herodotus, the Father of Greek History, says, "With other men (than Egyptians) it is customary in mourning for the nearest relations to have their heads shorn."

Isaiah xviii, 3: Trumpet, *i.e.*, thunder. This simile is used by Homer with great force in the battle of the gods:—

"Heaven in loud thunders bids the trumpet sound
And wide beneath them groans the rending ground."

—*Pope.*

See Isaiah x, 16, 17; xxix, 6; xxx, 30, 31; Psalm lxxvi.

Isaiah xxii, 13: Paul quotes a heathen in 1 Corinthians xv, 32, and Anacreon is fully to the point ("Ode," xv, 11):

"While no tempest blots the sky,
Drink and throw the sportive dye,
But to Bacchus drench the ground
Ere you push the goblet round,
Lest some fatal illusive cry
Drink no more the cup of joy."

—*Addison.*

Isaiah xxii, 22: The priestess of Mera is said to be the key-bearer of the goddess. Æschylus' "Supplices," 299: A female high in office under a great queen has the same title; Callithæ was the key-bearer of the Olympian queens. Auctor Phoronides: In Clement of Alexandria, p. 418, Potter.

This mark of office was also among the Greeks, as here in Isaiah borne on the shoulder. The priestess of Ceres (Eve) "had the key on her shoulder." Callimicus' "Ceres," 45: The ancient keys were of considerable magnitude, and very much bent and crooked. Aratus compares the constellation Cassiopeia in form to a key. Homer, in "Odyssey," xxi, 6, describes the key of Ulysses' storehouse as of a large curvature. Eustatacus says Ulysses' key was like a reaping hook, as Huetius says Cassiopeia is. Ulysses' key was of brass and ivory. The common ones were made of wood. *Vide* Matthew xvi, 19; Revelation iii, 7.

Isaiah xxviii, 1, 3: The situation of Samaria suggested the idea of a chaplet or wreath of flowers worn upon their heads on occasions of festivity, expressed by the proud crown, the fading flower of the drunkards of Ephraim. That this custom of wearing chaplets in their banquets prevailed among the Hebrews as well as among the Greeks appears from "Wisdom," ii, 7, 8, 3: "The proud crowns of the drunkards of Ephraim." We see these crowns in Pompeian frescoes.

Isaiah xxviii, 26; "Ecclesiasticus," vii, 15: The Greeks attributed the invention of agriculture to their deities. So Aratus, in his "Phœnomina," v:

"He Zeus to the human race
Indulgent prompts to necessary toil
Man provident of a life; with kindly signs
The seasons mark, when best to turn the glebe
With spade and plough, to nurse the tender plant,
And cast o'er fostering earth the seeds abroad."

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

"H. E. H." writes: Can you tell me who was the mother of David? I have a deep conviction that she belonged to the tribe of Joseph. How otherwise could he have been the first-born, seeing that Jer. xxxi, 9, says that "Ephraim is my first-born"?

Answer.—We are not told anything about the mother of David in Scripture, but there has been much difficulty in harmonizing type with anti-type. Apparently, both genealogies of Matthew and Luke trace from David to Joseph, one through Solomon, the other through Nathan. It has been shown in *Covenant People* (March 1st, 1921), p. 151, that Joseph and Mary were descended from the same grandmother, ESTHA. But this does not necessarily mean that David himself may not have been both from Judah and from Ephraim.

In fact, about 1871, there was published a book, written by Dr. Laing, entitled, "The Blessed Virgin's Root Traced to the Tribe of Ephraim."

Although the author makes use of his deductions to insist upon the Pope being Christ's Vicegerent, yet the method he otherwise pursues is worth repeating.

It would take up too much space to cull even what appears in the Rev. R. Douglas' work, "Darkest Britain's Epiphany," on this topic, as derived from Dr. Laing.

Inter alia, he says: "*One side of the whole body of Scripture may be said to be constituted of a literature of the concerns of*

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Joseph's people"; "*unattached to any Messianic doctrine*," at present taught by the Church. Again, "*Ephraim was the Tribe of the Firstborn who had the honour of the Israelite Primogeniture*," *i.e.*, by Covenant Adoption (Gen. xlviii). Further, he exhibits this Divine calling in the following order :—

1. Rachel, the Mother.
2. Joseph, the Son of Israel.
3. Ephraim, the Recipient of the Primogeniture.

He urges that the Progenitorship of the Messiah was *Paternal* and *Maternal* between Judah and Ephraim, but the lines coalesced in the persons of Joseph and Mary. Types and prophecies point to Joseph: Joseph in Egypt; Joseph in Gen. xlix, 24. Then the reference in Jer. xxxi, 22, is certainly spoken of as of Ephraim (4 and 21). Ephraim is God's first-born. The connection is seen in Isa. vii, 14, and ix, 1-6; then see verse 9; the Word lights upon Ephraim (1 Chron. v, 1–2); the birthright is Joseph's. The Epistle to the Hebrews confirms this (xi, 21). Mary is never said to be of the house of David, but it is said she was espoused to a man of the house and family of David. Unequivocally, Jesus Christ is connected with David through His (commonly thought) father, Joseph. John i, 45, we think refers to the actual fact that Jesus was the Son of Joseph. Then notice it is Jesus of Nazareth. Matt. ii, 23, says, "That it might be fulfilled which was spoken by the prophets, 'He shall be called a Nazarene.'" Strictly speaking, this is a Hebrew root from נזר separate, Nazarite (Gen. xlix, 26; Deut. xxxiii, 16), speaking of the Messiah from Joseph. נצר a slip, a scion, a branch (Isa. xi, 1) is quite a different word, though also of the Messiah.

We may be quite sure the WORD makes no mistakes, and by searching into the hidden meanings of the original we can see there is no discrepancy. Thou "Bethlehem Ephratah" evidently refers to the death of Rachel (Gen. xxxv, 16), and its connection with Mic. v, 2, is certainly to show that He who was rejected of Judah is conferred to Israel through Bethlehem, the city where Benjamin was born. "There is little Benjamin, their ruler." (For further interweaving see Deut. xxxiii, 12). On comparing 1 Sam i, 1, we notice another inference of this description.

That there was a strong affinity between Ephraim and Bethlehem is seen not only here, but in 1 Sam. xvii, 12: "Now, David was the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse." Ephraimites seem to have had a longing tendency to visit and to reside in the place where their mother Rachel died.

JEHOVAH TSIDKENU (THE LORD, OUR RIGHTEOUSNESS).

THIS name shall be borne by a King who "shall arise and prosper," and also by the City of Jerusalem (see Jer. xxiii and xxxiii).

It is not a name which *assumes* on the part of the bearer either the title or righteousness of the Lord. It is rather a name which *ascribes the righteousness* of the Kingly reign; and of the civic administration to Jehovah. It means (The Lord is our righteousness). If a statement were being made, this is how it would be written. This is not a statement, but a name; therefore it is not written out in full.

The statement, made in the reverse form, will be found in the last verse of the 54th chapter of Isaiah: "Their righteousness is of me, saith the Lord."

YOUNG PEOPLE'S CORNER.

BY REV. WM. PASCOE GOARD.

"I WRITE unto you, little children, because ye have known the Father."

Did you know that there is an especial letter in the Bible to little children? Well, there is. This is a letter to you, if you are not yet too big to be a little child. If you are, then there is a letter to the young men. So perhaps that would come to your address. And in that case the reason for having written to you, young men, is "Because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one."

Perhaps you are not a young man, but a little girl, or a young lady. Well, still there is a letter for you, and it is this: "Wherefore, come out from amongst them and be ye separate, saith the Lord, and touch not the unclean thing, and I will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty."

This is better and better. A letter in God's Book for me if I am a little child, if I am a young man, if I am a young lady or girl. "Little children, I write unto you . . . because ye have known the Father." It was He Who created the worlds, including this earth in which we live. It is He Who keeps the worlds in position, "upholding all things by the Word of his power." It is the Father of Him Who came to earth, and was born at Bethlehem. It is the Father of Jesus, Who died for us on the Cross. It is the Father of Jesus, Who is coming again to this earth soon, that He may be our King. And He says, "Ye have known the Father." Well, now, this is a wonderful thing. First, He knows you and all about you. And if you go to Him in prayer you will soon find that you know Him also. This is your letter of invitation to go to Him Who sends this message to you through His own Word.

Young man and young lady, your letter is written to you because ye are strong, and have overcome the wicked one. How is this? In that you have resisted in the Name of Jesus the impulse to become wicked yourself, and are so resisting every day. Well, He notes your fight against evil tempers and temptations, and has caused this letter to be written to you. Ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one. Have you? If not, try again, and call upon Him for help, which will be readily given.

Our Lord, as we have said, will soon return to earth again. Those of His who have died in the meantime, and *for* Him perhaps—as many have done upon the battlefield, the mission field, and so on—He will bring back again with Him that they may share in the glory of His reign.

When He comes He will sit upon the throne of His father David, and this is what He says regarding you who have overcome the wicked one :—

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am sat down with my Father in His throne."

Some day, when your turn comes, the heralds of the Court of the King Who is coming will call your name. And amidst the surrounding courtiers you will be arrayed in suitable garments and ornaments, and be led to take your place upon the throne of the King. This will be the great triumph of your life, never thereafter to be forgotten throughout all the ages. And the honour thus conferred will be the raising for you to the highest honours in the Kingdom. Thereafter it will be yours to be of the peerage of the Kingdom of Heaven.

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THE SECRETARY-GENERAL'S PAGE

WILL our readers please enter in their diaries the dates for the next London meetings, namely, Thursday and Friday, February 21st and 22nd, at 2.45 and 7.30, in the Central Hall, Westminster? The Rev. Pascoe Goard—who is now much better, we are happy to say—will be one of the principal speakers.

* * *

The meeting for beginners, to be addressed by Mr. J. J. Morey, in the Pembroke Hall, Pembroke Gardens, W., on Thursday next, February 14th, is in the afternoon at 3 o'clock, not in the evening as erroneously stated in our last issue. The Vicar has kindly put up a large notice of the meeting in the Church porch, and he has offered to announce it on Sunday.

* * *

The Rev. J. J. R. Armitage gave a powerful address in the Central Hall, Westminster, on January 22nd, to a large audience on "Communism and Bolshevism," and he proclaimed British-Israel Truth as the antidote. Miss Prentice presided. Our literature was eagerly sought after.

* * *

The Rev. Pascoe Goard and Mr. Herbert Garrison addressed a splendid meeting at Bedford, on January 30th, for the local Branch. Lord St. John of Bletsoe was to have presided, but owing to illness was unable to do so. Captain F. James, the President, took his place. A number of clergymen and leading residents were among the company which filled St. Peter's Hall.

* * *

The Secretary-General addressed the Wimbledon Brotherhood on Sunday last. He was accorded a very warm reception, and he was listened to with the closest sympathetic attention.

* * *

Mr. Kendra Baker and Mr. H. W. Laurie promoted a very successful meeting in the large Village Hall, Hindhead, on Sunday afternoon, January 27th, for Mr. J. J. Morey, who delighted his audience with a lucid statement on B.-I. Truth. Mr. Kendra Baker, an old Pyramidist, presided. In the evening Mr. Morey preached in the local Congregational Church to a full congregation, drawn from the district around. Great interest was aroused in Israel teaching on both occasions. Regular meetings are to be arranged. Speakers from London and other places are being invited to help.

* * *

The Birmingham Special Campaign meetings opened at the Ebenezer Church, Steelhouse Lane, on Monday last, and they continue until Tuesday next—Sunday excepted. On February 13th meetings will commence at Walsall.

* * *

Mr. B. H. Norton is announced to address the Bournemouth Association on Tuesday next, February 12th, in the afternoon at 3, in the Y.M.C.A. Rooms, on "Some Modern Aspects of the Abrahamic Development." Landseer Mackenzie, Esq., will preside.

* * *

Mr. J. Griffin will address the Handsworth Branch (Birmingham) on Monday next, February 11th, at 7.45 p.m., on "Israel in relation to Current and Coming Events," in the Y.M.C.A. Hall, Soho Road, near Villa Road, Handsworth. The Rev. T. H. Whitehouse will preside. A cordial invitation is given to all to attend all meetings announced on this page.

* * *

The Annual Meeting of members B.-I.-W.F. is fixed for May 13th, at the time of the May Meetings. The Fifth Congress will open (D.V.) on October 13th next, in Central Hall, Westminster.

* * *

Mrs. Bloxam has given two lectures recently for our Scarborough Branch—one on her journeys in Palestine, and another on Jerusalem.

* * *

We are glad to report the formation of a new Branch at High Wycombe. The Rev. Kenneth Dodds has been elected as President; Mr. J. H. Ayres as Honorary Secretary; and Mr. G. W. Plumridge as Honorary Treasurer. In announcing the above, the local paper gives a friendly notice of the Federation, its Patrons, its officers, and its objects. We cordially wish the new Branch every possible success.

* * *

In reference to the first paragraphs on page 60 in our last issue, we shall be grateful for any suggestions from our readers as to the best way to raise the money required by Easter next.

* * *

The Financial Secretary desires to acknowledge, with thanks, the following anonymous donations: "A Friend," £5 for the General Purposes Fund; "A Friend," £1 for the Literature Distribution Fund; and "B.-I.," 3s. for the Benevolent Fund.

* * *

The *Central News* announces that the Standard Oil Company is making preparations to drill extensively for oil at Hebron, near Abraham's tomb.

* * *

Mrs. Woodward, Honorary Secretary of our Southport Branch, writes: "I have recently seen it stated that in the days of Moses there were no volcanoes in existence. I think it would be of interest to more than myself if you could give us any available facts on this matter. Personally, I was under the impression that Mount Sinai was an active volcano." We do not think it can be true that there were no volcanoes in existence in any part of the world at the time of Moses. It may well be that Moses never saw a volcano in action. We can find no evidence that Sinai was in action in his day. Though Syria, Palestine and Arabia were the scenes of much volcanic activity prior to 2000 B.C., we cannot at the moment find any record of such activity in the time of Moses. Nahum i, 5, 6; Micah i, 4; Isiah lxiv, 2, 3, in their poetic language and imagery, point perhaps to volcanic action, but this was at a later period. Seismic action has been intermittent in those countries from the dawn of history. It has been suggested by some writers that the parting of the waters of the Red Sea at the time of the Exodus was due to seismic action.

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

No. 111. Vol. III. FEBRUARY 16, 1924 Price 3d.

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.

WHAT IS BRITISH-ISRAEL TRUTH?

By Rev. Wm. Pascoe Goard.

Necessarily the answer to this question must be brief if it is to be condensed into the present article. So we shall be able to do little more than give a table of contents of the Truth of British-Israel teaching.

1. It is

The Story the Bible Tells

from Genesis to Revelation.

In no sense does the British-Israel Truth differ from the story told in the Bible. If in any matter there be found to be a difference between the story of British-Israel Truth and the Bible story, the leaders and rank-and-file of the Movement will be glad to have the difference pointed out, and the teaching of British-Israel Truth will be instantly brought into line with the story of the Bible.

While not ignorant of textual criticism, the British-Israel teaching is not very much concerned about the matter.

While not at all ignorant of the Higher Criticism (so-called), British-Israel teachers are not very much concerned with the matter.

The Bible tells a consistent story from beginning to end. It is *a true story* as far as its history is concerned, and it is *an inspired story* as far as its prophecies are concerned. It is *one continued story* running through all the consequent Books of the Bible. This story is the groundwork of British-Israel Truth. And it is not a delusion!

2. The Chief Person

in the story is Jehovah in the Old Testament and Jehovah incarnate in Jesus in the New Testament.

The personality and presence of this Person of Infinite Majesty is manifest at every stage of the story, and on every occasion which has found its place in the Book.

Jehovah appears with the appearance of Man in the story of the Bible.

Jehovah-Elohim is the Maker of the Earth and the Heavens.

Jehovah is the Father of Israel; of Ephraim; of the House of David; and of every soul in Israel who is loyal to Him as the God and King of Israel, and as Israel's Redeemer.

Jehovah is revealed as

The Present Personal King of Israel the Nation

from the time that with high hand and outstretched arm He led Israel out from Egypt and established the people as a nation, to whom He said: "Ye shall be unto me a kingdom. . . ." He established Himself in Israel as God and King of Israel, as is recorded in the 19th and 20th chapters of Exodus, and the Kingdom thus established in the nation *has never been withdrawn.*

Therefore Jehovah is Still God and King in Israel.

* * *

3. Jehovah appointed in Israel a "Chief Governor" to sit upon the Throne of Jehovah in Israel. This "Chief Governor" is the House of David. That House is the mortal representative of the Immortal Jehovah upon the Throne of Jehovah, usually called the throne of David (see 1 Chron. xxix, 22, 23: "Then Solomon sat on the Throne of Jehovah as King instead of David his father, and prospered, and all Israel obeyed him"). This inferior throne represents, but does not replace, the Throne of Jehovah in Israel, even as the throne of the Governor-General in

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Canada represents, but does not replace, the throne of King George V.

4. Jehovah charged Himself with the perpetuation of the nation and of the House of David. Age after age this fact is made clear in the Bible. See as late as the 31st chapter of Jeremiah, where it is made a chief clause in *the New Covenant* with the House of Israel, which Covenant is quoted in Hebrews viii, although the particular clause referring to the nation is not there quoted. Sufficient of the Covenant is quoted to identify the New Covenant with that contained in the 31st chapter of Jeremiah.

5. After the New Covenant with the House of Israel is thus recorded in the 31st of Jeremiah, *the renewal of the Covenant with the House of David* is similarly re-stated in the 33rd chapter of Jeremiah. Thus it is seen that as late as Jeremiah's writings the actual Kingship of Jehovah stands in Israel, and that it carries forward therefrom *for as long as sun, moon, and seasons endure*. Therefore, as the Bible tells the story, *the Throne and Kingdom of Jehovah in Israel is still a fact*. Therefore *the Nation Israel is still a fact*, and *the throne of David is also a fact*.

But we pass on rapidly.

6. The throne of David was still in existence in Our Lord's day. The Scriptures are very clear in regard to this. *The prophecies* are as clear upon the matter as is the sun and the moon in the sky. The Scriptures call the moon God's "faithful witness in heaven," witnessing to the continuance of *the nation Israel* and *the throne of David* established over it.

In the Annunciation by Gabriel of the coming birth of Our Lord, the statement rings out with absolute clearness. "God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever." Thus the New Testament carries on the same story, which is continued from all the Books of the Old Testament.

The "Gospel of the Kingdom" taught by Our Lord, and by His disciples, prior to His death and resurrection, is the same story.

The Apostle Paul continues it in the ninth to the eleventh chapters of Romans; for instance, in the Epistle to the Corinthians, wherein he tells them, "I would not have you ignorant that *our fathers* were all baptized into Moses in the cloud and in the sea," and so forth, showing that the Epistle to the Corinthians was written to people of Israel stock, although they were not Jews.

The same story is carried forward by St. Peter, who wrote to the twelve tribes scattered abroad.

The same story is completed in the Book of Revelation, wherein God and the Lamb are finally established in the midst of Israel for ever.

This is the outline of the *Jehovah* teaching of British-Israel Truth.

These things being so, it follows that the people and nation Israel must ever continue before God, otherwise His declared plan of action must fail.

7. Come now to Jesus, the Son of God, the Son of Man.

In Him we see incarnate the maker of "the earth and the heavens."

In Him we see "the Father," as He has so plainly declared to us, Who was the Founder and has ever been the King of Israel.

In Him we see *the Redeemer of the Nation Israel*. Start not at this statement, nor call it a delusion, for it is the clear declaration of Holy Writ. See Isaiah l-liv, for instance.

Yes; Jesus Christ is *the Redeemer of the Nation Israel*. As a nation which had sinned, and yet remains an integral part of the revealed plan of Jehovah, the God and King of Israel, it was necessary that Israel the Nation should be redeemed from her divorced condition. And she was so redeemed. Therefore she will not be destroyed because of her sins, but will be preserved and cleansed, for the perfecting of the Divine plan for the regeneration of mankind through her agency.

8. But the fact that Jesus Christ is the Redeemer of the Nation Israel does not prejudicially affect the fact that "Jesus Christ by the grace of God tasted death for every man." It was to Nicodemus, a master in Israel, that Jesus said, "Ye must be born again." If Nicodemus, all in Israel must so be born, and also, most obviously, all not of Israel.

Therefore British-Israel Truth declares Jesus Christ to be *the Redeemer of Israel*; and also *the Saviour of men*.

Jesus Christ is "The Lamb of God which taketh away the sin of the world." "Neither is there any other name given under heaven among men whereby we must be saved."

9. Jesus Christ is "The Apostle and High Priest of our profession." He alone can authorize the Doctrine; He alone can offer the atoning Sacrifice! One should linger long with that great declaration, but this article is already too long.

10. Through Israel, according to the flesh, Christ came.

Through Israel He must be preached to all mankind; that "In thee and thy seed shall all the families of the earth be blessed."

11. To Israel He shall come again, and that right speedily, to take to Himself "the throne of his father David."

As to Israel the nation, "Called, chosen, faithful," she will fulfil the Divine plan.

12. Now we must turn to history.

God's Word warrants the statement that *true history is part of the Bible*. Prophecy must be translated into history! History must manifest the inspiration of prophecy! This is the challenge of the Book of God. Therefore British-Israel Truth turns to history to see therein the fulfilment of prophecy!

13. The *Israel prophecies* are fulfilled to the letter (up to date) in the *history of Britain* and her daughter nations (including America), and *nowhere else*. Were there no other proof, this is Divine proof that Britain is Israel.

We challenge our opponents here. We offer to the world *the demonstration of the truth of God's Word*. They deny our presentation, and yet have nothing to offer in its place; neither can they prove that their denial has a vestige of foundation in truth. Therefore, let us be wise and search the Scriptures, and find that these things are verily so.

Fulfilled prophecy identifies Britain with Israel.

14. But there are other proofs prepared and preserved in God's Word against this day. Israel is described as to *name, numbers*, characteristics, national organization, Dominions and possessions, and so on, by scores of God's signs upon her, *which no other nation bears*. Do we know these marks? If so, we know Britain to be Israel. If we do not, then let us lay our hand upon our lips lest we be found to make God a liar.

15. The Jews have their place in Scripture.

But they have not Israel's place there. Do not try to bribe them with promises which God has not made to them. One mark is sufficient. *They have not the throne of David*, nor any throne, reigning over them. But the Bible makes it clear that Israel has; therefore the Jew is not Israel.

Another mark. The Jew does not possess the appointed place granted to Israel, *nor any other place*. They are a home-

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less people; made homeless by the command of God. Therefore they are not Israel, to whom God declared, "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. . . ."

The Jews do not dwell alone. They are so mingled with all other nations that they cannot always be identified. Our immigration authorities will tell you that. They dwell in all countries; among all nations; are named after the peoples among whom they dwell; speaking the language of the peoples of the lands they are strangers in; professing all faiths; they do not dwell alone, neither is there any place on this earth where they may so dwell. But "Israel shall dwell alone, and shall not be reckoned among the nations." In "Splendid Isolation" Britain-Israel does so dwell in her Island home and in her Dominions overseas, and has so dwelt for ages.

And so we might pass on and show by history, pre-written in prophecy, that Britain is Israel, and that the Jew *is not Israel*, although *of Israel*, but we must close. The things we have said are sufficient for a beginning.

16. These things being so, *the Israel message* of the Bible *is the British message* of the Bible. It is a glorious message, and will win our nation back to God, and fit her in turn to win the other nations to Him. Learn that great message and preach it, for *this is the purpose of God concerning you*, to whom He has said, "Ye are my witnesses, saith the Lord."

WHEN WILL THE TRANSLATION OF THE OVERCOMERS OR FIRST-FRUITS TAKE PLACE? (Rev iii, 21.)

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

IT is this upon which we have a word to say. As the words occur after the exhortation to each one of the messages to the seven churches, we prefer to attribute the words and the promise to each condition of church alike.

The messages may be looked upon as written to the seven conditions of churches resulting throughout the whole of the Christian dispensation at each epoch especially existing at that special time. Or they may be looked upon as hinting that these seven conditions of Christ's followers would run through the whole dispensation. It is likely that each message has for its promise that which is suited best to the epoch or to the condition alluded to. At the same time no one promise stands by itself, but all put together sum up the promise to every overcoming one. Now, although this evidently is the intention, for those who have gone before cannot be perfect without us who follow after, yet we infer that the termination of each epoch is distinctly marked, although in a measure overlapping throughout.

To the Apostles who formed amongst others the very first-fruits it was promised (Matt. xix, 28-30): "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel . . . But many that are first shall be last, and the last first."

The condition of the people of God at each epoch shows the character of that special epoch, and the promise is made to fit the temptation of that epoch to the overcomers. Now, whilst somewhat similar conditions run through all the periods or epochs, yet they finally head up in what may be called the Reformation periods. In that of the Church of Philadelphia is evidently the characteristic of missions to our brethren of every race, colour or language. Here especially is a very strong temptation to treat the Word literally, humanly speaking. Higher Criticism, Modernism, and the tendency to look upon Jesus Christ as the Jews represent Him to be, without weighing carefully the Scriptural evidences and the power committed to Him in thus opening the doors, this, as the Root of David, who Himself has the key and confirms His own words from Isa. ix, 6, 7, 8, 9, and Rev. v, 5, 6, 7. This test constitutes the fiery trial which is to try every one of us. Some will be truly Philadelphian and others Laodicean (Mal. iv).

On the card referred to this is the proposition:—

The important questions for Christians are:—Firstly, "*When will the translation of the Overcomers or First-Fruits take place?*" (Rev. iii, 21). Secondly, "*How long after will the Church be taken?*"

This looks to us as misplaced. By a careful study of Matt. xxv, 1-13, especially *verse* 10, those who are ready to go in to the marriage, are called to go in *with* the bridegroom (Rev. xix, 9). Another figure is given in Luke xii, 36: The bridegroom is *returning from the wedding* and stands at the door and knocks. This attitude exactly fits the expression in Rev. iii, 20: "Behold I stand at the door and knock; if any man will hear my voice and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

The Church of Philadelphia is to be "kept from the hour of temptation which shall come upon all the world to try them that dwell upon the earth."

Notice the reason assigned for this wonderful love. "Thou hast a little strength and hast kept my word and hast not denied my name." The very shortcomings of the Modernist of the present day are overcome by "the word of my patience." "Behold, I come quickly, hold that fast which thou hast that no man take thy crown."

To be kept from the hour of temptation sounds very like being "found worthy to escape those things which are coming upon the earth" (Luke xxi, 36). This may occur at any time, therefore be ye also ready.

It would then appear that the unwise virgins—for they are still virgins—are brought through "the time of trouble such as never was." In God's great mercy, if they are found ready when the Lord *shall return* from the wedding, they are allotted the privilege of Overcomers.

To our mind the first-fruits of His creatures are any of the twelve tribes then scattered abroad (Jas. i, 1, 17, 18). If they come short as wise virgins it seems from Luke xii, 36, they will have seen the error of their apathetic estate and strive as never before to be ready when He returns.

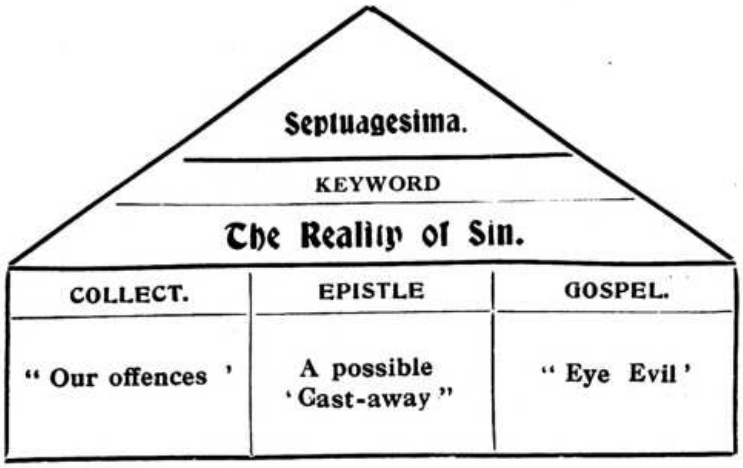
Again, surely it is only they that have God's Word that can possibly seek for oil to keep their lamps burning. To Israel especially is committed the oracles of God. It is our duty to distribute these and to interpret them. During this suspension of God's day of judgment the inhabitants of the world will learn righteousness. Does it not seem as if St. Luke was writing especially for these as well as the slumbering, apparently indifferent, Israel?

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THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.



THE joyous Seasons of Christmas and Epiphany and the solemn Season of Lent are linked together by three Sundays, approximately seventy, sixty and fifty days before Easter, therefore called respectively, Septuagesima, Sexagesima, and Quinquagesima; but they point us forward rather than backward, and their preparatory and therefore penitential tone are clearly marked.

If there is to be real sorrow for sin and triumph over it during the season of Lent, then we must begin forthwith to look sin in the face, recognizing its presence and its reality.

So " Reality of Sin " is the keynote of Septuagesima Sunday. We acknowledge " our offences " in the Collect; in the Epistle we are exhorted to Christian self-discipline lest we be " a cast-away " on account of our sins. The connection of the Gospel seems to be in this, that even for long and faithful service, owing to the power of sin in our motives and actions and lives generally, we may not look so much for reward for services rendered as for unmerited grace and mercy.

" You are going to receive your reward," was said to the dying John Knox. " No! " he said, " I am going to receive mercy."

The reality of sin is shown in the *strickenness* which it causes (Collect), the *strenuousness* it calls forth (Epistle), and in the *sternness* which Justice meets out to it (Gospel).

* * *

Consider the Gospel narrative first.

Into the market-place at vintage time some of the sons of labour come in the early morning in search of a day's employment. One of the owners of a vintage comes along about 7 a.m. and they bargain with him to give a good day's work for a good day's pay. For we must remember that the " penny " was equal in purchasing value to our 2s. 6d.

Wanting more men, he visits the market at 9, at 12 and at 3, and sets to work all the labourers he could find. He even goes back an hour before close of day and does likewise. No bargain was made with any except those whom we may call the early birds; the rest were set to work on trust. Now, consider what happens.

The paymaster comes along and gives a penny to those who had only worked an hour. *So*, to those who had worked three, six and nine hours; then come the bargainers—those who had been set to work at sunrise—and behold, they received every man a *penny*.

Here we get a human touch in the narrative so natural and so lifelike. " And when they received it they murmured! " Why? Because the bargain had been broken? No! Because their eye was evil—a sin against brotherhood. Either they wanted the others to have less or themselves more. And the ringleader coming forward, the employer cuts him short by saying, " Friend, I do thee no wrong; the agreement has been kept, why should you view with disfavour my liberality? Because mine eye is good or generous why should thine eye be evil or envious? Art thou envious because I dispense my grace to others besides thyself? Surely it is lawful for me to do what I will with mine own."

It is easy to see that there must have been a difference of spirit in the two classes of labourers; and this was taken into account more than length of service. The bargainers worked only for their wages, whereas the others just worked for their master and trusted him. The bargainers were paid off and the others were fit to be taken on again next day. This is why the last shall be first and the first last.

The good Lord sees the difference of spirit in the sons of labour, and thus in the large circle of the called He can choose a smaller circle of the elect. " Many be called but few chosen."

The special point for our purpose now to notice is that the Master pronounced the envious man's eye evil, as several times, in the course of His ministry, He so pronounced the generation (Matt. vii, 11; xii, 39).

In the parable before us He singles out the worst of the seven deadly sins: Envy, one of the parents of " every evil work " (St. James iii, 16); one of " the works of the flesh " (Gal. v, 20); and the sin which, more than any other, caused Jesus to be brought to Calvary (Matt. xxvii, 18).

" From Envy (' the rottenness of the bones,' Prov. xiv, 30) and its progeny, hatred and malice and all uncharitableness, Good Lord deliver us."

This should be our prayer, and then we should also take pains to set a watch over our eyes, nay, over our likes and dislikes, and all the feelings of the heart. What is this but taking trouble with ourselves, which is the lesson of the Epistle? What strong measures St. Paul must have taken with himself. Literally, " I beat black and blue my body," " I lead it into slavery," lest I should be " rejected after trial."

The Gospel took us to the market-place; the Epistle brings us to the Stadium, or the place of the Athletes who, all through their preparatory training, practised constant self-denial, and kept their bodies free from vice. The strenuousness with which they did all this for the sake of gaining an earthly crown of parsley leaves should surely be outdone by us, the followers of Christ.

Compassed about with so great a cloud of witnesses, we should lay aside every encumbrance and our darling sins, and then run with patience and perseverance the race that is set before us, looking unto Jesus, the Author and Perfecter of our faith (Heb. xii, 1–2), and unto " the crown of glory that fadeth not away " (1 Peter v, 4); or, as St. Paul terms it, in 2 Tim. iv, 8, " the crown of righteousness " which the Lord, the righteous Judge, shall give unto Christians generally, according to the promise in to-day's Gospel, " I will give unto this last even as unto thee."

For, while the wages of sin is death, " the free gift of God is eternal life " (Rom. vi, 23—R.V.).

Now, as the only " wage " we can spiritually earn is death, the reality of sin would inevitably bring forth the reality of spiritual death were it not that in our strickenness we could plead the merits of a crucified, interceding and reigning Saviour. This we do in to-day's Collect, acknowledging, like Nehemiah of old (Neh. ix, 33), the justice of the present consequences of sin in our lives, and praying that from our bondage and degradation we may, in goodness and mercy, be " set free," not for our own merits, for we have none, but for the merits of our Triune God, Whose glory is best seen in pardoning our offences, when penitent, not in punishing us for them; in *saving* our souls, not destroying them; in bestowing upon believers in Christ the free gift of eternal life and defeating sin's purpose to pay us to the full the awful wages of spiritual death.

Sin is real enough, but Salvation is a still more glorious reality; and it is the great purpose and effort of Almighty God to make it the precious possession of all the human race.

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Early chapters from the "Book of Beginnings" are appointed, as *Lessons*, for the Sundays which precede Ash Wednesday; and, in them, the "reality of sin" is most plainly evidenced to those who look below the surface of things.

Contrary to common opinion, The Almighty did NOT create the world "a waste" (tohu). "He formed it to be inhabited" (Isa. xlv, 18). It however "became" "a waste" (tohu) and an "emptied place" (Gen. i, 2); and to the prophet Jeremiah was vouchsafed a vision of the pre-Adamite destruction, which he used as a comparison:—"I beheld the earth, and lo, it was waste (tohu), and an emptied place (bohu) . . . no light . . . and no man" (Jer. iv, 23, &c.).

The destroying agent was water (2 Peter iii, 5, 6), and the probable cause—the "Reality of sin." But though "darkness was upon the face of the deep," "the Spirit of God was brooding upon the face of the waters" as upon an egg, evolving the life already involved in the original Creation. Then came the six periods of *Restoration*; and as with Noah and his sons after the Flood (Gen. ix, 1), the new beginners were commanded to *replenish* the emptied earth (Gen. i, 28).

It ought to be more generally understood that Gen. i only refers to Creation in the first verse, the rest being a panorama of God's work of restoration; whereas Gen. ii, &c., present a supplementary account to enable the Adamic race of beings to understand their nature, and their alienation from God.

In to-day's O.T. Lessons the "reality of sin" is not only indicated in Gen. i, as shown above, but we are shown in Gen. ii that our progenitors must have had theoretical knowledge of evil's existence and power. For just as the revolving, flaming sword, which was put to "keep" or guard the Tree of Life, lest men and women should, by partaking of the sacramental food of immortality, live for ever as sinful beings, so Adam and Eve, placed in the Garden of Eden, or "Delight," were commanded to "keep" or guard it against the enemy of souls. It was, and is, a necessary aid to development that beginners in life should, by being warned against forbidden fruit and the unseen enemy, get *theoretical* knowledge of the reality of sin, but "Thou shalt not have *practical* knowledge of it" is ever the one and great commandment to each and all. Thus it is that the Story of the Fall ought ever to come with special force to those who are still in the Eden of young manhood and young womanhood.

AN OBJECTION TO BRITISH-ISRAEL TEACHING EXAMINED.

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

"WOULD God select one nation and people above all others?"

Let us examine this, which is a basic and continued objection.

NATURAL SELECTION.

The evolutionists, whether theistic or atheistic, found their evolutional teaching primarily on "Natural Selection." Hence, if they find Selection in the realm of theistic operations they should have no objection, since their entire teaching goes forward on a similar basis.

If Nature select, then why should not the God of Nature select? Evolutionists have no ground for fault-finding, as their first claim for the explanation of the existence of all organic structures and organisms is "Natural Selection."

Let us take a short look at the Darwinian teaching in this regard. His followers largely build on the following supposed facts, to be seen in the big world of matter in its varied operations:—*Natural Selection; Survival of the Fittest; Passing from the Simple to the Complex; Reversion to Type; the Atrophy of Unused Organs; Adaptation to Environment; Limits Resulting from Heredity and Environment, &c.*

We have no notion of making any attack on any part of this array of headings. What we do is this: Evolutionists base their entire teaching and their conclusions on the above with a few other basic principles which are not mentioned. And among these is the prominent accepted condition, or process, which is gathered up in the words, NATURAL SELECTION.

All who base their materialistic teaching on "Natural Selection" are shorn clear of any argument against the British-Israel teaching based on the fact or claim that God Himself selected a man, a people, and a Nation during past and present ages.

SELECTION—OR ELECTION—DAILY SEEN AMONG MEN.

Here we need only to take a casual glance. The world of men and women sees Selection performed daily, and applaud the fact and universal act. Politicians and their friends fully understand the principle of Selection, or Election, or Choice, where there are thinking minds and free wills to act as seems wise or otherwise.

Hence the politicians, those working on the high arena of the House of Lords, House of Commons, City politics, Parish politics, School Boards, &c., can find no fault with the Lord because He selected or elected Abraham to certain work and gave his seed some definite advantages for their own good, and for the good of ALL MANKIND.

BUSINESS SELECTION, OR ELECTION, OR CHOICE.

Railway and steamship companies, and financial as well as industrial concerns, proceed on the lines of Selection. They must select a president, a board of directors, a line of business action, a place of occupation for office work, a place in which to bank, secretaries, auditors, employees, and all the rest. These companies and others, which may be much smaller, are all forced to go forward on the simple platform, and along the recognized line of choice, selection, or election. Hence business men can find no reasonable objection to the Lord proceeding along just such a line as they find to be basically necessary. They practise Selection. Then why find fault with the Lord for doing likewise? If they condemn our teaching which says He did select Abraham for a definite work, then these big and little companies should condemn themselves for *selecting* their presidents and boards of directors.

EDUCATIONAL AND PROFESSIONAL SELECTION IS BASIC.

A board of trustees needs a teacher. Many apply for the job. Only one can be taken. This is done by a process of Selection. Are the trustees to be blamed for making choice as among the many who apply for the position? A dentist sets up in business, and he finds a competitor dentist in the same street. People wish to have dental work done, and are forced to select one dentist as against another. This process of election, choosing, or selecting, is admitted by the dentists, and they are forced to plan accordingly. So with lawyers and medical men. All alike are in the everlasting selecting processes. They fall or rise in the midst of, and by the means of *Selection* on their own part, and the part of those with whom they deal.

Thus it follows that the professions have no room for or plan of attack on the British-Israel teaching, which is based primarily on the statement that God did select a man and a people for definite work among nations, peoples and tribes of this earth.

How about the clergymen of the Christian denominations? Here we are close up to something which will pinch many who

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sneer at the British-Israel claims, based on the choice of the Almighty, *of Abraham and his seed for ever.*

Now, Mr. Clericus, listen to me! You are a recognized clergyman of an acknowledged Church—Anglican or other. How did you get into this honourable and responsible position and relationship? Come, answer. Can you? Do you? Dare you sneer at your own answer? What is your only safe, sane and honest answer if you are a true minister or priest in the Church of God?

If you hesitate, then I can make the answer for you—an answer that will pass the sanest reader, and hold the heads and hearts of all honest capable persons.

There was a time when you were not a minister or priest. But you were connected with the Church of God in some definite way. Those about you noticed your ability and your zeal for Church work. It was suggested to you that you should go into the ministry, and your own thinkings by these or other means were turned into a close series of study as to what was your duty.

No matter the processes, whether as above, or similar, or different; you came to the time and condition at and during which *you had to deal with your official superiors in the Church.*

You were asked as to how you were led to seek an entrance to the ministry or priesthood. Your fundamental and only answer in the final analysis was this: You told your superiors that you believed you WERE CALLED TO THE MINISTRY BY THE HOLY SPIRIT. Here it is in short. You claimed a CHOICE made by the God of Heaven concerning you, and you wished to answer to the Divine call. In this you make just the same sort of claim that we British-Israel Teachers claim from the Holy Scriptures concerning Abraham and his SEED through Isaac and Israel.

Your official superiors had to decide as best they could concerning your scholarly fitness, your mental ability, your honour, your fidelity to the truth, and your relationships to the real work of the Church of your and their choice. In the last analysis the officers of the Church had to be governed by your claim, *without which they dare not advance*, viz., *that God had called you*, YOU, to the work of soul-saving and preaching the Word.

Now dare you sneer at our claim, based on the DIVINE CALL, while you make your claim for the priesthood on the same sort of DIVINE CALL? Think it over, friend, and go slowly in attacking fundamental principles. We gladly admit your claim of a Divine call; and we insist on the Divine Personal and National Call made through Abraham *and his seed*, as given in the Old Book, the foundation of your priestly claims and Church relationships, if you are honest.

WE have many articles sent forward for the MESSAGE having neither signature nor name. Most of these are enclosed with a letter. The article and the letter are filed separately, the former for future perusal. Afterwards it is found that the article bears no name and, being separated from the letter, it is impossible to identify the author. After some time come letters asking for the return of the article. But what is the article? That is the question which arises.

Moral: *Please sign the articles sent forward.* This is of more importance than signing the accompanying letter.

Also please don't forget that the MESSAGE is produced by voluntary effort. So do not ask for too much from the overworked Editors.

"COMING EVENTS AND PRESENT DUTIES."

BY THE LATE RIGHT REV. J. C. RYLE (*Lord Bishop of Liverpool*).

"I THINK we have made great mistakes, and it is high time that we should confess it.

"I warn you that unless you interpret the prophetical portion of the Old Testament in the simple, literal meaning of its words, you will find it no easy matter to carry on an argument with an unconverted Jew.

"Will you dare to tell him that Zion, Jerusalem, Jacob, Judah, Ephraim, Israel, do not mean what they seem to mean, but mean the Church of Christ? . . .

"I believe it is high time for the Church of Christ to awake out of its sleep about Old Testament prophecy. From the time of the Old Fathers Jerome and Origen down to the present day men have gone on in a pernicious habit of 'spiritualizing' the words of the prophets until their true meaning has been wellnigh buried. . . . It is high time to fall back on the good old principle that Scripture generally means what it seems to mean, and to beware of that semi-sceptical argument—Such and such an interpretation cannot be correct, because it seems to us carnal. It is high time for Christians to interpret unfulfilled prophecy *by the light of prophecy already fulfilled.* The curses on the Jews were brought to pass literally; so also will be the blessings. The scattering was literal; so also will be the gathering. The pulling down of Zion was literal; so also will be the building up. The rejection of Israel was literal; so also will be the restoration.

"It is high time to cease from explaining Old Testament prophecies *in a way not warranted by the New Testament.* What right have we to say that the words Judah, Zion, Israel, and Jerusalem ever mean anything but literal Judah, literal Zion, literal Israel, and literal Jerusalem? What precedent shall we find in the New Testament? Hardly any, if, indeed, any at all. I can only discover three senses in which the word ISRAEL is used: 1st, it is one of the names of Jacob; 2nd, a name given to the Ten Tribes which separated from Judah and Benjamin and became a distinct Kingdom, often called Israel in contradistinction to the Kingdom of Judah; 3rd, the name given to the whole Jewish or Twelve-Tribed nation.

"For centuries there has prevailed in the Churches of Christ an unwarrantable mode of dealing with the word 'Israel'; it has been interpreted in many passages of the Psalms and Prophets as if it meant nothing more than Christian believers. Have promises been held out to Israel? Men have been told continually that they are addressed to Gentile Saints. Have glorious things been described as laid up in store for Israel? Men have been incessantly told that they describe the victories and triumphs of the Gospel in Christian Churches. The proofs of these things are too many to require quotation.

"Against that system I have long protested, and I hope I shall always protest as long as I live. . . . What I protest against is the habit of allegorizing plain sayings of the Word of God concerning the future history of the nation Israel, and explaining away the fulness of their contents in order to accommodate them to the Gentile Church. I believe the habit to be unwarranted by anything in Scripture, and to draw after it a long train of evil consequences.

"Where, in the whole New Testament, shall we find any plain authority for applying the word Israel to anyone but the Nation Israel? I can find none."

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THE GOD-SIGN UPON ISRAEL.

BY HENRY D. HOUGHTON.

THAT is not too strong a term. It was given by Him, fixed by Him, and ordained by Him as an everlasting sign! It is His sign-manual upon a certain people. A sign to last "*For ever*"! *It is the sign of the Sabbath Day upon Israel.*

If there was no other mark by which Israel could be identified (and there are at least fifty), this one, being absolutely unchangeable, and to last throughout all Israel's generations, is sufficient to open the eyes even of the very blind, and to discover Israel even to herself.

How strange it is that with this distinctive mark before us, and the fulfilment before us in our own nation and people, that we have not seen the true meaning of it long years ago.

To some men, alas! it is only a religious form or ceremony, instituted some thousands of years ago and now grown obsolete! Alas! that it should be so regarded! For when rightly understood, it is like the discovery of the lost title deeds to some forgotten inheritance; or like the revealing of a lost interest in a father's will, fixing upon us, inalienably, rights and privileges beyond our wildest dreams.

These, however, have been lost sight of in our ignorance! We did not know, and, further, did not care *who we were*! *But this reveals it*; and at the same time shows that God-sign upon us which makes the inheritance sure. And only that people possessing this peculiar God-mark upon them *as a nation* can ever hope for God to acknowledge them as "*Israel*," seeing that, with all others, *the one definite separating sign is missing.*

If this is a God-sign, *it can never be alienated*; it is "*Between Me and you*"! And God has put it there, and it is beyond the power of man to remove it, or to erase the mark which God Himself has put upon Israel. *It is a God-sign upon the race,* "*throughout your generations*"!

Now an agreement only stands and holds good *between the respective parties to it*! And this is the God-sign, *i.e.*, God's agreement, and is "*Between Me and you.*"

How can man, even vain conceited man, intervene here? There is no room for him. God has made this agreement "*for ever*" between Himself and Israel; but much more than a mere agreement—*it is the placing of the God-sign upon her* "*throughout your generations.*" "*Between Me and the children of Israel for ever.*"

Wicked men and religious men are alike powerless to remove or destroy this God-sign.

This sign or mark was not meant to be only an injunction or command, to be handed down merely as an observance from father to son; it was indeed all that, but also much more—it was a sign, a mark, a cutting-off, a separating, which even the ages should not obliterate, which was to be of such a character *that God Himself was responsible for it and for its perpetual continuance.* "*For it is a sign between Me and you throughout your generations.*"

Many people have minimized this by taking it as only a command. It is infinitely more. Weigh well the quotation just given, and also the following, "*It is a sign between Me and the children of Israel for ever*" (Ex. xxxi, 12, 17).

It does not say "command," nor does it say "*agreement*," IT SAYS "SIGN," meaning mark or token! Twice here in this one passage does God rear up this God-sign between Himself and Israel!

He is the great Originator, and the great Perpetuator, too! He *began it* by giving the sign; *He carries it through*!

And when Israel is found, this must be the great distinguishing sign, *marking her off from all the nations*: the God-sign lasting for ever must be found upon them, and be the great separating, cleaving, dividing thing, God's everlasting ineffaceable sign between Him and Israel for ever!

Can you see what this means? It means that that God-mark being "for ever," *is there now*! And if you can find the nation and the people with the sign, *you have found Israel*! *And if so, the heir of the world*!

The wording of these verses in Exodus is very clear, but, like so much more of Scripture, we have read into it what is not there!

It does not say, "*It shall be a sign between Me and you as long as you observe it.*" Though that is what many take it to mean.

Nor does it say, "*It shall be a sign between Me and whosoever shall observe it.*" Oh, no!

The words are very clear if we allow them to speak. "*It is a sign between Me*" (and a certain named people) "*and the children of Israel for ever*"!

So, then, it is a *National Sign*! It is between two certain parties, both of whom are particularly named and specified, *and neither can be altered*! It is absolutely certain that God cannot, and it is equally certain that man cannot, remove the God-sign off Israel, for He has put it there! *Even Israel herself cannot put it away, for God has undertaken its maintenance, in other words, to keep ineffaceable His own sign*!

In one of his wonderful addresses at a recent Congress, Pastor Goard mentioned one of the names of Jehovah as being the sign-manual, the signature, of God.

No real handwriting of God, actual human words which He has written with His own hand, now exists. There was once. For God said to Moses in the mount, "Come up to Me into the mount . . . and I will give thee tables of stone, and a law, and commandments *which I have written.*" And when Moses broke them, as he discovered Israel's sin, God's handwriting disappeared!

But what about this sign of God placed upon Israel for ever? There may not be the name of God, nor the actual handwriting, BUT THERE IS THE SIGN! AND IT IS INDESTRUCTIBLE!

The two tables of stone, "written with the finger of God," were broken by Moses immediately after this sign was put upon Israel: *and God, foreseeing all this, nevertheless, made the agreement and gave the sign!* though Israel at that very moment was engaged in worshipping the golden calf!

How we should have prized that precious handwriting of God, written on the two tables of stone which Moses broke, if it had been preserved down to this day!

What honour and veneration would have been given to it! What dignity put upon it!

There would have been no cathedral upon earth good enough, magnificent enough to enshrine it!

There would have been no building upon earth large enough to accommodate the worshippers who would desire to see it!

But it is gone, for ever gone, broken in a torrent of righteous indignation at the wickedness of those to whom it was given!

Now it is remarkable that, at the very same time in the which

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God handed to Moses the two tables of stone written with the finger of God, *on that very same occasion God gave this Sabbath sign to be between Him and Israel for ever.* So that while we have not that handwriting of words, we have this other, instituted at the same moment, *never to be broken, a never-ending, everlasting token or sign.*

Notice the contrast between the two.

That first handwriting was committed to the care of one man. This handwriting is not committed to the care of men at all!

The first handwriting was on perishable tables. The second on imperishable!

The first *on tables of stone*, the second *on the Stone Nation!* That first handwriting could be broken by one man! This handwriting *can never be broken, not by any number of men!* Defaced? Yes! Dimmed? Yes! Marred? Yes! But obliterated, destroyed, completely wiped out? No!

And here is where the obligation and the injunction comes in, to observe and maintain this God-given sign.

For while it is His to see that the mark is never removed; it is ours to obey, to strive, to maintain, and to conserve.

So, then, though there may not be the name of God, nor His actual handwriting of words, *there is the sign-manual, the God-mark,* AND IT IS INDESTRUCTIBLE!

It is not upon two tables of stone, BUT UPON ONE LIVING RACE, AND UPON THEM FOR EVER!

So then, even now, in these degenerate days, that great sign must be still existing, still prominent, and easily legible, not only to the great Writer Himself, but also to all mankind.

The Sabbath is a peculiar Israel mark. *It is obligatory on no other nation.* For while the obligation as well as the sign is upon Israel, *yet the obligation is not upon a single Gentile Nation!* Though there is a great blessing promised them if they will keep it, and join themselves to Israel; *for then they shall share equally with Israel* (Isa. lvi, 6, 7).

While to Israel the Sabbath is an obligation as well as a sign, *to the Gentile it is neither; but it is a privilege, and may become a blessing.*

Some people have been greatly disturbed by the suggestion, which is being circulated, that we are keeping Sabbath on the wrong day. This is quite a needless fear. For, seeing that we have the blessing of Sabbath-keeping Israel (" I will cause thee to ride upon the high places of the earth ") and those who keep the Saturday Sabbath have not, we may leave that with perfect confidence in the hands of our God. And if that God-sign is not upon us, tell me, tell me, where in all the world will you look for it?

A moment ago we were speaking of the handwriting of God.

A man always knows his own handwriting! It may be good or bad, as the case may be; *but whichever it is, he knows it, he recognizes it!* You may deceive another, by clever imitation of it, *but you cannot deceive him!*

His own handwriting is always recognized. And what about God? What about the sign, the handwriting, the signature put upon Israel? The God-mark upon the race?

Is He less good, less discriminating than the creature He has made?

Can you foist a false handwriting upon God? Is He so easily deceived?

Will He need a deputation from the Colleges to tell Him which is His signature? No! HE HAS PUT IT THERE HIMSELF! *He wrote it; He sees it; He owns it; He maintains it;* and not all the world can pass a counterfeit upon Him!

Rest assured that, in the final issue, God will know His own mark, His own sign, His own handwriting; and He will put His hand upon those who have got it; and right before all the nations He will say to Israel, " *Thou art My people,*" and they will say, " *Thou art my God.*" "The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God " (Isa. lii, 10). Say you, that is the Gentile Church? No; it is not! *It was spoken of a people who went down into Egypt, and whom the Assyrian oppressed without cause, as the same chapter tells us; so it cannot be applied to any Church, either Gentile or otherwise.*

But will God recognize His marks? Listen to this! " 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* " (then He won't get wrong); " *Thou art Mine.*" HE CALLS THEM BY THEIR NAME!

Further on this same chapter says: " I am the Lord, YOUR Holy One, the Creator of Israel. YOUR King." And verse 22 charges this very same people of whom He says He is their King, with not calling upon Him and being weary of Him. " But thou hast not called upon Me, O Jacob, but thou hast been weary of Me, O Israel "; and in the 24th verse He says of the same people, "Thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities."

Yet of this same wicked people He says, " *I am the Lord,* YOUR Holy One, the Creator of Israel, YOUR KING "!

And, again, of this same wicked people He declares in this same chapter His unalterable determination respecting them:—

" *This people have I formed* FOR MYSELF: *they shall shew forth My praise.*" What? This wicked people? Yes!

Please emphasize these tremendous words as they fall from the lips of the Almighty, for they admit of no failure. " *They shall shew forth My praise.*" *The Jehovah fiat has gone forth! Devils cannot hinder it! Evil men cannot hinder it! The unbelief of the Churches cannot stop it.* GOD HAS SPOKEN! *And Israel herself cannot finally hinder it.* This matter is in God's own hands!

Very closely connected with the God-sign upon Israel is a singular passage in Isaiah which is seldom quoted: " *As for Me, this is My Covenant with them, saith the Lord.*" Notice this is not a conditional promise, it is a prophecy; it is not an injunction to be observed, but a promise for God to fulfil! It is a Covenant which God signs, and puts upon Zion or Jacob. Now, what is it? Here it is: " *My Spirit that is upon thee, and My words which I have put in thy mouth* " (past tense, please) " *shall not depart out of thy mouth, nor out of the mouth of thy seed* " (an enlargement of it), " *nor out of the mouth of thy seed's seed* " (a further enlargement), " *saith the Lord, from henceforth and for ever* " (Isa. lix, 21).

That is not merely a command. *It is a Covenant of God;* or, as F. Fenton translates, " *A Treaty.*"

There you have Zion, Jacob, to possess for ever the Spirit of God, and to be the perpetual and everlasting custodian of His Word! And, mark you, this is by God's definite, unalterable appointment, for it is " *For ever* "!

The words " shall," or " shall not," in Scripture sometimes voice a command; and sometimes are not a command at all, but a determined expression of God's purpose, *a Covenant, a Treaty of God.* Something standing on a far higher plane

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than a command or injunction, which either may or may not be observed.

In this particular case it is a settled Jehovah-Covenant, for God says so.

Not a command to be observed, but something infinitely more certain, *a Holy Covenant, a Divine Treaty for God to fulfil*! And one that never comes to an end; for it is to thy seed, and thy seed's seed, "*from henceforth and for ever*"!

That wonderfully fits and confirms the God-sign of the Sabbath upon the same people!

Indeed, the one could not be true without the other! And both together form the most convincing *sign, mark, handwriting of God upon His everlastingly-loved and chosen people, Israel*!

In examining this great subject, let us ever remember *that the tracing of the pedigree is not vital*, and, because of its uncertainty, never will be.

The vital things are, *God's marks, God's signs, God's handwriting upon us. These can never err!*

God never makes a mistake. We as a nation have got upon us the children's signs, the children's marks, and even the children's dress!

So, then, it is not a case of our seeking to clothe ourselves *like* the children, and to masquerade as children, but, on the contrary, it is the sudden discovery that there is upon us most strangely *the actual dress of the children*, PUT THERE BY THE FATHER, THEREFORE WE MUST BE THE CHILDREN!

It is not a case of strangers trying to claim and seize the blessing of the children, a blessing which does not belong to us; *but it is our discovery that not only the children's dress, but the children's blessing and the children's inheritance is already upon us, therefore we must be the children*!

For if we are not the children, what are we doing with the children's dress, and the children's blessing, and the children's inheritance? And how comes the God-sign upon us?

Let every man and woman who sees this, and knows it, take up with heart and soul *this* Israel obligation; striving to do their best to maintain its integrity; seeking in this, as in every other thing, to do everlasting honour to Him Who gave the Commandments; ranging ourselves on the side of God, and of His mark, and of His sign; preserving the sacred trust inviolate which has been handed down to us from our forefathers, assured that, while God will look after the sign, it is no less well-pleasing to Israel's King that, individually, we honour the obligation, which is most necessary if the God-sign is to be maintained upon the nation.

Let us never forget that the sign is between God and Israel; *but Israel is taking that strange God-sign and stamping it upon the world: and by that very token all men may know which nation and people are "Israel."*

THE GREAT PYRAMID.—X.

BY LT.-COL. ARTHUR B. PROWSE, M.D.

THE general features of a vertical meridian section through the plane of the passages are shown on the accompanying diagram. This plane is about 25 ft. to the east of the vertical plane from north to south through the apex and axis of the Pyramid. It passes through the centre of the Grand Gallery and of the Ante-Chamber, and close to the east end of each of the chambers—King's, Queen's, and the Pit—so that the entrance to these three is at the north-east lower corner of the north wall of each. The longer measurement of each of the three is from east to west, and in consequence of this the west ends of the King's Chamber and the Pit (which are respectively 34 ft. and 46 ft. long) extend, towards the west, beyond the north to south plane of the axis of the building; whereas the west side of the Queen's Chamber, which is less than 19 ft. long, does not reach this plane. The Coffer in the King's Chamber is near its west end, close to this plane and to the west of it.

The floor of the King's Chamber is about 142 ft. above the base of the building; and that of the Queen's Chamber 75 ft. The Pit is about 100 ft. below the base-level. The irregular Well-Shaft, below the beginning of the Grand Gallery, passes through the east end of a seemingly natural cavity—called the Grotto—in the rock of the Gizeh hill, which is here about 25 ft. above the base-level of the building.

The entrance to the Descending passage is on the *northern* face of the Pyramid, and about 50 ft. vertically above the base. Below, and about 25 ft. to the west of it and 20 ft. above the base, is the irregular opening of Al Mamoun's tunnel. Along the base, just to the west of the middle line, is a continuous row of nineteen of the beautiful casing-stones resting on the Platform, in front of which a considerable area of the Pavement still remains. Plate XXX in Edgar's book shows these features well. The position of the entrance at present is about 10 ft. inwards from the original surface—or, rather, the *flooring* of the passage begins here. The present *roof* of the passage commences about 12 ft. further in. Above 30 ft. above this, embedded in the masonry, is the apex of what may be called a protecting ridge-roof, formed of immense blocks 5 ft. or 6 ft. thick, in two layers, one above the other; the median bevelled ends of which rest against each other, while the lower squared ends rest on massive abutments, inclined at about 45 degs. to the horizon. These abutments extend forwards to a point about 10 ft. nearer the original surface, and nearly vertically above where the roof of the passage begins at present. It would seem, therefore, that the large angle-stones of the ridge, which we now see, were formerly concealed by other similar ones, which have been removed. Those which remain, however, are vertically above the remarkable SCORED LINES (exactly opposite each other) on the sides of the Descending passage, about 30 ft. inwards from where the flooring begins. On the diagram the letter "E" marks the position where a line from the apex of the angle-stones, perpendicular to the passage, would meet its roof.

From the original casing-stone surface to the present beginning of the *Floor* of the passage would be 124.5 inches. Thence to the *Scored Lines* 357.75 inches. From these to the point (I) where the floor-line of the *Ascending* passage cuts the floor of the *Descending* passage is 628.5 inches. The total length, therefore, from the original surface to the Intersection of the passages would be 1110.75 P. in., or about 92½ ft.

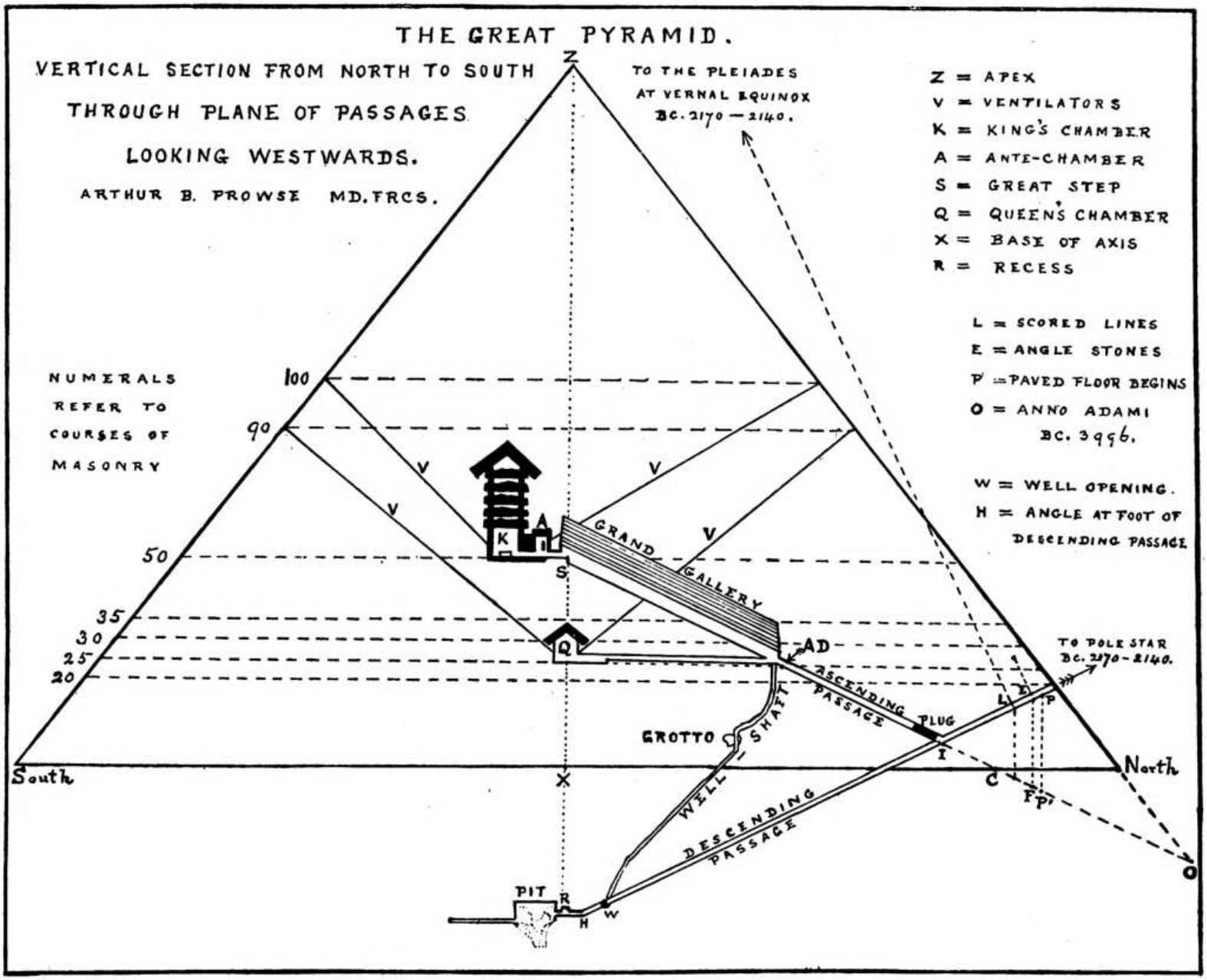
The opening of Al Mamoun's tunnel into the Descending passage is nearly 18 ft. beyond the Intersection of the passages; and the lower end of the Well-Shaft opens into the Descending passage, on its west side, about 24 ft. from the lower end of the sloping part of the passage. From the position of the former opening onwards to the Pit the Descending passage is excavated in the limestone of the Gizeh hill.

From the point of intersection (I) to the end of the inclined part of the Descending passage is 3037.5 P. in.; and the length of the horizontal part is 350.75 P. in.; therefore, from (I) to the Pit totals 3388.25 P. in. and the whole length from the casing-

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stone surface to the entrance to the Pit measures 4499 P. in., or about 375 ft.

The height of the *inclined* part of the passage, transverse to its direction, is 47.24 P. in., and the width is 41.56; but the *horizontal* part is smaller—height 36, width 33—so that where the two portions meet we find a rim, a few inches wide, all round the commencement of the smaller passage. About three-fifths of the way along the horizontal part there is a sudden enlargement to 6 ft. in width, towards the west. This divided into eastern and western portions, the former being much lower than the other. Approximately in the centre of the lower portion is the upper end of a square shaft, 6½ ft. wide, and 7 ft. deep; the walls of which lie diagonally to the walls of the chamber. In the north corner of this a smaller shaft, 4½ ft. square, is sunk to a further depth of 3½ ft., and from the bottom of this a (modern) rounded shaft was excavated, by Col. Howard Vyse's directions, in 1837, for 36 ft. more; but nothing was discovered.



continues for a length of 6 ft. also, and forms what is called the Recess. Its roof is uneven, being about 6 in. higher than the passage in some parts, and as much as 16 in. higher elsewhere. About four feet beyond the Recess the passage ends in the Pit, or Subterranean Chamber.

This chamber is the most unfinished and rough portion of the whole series of passages and chambers. Directly the entrance is passed there is a sudden drop of more than two feet to the floor. The floor is extraordinarily rugged It is roughly

At the north-east corner of the Pit the floor is 12 ft. below the roof, and at the south-east corner 14 ft., but halfway between the two it is 17 ft.; and, as the ceiling is horizontal and moderately smooth, the great unevenness of the floor is apparent. The western section of the floor begins about 21 ft. from the east wall; and the rock here, on both north and south, rises into irregular mounds (to within a few inches of the roof), with a trench 2½ ft. wide separating them. The walls, like the roof, are fairly smooth and regular.

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In the south wall, opposite to but at a lower level than the entrance from the Descending passage, is the end of another horizontal passage which extends about 53 ft. further to the south. Its height is 31 in. and its width 29. This Chamber is the largest in the Pyramid, being about 27 ft. from north to south, and 46 ft. from east to west. Being in such a very rough and unfinished state, it is quite *certain* that it was *never* used as a sepulchral chamber; and, indeed, nothing whatever to support such a theory has ever been found. I pointed out in the preceding article (2-2-24) that there was, similarly, a complete lack of evidence to support the theory that the Coffer in the King's Chamber was a Sarcophagus; and as, in regard to the Queen's Chamber, there is also a like want of evidence, I am quite convinced that the purpose of the Great Designer of the building was not to provide a magnificent sepulchral monument for even the greatest of earthly monarchs, but that the real meaning of the unique design was to serve a far nobler purpose—that of being "*a sign and a witness unto the Lord of Hosts*" (Isa. xix, 20)—confirmatory, as will be proved later on, of the outstanding events in Biblical chronology, to the utter confusion of sceptics of all classes, from the naked materialist on the one hand, to the "Higher Critic" on the other, hiding behind his rags of philosophy, presumed intellectual superiority, and his self-sufficiency.

Very appropriate, indeed, are the words of Jeremiah (viii, 9, R.V.)—"Lo, they have rejected the Word of the Lord; and what manner of wisdom is in them?"

MESSAGE FROM BARONESS DE KNOOP.

DEAR CO-READERS OF "THE NATIONAL MESSAGE,"—I am claiming the hospitality of a space in our unique paper to write you a letter. The contents of same will certainly not be on the high level of literary form and expression as the articles written by our authorities and leaders. I have a message to give you, your sympathy to enlist, your approval to obtain, and your hearty response to secure.

I do want to take this opportunity of praising God for His goodness. Let us sing a hymn of praise and thanksgiving to the God of Abraham, Isaac and Jacob, for all His blessings, abounding and abiding on Israel.

Let us be grateful that our Heavenly Father has opened our eyes and unstopped our ears.

Let us put to the best use the reading of our Bible by means of the key of B.-I. teaching. This Book of books is our very own Book, the history of our people, God's people, our country His kingdom. The vision and the goal God Himself has appointed awaits us. Personal salvation through the Redeemer of Israel is ours if only we believe on Him. On our bended knees let us pray that we be humble, true and faithful to God's holy teaching, as we get it at the hands of the prophets of the Bible and our leaders of to-day. God has seen our need and He is giving us great men. Pray for them, and that health and strength may be forthcoming and God's blessing be poured upon their persons and their work. One longs and yearns to bring in all English-speaking people, so that there may be a great awakening—a gigantic Rally, and a united action of such magnitude that God's message of Redemption may span this earth; that each and all may realize the tremendous mission our Heavenly Father has entrusted us with, certainly not merely for our own gain or benefit, but to serve and to do God's work, in order to establish His Kingdom on earth for all the nations, and through Israel, His own people, who are to be a Holy Nation.

We all thank the Rev. Pascoe Goard for his untiring and unfailing contribution to this great Cause, both by speaking and writing. Week after week articles of stupendous merit and value leave the printers' press which will, as time goes on, be the most complete series of B.-I. teaching ever collected. There are all the other contributors, which I should wish to mention separately, so great is their merit. May we be allowed to lay our sincere thanks at their feet, certainly not omitting to mention the most devoted of staffs working on THE NATIONAL MESSAGE, and for the Cause generally; each and all of these men are working overtime and doing the work of several instead of one man just for the love of God and His work to be done.

Having struck, I hope, a chord and melody in the major key of gratitude, I now come to the request I am going to make, in the trust that this appeal will express your sentiments, and that therefore I may count on you to comply with it, and carry out the same. Oceans, distance, many circumstances divide us, but the strongest of links exist which bind us—God, King, Country. There should be no misunderstandings among souls united and working for the glory of God, the uplift of humanity on Bible lines, and so I greet you as friends of B.-I. Truth the world over. The Devil is busy, alas! in these latter days. But personal salvation and the Gospel's kingdom teaching is being preached among us. Let us range ourselves on God's side and follow our Saviour's call, so that all may yet be well with Israel. If these be our convictions, then, men and women, let us pray. Shall we? Oh, let us. Do you approve? If so, say so, and send your answers to THE NATIONAL MESSAGE.

My proposal would be to fix upon the first day in each month, and at a certain hour. If unitedly, and in special communion with God, we sent up our prayers on high, there would assuredly come upon us the benediction of Pentecostal blessings, and God would bring about wondrous things. We may be certain of that. There are many objects and problems to be attained and solved.

Naturally we have to ask for funds. A heavy burden falls on Mr. Herbert Garrison, our Secretary-General (God bless him) in this regard. Shall we, as we pray, ask ur Heavenly Father to plead our Cause in such a way that each heart may be touched to contribute more and more and send along the £ s. d. required for the Headquarters and all other work. Another responsibility I must speak about, and with this remark I will conclude. The Covenant Publishing Co. is also working under a heavy strain. We need more subscribers. Now this can be accomplished if we subscribers put our hand to the plough. Shall we promise that by Easter, as a freewill offering, we double our subscriptions, taking two NATIONAL MESSAGES? There are schools, colleges, business houses, public men, church people—all sorts and conditions of people to be reached. Shall we pledge ourselves to do this for our Cause? It would be a great relief to have this matter placed on a business footing to all the men working under a great strain and with heavy anxiety. We can be missionaries. We must call ourselves privileged men and women to be called upon to lend a helping hand to what I, personally, firmly believe will be the means of bringing this Empire of ours on its knees and heralding in the religious Revival this restless, weary, sin-steeped world is asking for. Brothers and sisters, let us be up and doing. Let us witness.

The day is far spent. God is waiting.

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THE SECRETARY-GENERAL'S PAGE

NEGOTIATIONS are proceeding as we go to press for an excellent house as a home for the Federation in a splendid position, and we hope to be able to make a definite announcement very shortly—perhaps in our next issue. We gratefully acknowledge the receipt of a number of donations to the New Headquarters Fund, and we look to our readers to come forward handsomely, so that we may claim the £1,000 offered by one of our Patrons on the condition named in a former issue. Birmingham has done nobly; £215 were collected or promised at the meetings there last week. Our members and friends in many parts are doing their best, one has sent a diamond ring, another a gold brooch, a third has offered a piano, while a fourth has promised 90 chairs.

* * *

At the request of many members of the British-Israel-World Federation, we have decided to establish a Million Shilling Fund for the great Forward Movement upon which the Federation has embarked. This Fund will be administered by the Council, and sums will be allocated therefrom as required, from time to time, to the various departments of British-Israel work—Special Campaign, General Propaganda, New Headquarters' acquisition and maintenance, &c., &c. To this Fund all are invited to contribute according to their means, whether in single shillings, or in tens, hundreds, or thousands. For a start two members are subscribing 100 shillings each, one member 50 shillings, and several one shilling each. We suggest Collecting Cards, and these can be supplied on application. Here is a work in which all can engage. There are thousands of people willing to help some, if not all, the things for which the Federation stands. Many who are not yet able to accept our Identity teaching are nevertheless ready to support an organization which stands, as the Federation does, for God, King and Country; for the integrity and inspiration of the Bible, the sanctity of the Sabbath, and the fundamentals of the Christian religion, and one which combats Communism, Bolshevism, and kindred evils. Such an appeal by our members to their friends will be sure to fill the Collecting Cards. Communications should be addressed to the Secretary-General, 14, Fetter Lane, E.C.4.

* * *

Public meetings will be held on Thursday and Friday next, February 21st and 22nd, in the Central Hall, Westminster, afternoons at 2.45 and evenings at 7.30. Speakers, the Revs. Pascoe Goard, G. H. Lancaster, W. E. Woodhams Denham, P. H. Davies, Wm. Howell, Messrs. Garrison and Morey, and others. All are cordially invited.

* * *

A series of sixteen very successful and largely-attended meetings at Birmingham, from February 4th to the 12th, brought excellent results. The speakers were the Revs. Pascoe Goard, J. J. R. Armitage, J. B. Gratton, T. H. Whitehouse, Messrs. Herbert Garrison, J. J. Morey and J. H. Tench. Large posters, thousands of leaflets, and enterprising newspaper advertising attracted hundreds of enquirers. The highest credit is due to the Rev. T. H. Whitehouse and his devoted band of workers for their splendid organizing

* * *

Special Campaign meetings are proceeding at Walsall as we go to press.

The Secretary-General delivered his lecture on "Our World-wide Empire," illustrated by lantern pictures, at Thames Ditton, for the Kingston Branch, on February 5th. There was an excellent attendance, and warm appreciation was abundantly manifested. Mr. Garrison will lecture at Leominster by invitation of Hugh L. Heber Percy, Esq., who will preside on March 5th. He has been invited to lecture for the British and Foreign Bible Society on a date to be fixed.

* * *

The Rev. G. H. Lancaster, M.A., has addressed an important Drawing-room meeting in London.

* * *

Lord Gisborough hopes to preside at the opening gathering of the Liverpool special series of meetings on March 17th, at 2.30. Great preparations are being made by Mr. Steele and the local Branch members. The Rev. Pascoe Goard, the Rev. J. J. R. Armitage, Messrs. Garrison and Morey and others will speak. Ten meetings are announced.

* * *

A five days' Mission at Sheffield will commence on March 24th, in the Victoria Hall, to be followed by eight meetings at Manchester, in the large Houldsworth Hall, from March 31st to April 3rd, inclusive.

* * *

Many of our readers will be interested to learn that we have taken steps to be represented at the great British Empire Exhibition at Wembley, from April to October. We have secured a site, and we are now proceeding with the work of erecting a kiosk, where British-Israel literature will be on sale. Contributions towards the cost will be thankfully received by our Financial Secretary, Colonel Vincent Wright, D.S.O., 14, Fetter Lane, E.C.4.

* * *

Another important announcement, which we feel sure will meet with the warm approval of members and friends, is that we have arranged with the Exhibition authorities to hold two meetings in the Exhibition Conference Hall on May 24th (Empire Day), afternoon and evening. Details will be given in due course. In the meantime, will our readers please book the date, and make it known to their friends?

* * *

The volume containing the reports of the addresses at the Congress in October last will be ready shortly.

* * *

Copies of the new B.-I. Hymn Book are now available, and may be obtained at our Book Depôt, 14, Fetter Lane, E.C.4, price 4d., plus postage.

* * *

The Rev. Thomas Hislop will address the Scottish Israel Identification Association to-morrow (Sunday) evening, at 6.30, in the Christian Institute, Bothwell Street, Glasgow. Subject: "Israel and Romanism." Visitors are cordially invited.

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THE
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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.

CHRISTIAN MISSIONS TO THE JEWS AND BRITISH-ISRAEL TEACHING.

By Rev. Wm. Pascoe Goard.

It is hard for the Christian to put himself into the place of the Jew and to view the Christian religion from the Jew's standpoint.

It is harder still for the Jew to put himself into the position of the British Christian, and to view Christianity from the British Christian's standpoint. More especially is the latter the case, as the British Christian has never put the case for Christianity from Britain's standpoint in its true and most favourable light.

Let us try to put ourselves into the Jew's position towards the Christian religion.

1. The Jew looks upon the Christian religion as that of a "Goyim" religion.

Now the word "Goyim" carries with it in the mind of the Jew a view of inferiority as to race. From the dim ages of the past he has believed himself to be of the "Am-mi" (My people) as regards the Lord. All others who have not been privileged to belong to the "Ami" are inferior.

The main feature of the superiority of the "Ami" over the "Goyim" has been, and is, in the matters of race and religion and the life and conduct which flows from religion.

A "Goyim" religion, therefore, would not be very likely to make a strong appeal to the Jewish mind.

2. He looks upon the Christian religion as being a faith discarded by Israel at the time of Our Lord when the nation, officially acting through the Sanhedrim, rejected the Lord and caused Him to be crucified.

3. He looks upon the Christian faith as idolatrous worship of a man ; and as such, a long step down from the worship of God, the unincarnate, such as he believes his fathers worshipped in the pre-Christian days.

These are some of the major difficulties which meet the Jew when the Christian religion is presented to him.

How does the ordinary Mission to the Jews meet these difficulties ?

We must leave that question for the literature of the Mission to the Jews to answer.

How does the teaching of the British-Israel Truth affect the matter ?

Get any Levite among the Jews who has a fair mind to answer that question, always being first assured that he has had patience to give the matter serious and full consideration, and he will join with many others of his priestly family in saying that it simplifies the matter for the Jew in a very marked degree.

I. The world of Celto-Saxons is not a "Goyim" world. The Celto-Saxon people are Israel, and therefore "Ami" people. In this they are the equal of the Jew who can count his pure descent from some one of the tribes of Israel, and according to the Jew's way of reckoning they are the superiors of the multitude of proselytes who have become Jews through the ages. When British Christians bring their faith to the notice of the Jews and invite their acceptance of the Lord, it is not an inferior people who are making the advance to the Jews.

II. It is not a faith discarded by Israel at the time of Our Lord. It is true that the Sanhedrim of the Jews so discarded it. But that was not a representative body. It did not represent fully even Jews, and most certainly did not in any degree represent Israel. Josephus tells us that Israel was in his day still beyond the Euphrates, and they were not at all represented in the Sanhedrim at Jerusalem.

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Therefore Israel did not discard the Christian faith. In fact, Israel accepted the Christian faith when and wherever it was brought to them. At the present time Israel-Britain and her overseas nations contain eleven and a fraction of all the tribes. The Jew is but a fraction of one of the tribes. And the eleven and a half of the tribes as found in the Celto-Saxon world have all from the beginning accepted the Christian faith. Therefore, far from being discarded, the Christian religion has been accepted by the great bulk of Israel people.

III. He looks upon it as an idolatrous worship. And yet his own Talmuds bear abundant witness that the whole of Israel, including the Jews, believed that Emmanuel would be born into the world. They had always expected the time to come when they would be able to pay their worship to God incarnate in the seed of Abraham. The Birth of the Christ fulfilled the Scriptures, and the Scriptures have not changed.

Therefore it is but wise and right that the Jew should reconsider the position taken by their moiety of the Israel race and give full attention to the manifest evidences and proofs that Jesus Christ, of the seed of David, is in very deed the Son of God.

Let the Jew take note of the fact that after the great offering upon Calvary the paschal lamb ceased to be slain in their homes and the blood of the paschal lamb to be sprinkled upon their doorposts and lintels. Why? Is it not that when the Lamb of God, which taketh away the sin of the world, was slain (as Jesus Christ was declared to be by one of their inspired priestly men, John the Baptist), the necessity for the paschal lamb and his sprinkled blood ceased. Think of this, and ask the reason of such a profound departure from the unchangeable law.

After the Great Sacrifice of the Son of God upon Calvary the priesthood of Aaron ceased to function. Why?

True, the city of Jerusalem was destroyed; but the faith was older than the city of Jerusalem as Israel knew it.

True, the Temple was destroyed; but the Aaronic priesthood was from before the Temple.

True, the place of the Temple was defiled; but the worship had been conducted in many places other than in the city of Jerusalem.

How can the fact that the oldest and greatest order of priesthood ever known on earth ceased to function without apparent reason be explained? Is it not fully explained in the inspired Epistle to the Hebrews, which, under the signature "God," declares that the Aaronic priesthood ceased to function because it had been succeeded by Jesus, the great High Priest after the order of Melchizedek?

Why is it that every other people on earth have been accorded an habitation by Jehovah, who sets the bounds of the nations, except the Jews? And most especially is this remarkable in view of the fact that there is not another nation so guaranteed secure and permanent dwelling-places as are the peoples of Israel. And yet it is not remarkable in view of the fact that Jehovah declared that, if disobedient, they should be scattered and kept moving through the nations.

Israel-Britain has been caused to dwell safely and shall continue so to dwell.

Let those of the Jews who know what is meant by the following take warning. Leaders among the Jews have even now plans to disturb the security and freedom of Israel-Britain. This cannot succeed, for the position of Israel-Britain is guaranteed by Jehovah, the God and King of Israel. But if the Jew causes the sword to be drawn again against Britain, and Britain to withdraw the influence of her power for the protection of the Jew, there will remain no spot on this earth to which the Jew will be able to flee for safety.

"He that hath ears to hear, let him hear."

In the meantime Jehovah, incarnate in Jesus Christ the Son of God, is calling to the Jew by the voice of Israel to return to the God of their fathers through Jesus Christ His Son, and then shall they have place to dwell in safety.

It is the time of the last call. It is approaching the time of the end. Search the Scriptures, which have spoken of the days through which we are now passing, and see that there will be a great split in Judah. Part of the tribe will be *found with Israel fighting for Jerusalem* at the last, and *part will be found fighting against Jerusalem*, at the time of the return of the Messiah to reign.

The latter shall share in the overthrow of His enemies.

The former will be reconstituted a tribe in Israel, and will fully share in Israel's final and eternal glory.

PATRIOTISM.

By Rev. Arthur Pritchard, M.A.

I SUPPOSE there is not a solitary individual in this audience who is not deeply concerned at the deplorable mess party politics seem for the time, at all events, to have brought representative government into in the eyes of the Empire and the world at large. But we needn't *worry* over it even if we are somewhat anxious as to the future. The Lord God Omnipotent reigneth over this God-protected land of ours, be this particular part of the earth (with its strikes and rumours of strikes) never so unquiet.

During the Great War an aged divine kept on having the newspapers read to him, day after day, when things were very black against us and civilization generally; and he found himself getting more and more depressed until, one day, he suddenly said to himself: "Did *God* create the world or did I? I think *He* did." And thereafter he worried no longer, and lived on, I hope, to see Britain and civilization, by the help of God, on the winning side as usual. The German song, "Deutschland über Alles" (Germany above all) did not originally mean Germany above all other nations. It meant Germany above all selfish sectional interests within the nation. A good German must think of Germany more than of his own private business, or his party politics, or the needs of his town or village. It must be Germany above everything else.

Let English people also say, "England above all!"—a patriotic cry which rightly understood we never need be ashamed of. Man was never intended to be a Diogenes, living selfishly alone in his little tub, but a Christ, going about with and among others, doing good.

An old scholastic aphorism says that the man who lives wholly detached from others must be either an angel or a devil! as to which Addison remarks that "in the meantime we are born only to be men." So as men "we shall do enough (he adds) if we form ourselves to be good ones," and I add not merely for ourselves, but for our father-mother country which nourishes and protects us. This virtue is known as Patriotism—a word and thing often misunderstood.

As was said by a popular writer a few months ago, "Patriotism is a word that has been kicked downstairs in the English language."

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And so, as one of the probable results of the set-back

which Conservatism and Liberalism have received, it will doubtless be given a lift-up again to its rightful position at the *top* of the stairs.

The Latin word for one's country is *patria*, manifestly derived from *pater*, which, of course, means father. So by honouring and loving our father-mother land we are patriotic, and incidentally, I believe, keeping the Fifth Commandment in its extensive sense. Honour thy father and thy mother-land, and thy nation's lease of life there shall be prolonged to the utmost. To honour our natural parents, and then to go on in an upward progression to honour those in the place of parents —our elders, governors, teachers, masters, pastors, King and earthly kingdom, God and heavenly kingdom are definitely religious acts.

The Swedish Seer points out that to God and the Angels our country is as a man in the concrete. If this be so then we may rightly infer that the concrete man is the near neighbour as it were, which we, the units, are commanded to love in his corporate capacity, as being ourselves.

The love of one's country in ancient times was properly known by the name of Virtue, because it was the greatest of all virtues, and was supposed to contain all virtues in it.

Our country it is to which we owe those laws which protect us in our lives, our liberties, our properties, and our religion.

"Are we not all linked together by language, by birth, by habits, by opinions, by virtues, for better, for worse, for glory; for shame, for peace, for war, for plenty, for want?"

"The country of our birth, our education, of our recollections, ancestral, personal, national; the country of our loves, our friendships, our hopes"—*our* country, our God-provided, God-given, and God-guarded country—of course, we owe it love, honour, allegiance, duty—in one word, Patriotism!

About a century ago (as Addison tells us) the Persian Ambassador at Paris, every morning before he went out, religiously saluted a turf of earth dug out of his own native soil, to remind him that in all the transactions of the day he was to think of his country, and pursue its advantages.

Whether or not the Persian Patriot knew the Fifth Commandment I don't know, but he was certainly keeping it in spirit; as the Ancients also did who obeyed what Cicero termed the Divine maxim of Plato, never to use violence to his *country* any more than to his *parents*.

"Breathes there the man with soul so dead
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned
From wandering on a foreign strand!"

So wrote Sir Walter Scott, and Burns was equally patriotic when he wrote—

"Be Briton still to Britain true,
Among oursel's united;
For never but by British hands
Maun British wrangs be righted."

What splendid patriots there have always been in the King's Dominions overseas. As George Barrington, of New South Wales, expressed it, in 1796—

"True patriots all; for be it understood
We left our country for our country's good."

And as the Minister of Education, in the same place, directed in 1922: "All children in State schools shall every week repeat the formula, 'I honour my God: I serve my King: I salute the Flag.'"

As against this truly religious Patriotism, we have a section in this land of ours who have lost much of their local Patriotism in their enthusiasm for a chimerical Gentile Church centring in the Papacy which they suppose God has chosen instead of His chosen racial Israel Church or Commonwealth. It is a sad delusion, and is based on the topsyturvydom of applying all the literal Israel prophecies and promises of the Old Testament intended for an earthly kingdom to a spiritual conception known as the Gentile Church.

They have yet to learn that the British are not Gentiles proper, and that their love for their King and Country is an ineradicable instinct which has come down from their forefather Abraham, through Isaac, Jacob, Joseph and Ephraim, and that the instinct is thus expressed wherever their holy habitat may be:—

"If I forget thee, O Jerusalem! let my right *hand* forget. If I do not remember thee in the time of my trouble, let my tongue cleave to the roof of my mouth" (Ps. cxxxvii).

Little wonder that the true British Patriot finds in the Bible (which has been called "The Devout Patriot's Handbook") "a nationality consecrated by faith and guarded by a sense of loyalty to the living God." His inherited patriotism isn't merely geographical, it is moral and spiritual. It is a patriotism of the soul linking him to his Race and the ideals which He Who "created," "made," and "formed" the Race is helping them to actualize for the benefit of the whole world, sometimes in defensive and punitive warfare, but mainly in the periods of peace.

Blessed are the meek—the pacific, the peace-loving Israel-British people—for they are not seizing and exploiting, but, willy-nilly, *inheriting* the earth, and almost miraculously, at the same time, causing the peoples of their Dominions gladly to acquiesce in, and even welcome the new order of things.

A quotation from "A Burmese on the English resident there" is most illuminating: "You live here, widely separated many thousand miles from your small island, but yet you are not divided from it. You are all held together by nerves in the invisible air that make you one. Therefore your Government is *you*, not your master, your teacher, your commander, but yourself . . . that is what we notice and wonder at in you."

Did you note the expression "small island"? Well, the island of Great Britain is comparatively small although the largest in Europe, but it has had a wonderful history. Cut off from the mountains of Europe, though not by human hands, and separated from the Continent by a shallow ocean, this island of peace has been God's appointed place of security and training for a section of His chosen people for over 3,000 years. Hence Milton, thinking back many centuries before the Christian era, could testify that writers of good antiquity and ablest judgment have been persuaded that even the school of Pythagoras and the Persian Wisdom took beginning from the old philosophy of this island. This philosophy was taught to thousands of students in forty Druidic Universities. Many people have got wrong ideas in regard to Druidism. It was the nearest of all religions to the Hebrew religion of the Old Testament; and if tradition be correct, Druids of high rank invited and welcomed into Britain, within six years of the Crucifixion, Joseph of Arimathea and his companion Christians, who built the first Christian Church in Britain at the place now called Glastonbury.

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There is an inscription on a tablet in a massive frame in the vestry of S. Peter's, Cornhill, which refers to a kingly line in Britain from 1000 B.C., and the establishment here of the first National Church in Christendom. I will quote from it :—

" 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 endured ye space of 400 yeares and more unto the coming of St. Austen, &c. . . . . 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."

The tradition was put into an Act of Parliament in 1417.

Another testimony to the ancient pre-Christian line of British kings is the great " London Stone," embedded in the outside wall of S. Swithin's Church, Cannon Street. It was the pedestal of the Palladium, or statue of personified wisdom, from the mother city of Troy (whence Brute and his Israel colony came hither), and on it, as the inscription tells, the British kings were sworn to observe the usages of Britain.

Go to the British Museum and you can see lots of gold coins that were used in Britain a hundred years and more before Julius Cæsar was defeated on the sea by Aufidius Pentara, the British chief who was in command of the British Fleet. You will not, of course, find this recorded in Cæsar's Commentaries, but the fact is noted on an ancient stone also at the British Museum. As Tacitus, the Roman historian, satirically wrote : " Julius Cæsar did not *conquer* Britain, but only showed it to the Romans."

" Ring out false pride in place and blood," but ring in the true pride of Patriotism, loyalty to our ancient Throne, regard for our ancient lineage, belief in our ancient traditions, and resolution to work out our God-appointed destiny—to be a blessing to the world at large.

As the Marquis of Halifax said in 1694 : " We are in an island, confined to it, by God Almighty, not as a penalty, but a grace, and one of the greatest that can be given to mankind. Happy confinement that hath made us free, rich, and quiet ; a fair portion in this world and very well worth the preserving." The historian Camden, in 1605, compared the world to a ring and " our most flourishing and excellent, most renowned and famous Isle of the whole world " as " most worthily the only gem therein." Yes, yes ! It is the world's ' Sanctuary of Liberty," and, thank God, the ties with its Dominions, " though light as air, are as strong as links of iron." " We ought," as Edmund Burke eloquently said, ' to elevate our minds to the greatness of that trust to which the order of Providence has called us. By adverting to the dignity of this high calling, our ancestors have turned a savage wilderness into a glorious Empire ; and have made the most extensive and the only honourable conquests, not by destroying, but by promoting the wealth, the number, the happiness of the human race." These words were spoken about 150 years ago, and if they were truly applicable then, how much more so to-day, now that a quarter of the earth's area and population is under the beneficent rule of the major section of God's chosen people Israel ?

At the beginning of the nineteenth century danger of invasion seemed to be imminent, although a wonderful text (2 Sam. vii, 10) promised otherwise to God's racial House of Israel (which we undoubtedly are, being distinct, of course, from the Jews, who, as their name implies, belonged to the House of Judah). But the promise wasn't understood *then*, and though our ships were British oak and hearts of oak our men, there was a possibility of an invasion. So Robert Hall, in a great sermon, said, " We are the only people in the Eastern hemisphere who are in possession of equal laws and a free Constitution. Freedom, driven from every spot on the Continent, has sought an asylum in a country which she always chose for her favourite abode ; but she is pursued even here, and threatened with destruction. The inundation of lawless power, after covering the whole earth, threatened to follow us here ; and we are most exactly, most critically placed in the only aperture where it can be successfully repelled, in the Thermopylæ of the universe."

In the peroration he pictured virtuous heroes, legislators and patriarchs looking down upon Britain in her hour of danger, and he thus addressed them and God :—" Illustrious immortals ! Your mantle fell when you ascended, and thousands, inflamed with your spirit, and impatient to tread in your steps, are ready to ' swear by Him that sitteth upon the throne, and liveth for ever and ever,' they will protect Freedom in her last asylum, and never desert that cause which you sustained by your labours and cemented with your blood. And Thou, sole Ruler among the children of men, to Whom the shields of the earth belong, ' gird on Thy sword, Thou Most Mighty,' go forth with our hosts in the day of battle ! Impart, in addition to their hereditary valour, that confidence of success which springs from Thy presence ! Pour into their hearts the spirit of departed heroes ! Inspire them with Thine own ; and while led by Thine hand, and fighting under Thy banners, open Thou their eyes to behold in every valley, and in every plain, what the prophet beheld by the same illumination—chariots of fire and horses of fire ! ' Then shall the strong man be as tow, and the maker of it as a spark ; and they shall burn together, and none shall quench them.' "

A great sermon at a time of great national stress ! Well, a lot of water has flowed under London Bridge since then, and with it a great flowing tide of victories on sea and land, from Trafalgar to Scapa Flow, and from Waterloo to the Marne. Then there have been the victories of peace, the unprecedented growth and expansion and extension of the Empire, and all that it has meant and does mean for the world at large. And such development was never larger than now.

So let each cheer his comrade as hearts beat in one while we follow where God leads the way.

The Lord hath purposed !
Who shall disannul it ?
The Lord God Omnipotent reigneth !
Who shall dethrone Him ?

The Lord God of ancient Israel is the Lord God of modern Israel.

So let us reverence Him and love Him ; honour the King He has set over us, and do our best to make the United Kingdom the nucleus of the coming world-wide Kingdom of Jesus Christ.

THE Birmingham and Walsall Missions were very successful from every point of view. The Birmingham work is well organized.

The Walsall Branch made their first venture in a large way. Reports of these Missions will appear next week from the pen of the Rev. T. H. Whitehouse.

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GOD AND THE DEVIL IN JACOB.

By Capt. the Rev. Merton Smith.

THIS is a work-a-day world and God has condescended to put His plan and purposes for this work-a-day world into such shape, by writing them in the history of an earthly race, that common work-a-day folks may understand, if they will. As a matter of fact, the Bible was not written as given for the scholars, as a class, of any age, but wholly to the common people of every age. It takes a college-bred man to grope his way through the mazes of human theology, but the plain story God has written in the Bible of His providential dealings with His people, Israel, is open and quite understandable by the man or woman of ordinary education, if only he will read and believe God's story.

God's Purpose in Jacob.

We have heard of God's purpose in the Human Race and then of God's purpose in Abraham and Isaac, and now we come to God's purpose in Jacob—all, of course, as revealed in the Bible. In order that there may be no mistake about God having a purpose in Jacob, let us turn to Romans ix, 11: "For the children being not yet born, neither having done any good or evil, that the PURPOSE OF GOD according to election might stand, not of works, but of him that called." God had, then, a purpose in Jacob, and it is clearly revealed in the Bible.

Turn now to Genesis xxv, 21. Here we assist at the birth of Rebecca's twins. "And Isaac entreated the Lord for his wife, because she was barren; and the Lord was entreated of him, and Rebecca his wife conceived. And the children struggled together within her and she said: 'If it be so, why am I thus?' And she went to enquire of the Lord. And the Lord said unto her: 'Two nations are in thy womb, and two manner of people shall be separated from thy bowels. and the one people shall be stronger than the other people, and the elder shall serve the younger.'"

Britain and the Turk.

These two nations have a well-known history behind them and have left their mark on this world, beyond any possibility of mistake. They were a few months ago facing each other in what might have been deadly and final conflict on the Dardanelles. The one is that nation from which most of us present have sprung. The other is the Turk.

In view of the trail of blood during the last twelve centuries, winding up in the massacre of 12,000 non-combatants of Smyrna in three days, I leave the approval or disapproval of God's choice of these twins, Jacob or Esau, to each individual mind.

Jacob then, not Esau, was God's chosen instrument, according to God's Word. On the surface, one often wonders why Esau, whose name means liberal, noble, and who has so many qualities man would admire—virile, a lover of sport, outspoken, a fighter for his rights—was not chosen. Jacob, on the other hand, his very name—supplanter—suggests things and traits that men dislike. Jacob supplanted his brother Esau. There was nothing underhand or mean about the transaction. The boys were both of mature age, forty years old. Both had heard of the birthright promise, the covenant promise made by God to Abraham over a hundred years before. Isaac loved Esau better than Jacob, and Rebecca loved Jacob more than Esau. In this respect they had equal advantages and disadvantages. Jacob looked upon the covenant promises of God as something worth possessing; Esau did not. No, there was nothing underhand or mean about Jacob's buying Esau's birthright. It was a clean-cut, open, honest transaction. Esau despised his birthright; Jacob prized it and got it by purchase quite openly and fairly. And yet we all feel that Jacob was well named "supplanter," and had a streak in him we do not admire. Most of you, I think, if asked to choose, would have chosen Esau and not Jacob. But God looks upon the heart, and when we consider the subsequent history of these two lads, and their descendants, we are forced to admit God's choice was correct.

The Meanest Man in Old Testament.

My old friend D. L. Moody used to say: "God took Jacob and thrashed and thrashed and thrashed him until the meanest man in the Old Testament became 'a new sharp threshing instrument having teeth: thou (thou worm Jacob—ye men of Israel) shalt thresh the mountains, and beat them small, and shalt make the hills as chaff'" (Isaiah xli, 15). The mountains are, of course, the great governments of this earth, the hills the smaller ones.

God then chose Jacob as His servant and for His purpose in this earth, both of blessing and of judgment. But God had to deal with Jacob first, and we see Jacob forced to flee from his father's house, to escape the fury of his brother Esau. "And Esau hated Jacob because of the blessing wherewith his father blessed him, and Esau said in his heart, 'The days of mourning for my father are at hand. Then will I slay my brother Jacob.'" And it looks as if the last battle of that age-long struggle caused by the hatred of Esau for his brother Jacob is close at hand as the Turks (Edom's descendants) press their efforts to unite Islam against Israel-Britain in the East. The story of Esau and Jacob, Edom and Israel, the Turks and the Christian nations, takes on new interest as we watch in our daily papers the progress of this deadly, age-long feud.

It is not difficult to pick flaws in Jacob and to quarrel with the justice of God's choice, for Satan early interfered with his efforts to overthrow God's purpose in Jacob. He used the mother-love for Jacob and in Jacob's heart to prevail over both mother and son to deceive Isaac. He used the dual nature in Jacob and his strong tendency to acquisitiveness when deceived and longing to retaliate on Laban, his father-in-law, and thus we find the Jacob name an outstanding sign for duplicity and cunning. It was the devil in Jacob seeking to overthrow God's purpose.

Jacob's Dream.

And so we find Jacob the Supplanter, fleeing from the murderous wrath of his brother Esau; and as he went toward Haran, where his mother's brother, Laban, the Syrian, dwelt "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. And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it 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

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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 (this, of course, of his seed, as well as of himself), and will bring thee again into this land; for I will not leave thee (or thy seed) UNTIL I HAVE DONE THAT WHICH I HAVE SPOKEN TO THEE OF!"

Jacob then woke up, and 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 then "He 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 Bethel, "the House of God." 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 the Jehovah shall be my God, and this stone which I have set up for a pillar shall be God's house."

Let me just finish by pointing out, not as a proof that we are Israel—but as a coincidence, the value of which each must weigh for himself or herself—that Britain is the one kingdom on earth that has such a stone for its palladium. The stone came all through Scripture, Old and New Testaments, the stone is the type of Christ. It is the stone of witness between Jehovah and Jacob, and his descendants, and wherever it is—if there be any force or meaning in Scripture words—there in a peculiar and specific sense is the House of God on earth.

BRITAIN'S COVENANT SIGNS.

The history of this stone in Scripture is an interesting story. Apparently the ultimate custody of "the Stone of Israel" (Jacob's Stone) was given to Joseph (Gen. xlix, 22-26). Let me point out that in this instance "the Stone of Israel" cannot be Christ, as the shepherd at "the Stone of Israel" is poor Joseph, and not Judah—Our Lord's tribe. A likelier translation of the last clause of verse 24 is "From this time the keeper of the Stone of Israel." Who? Joseph.

To-day Jacob's Stone reputedly reposes under the coronation chair in Westminster Abbey. It has no competitors. It stands out alone in this world as a witness to the nation that has all the other insignia of Israel:—

Britain has on her flag the lion of the Tribe of Judah;

Britain's pet name is the sign of Ephraim—John Bull;

Britain's coat-of-arms is that of Israel—the lion and the unicorn;

Britain holds the gate of her enemies—as promised to Abraham;

Britain's bow has abode, and still abides in strength, as promised to Joseph;

Britain has, as no other land, the blessings of Heaven above, of the deep, of increase of population, of the mines in the hills and fish in the sea. Above all, Britain possesses the Word of the Living God as no other race on earth, and is sending it forth in witness for Jehovah—just as Isaiah declared Israel would do, and "Israel in the Isles" at that. When added to all these coincidences, Britain has "the Stone of Israel," we can hopefully look upon it and say with Jacob, our forefather of old, "Surely Jehovah is in this place, and I knew it not."

HAVE you secured a new Subscriber for the NATIONAL MESSAGE this week? If not, will you try to make up for lost time; we want 10,000 new Subscribers.

FOREIGN POLICY.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

"WHY do the heathen rage, and the people imagine a vain thing?" The *Daily Express*, or, shall we say, *the little Englanders* who are responsible for its selfish and limited policy, on Saturday, January 26th, 1924, returns once again to the scuttling process.

One would have thought that the last seventy years would have taught them wisdom. If everything happens by chance, or as a result of our earth-grabbing propensity, we might bear with the sentiments advanced. But, considering that British policy has been actuated by the most honest endeavours to curtail responsibility where it could be honestly evaded, and to accept no direction unless forced upon us by circumstances over which we had no control, we cannot be blamed for accepting the mandate of the so-called League of Nations. To reject it would have been to hand over to the enemy the soils which we had shed our blood to rescue out of the hands of a tyrant.

Having rescued Armenia and Palestine out of the hands of the oppressor, we are now bidden by these little Englanders to save ourselves about 1d. or 2d. in the income-tax by allowing these lands to fall into the hands of the stronger and perhaps most merciless of those races in the once desolated regions. We should have thought the experience gained after the Crimean War, which nearly led us into a conflict with France, or the lessons we have been taught by our Gladstonian policy in Egypt after the Arabi trouble, would have shown us that the more we shirk responsibility, the greater is the trouble in the end and the cost to our successors to restore the equilibrium. We have not acted out our principles in Palestine, in deference to Zionism, and have placed the Arab settler in a position which elsewhere we don't allow to dominate our system, and justice not being enforced demands British bayonets to support an anachronism. The Jew is not yet making Palestine his home to such an extent as to command such a representation as our Zionist proclivities have afforded him. There is nothing wrong in the Balfour interpretation of our Government's intention, but there is a decided mistake in placing a party in power that is mainly Zionist. When we rectify these things, matters will go smoother. As Christians, but especially British-Israelites, we must give the stranger who has occupied the land, and is in possession, his political rights, and not force upon him an alien authority. The only alternative is to treat these lands as having been conquered, and they then become Crown Colonies. If this is impracticable, representation by universal suffrage and self-government would be the right. Are these countries yet morally qualified? Here is our responsibility.

It would be invidious to allude to other countries which have tried their hands at governing mankind; the people whom God has pre-ordained and the Throne which He has sworn to establish are the only safeguards. It is for us to receive instruction and to take over the subject races God places in our charge.

As things are, it is but right that we allow the present Government fair play. Direct responsibility will tone down the rough edges of uncontrollable imagination, and fit the working party for the great offices God has allotted to them. Let us not kick against the pricks. God will bring good out of what we have been led, by the inconsistency of non-responsibility, to think to be destructive. The chaff will be separated from the wheat, and this latter element finally working with the Constitutional Authority will eventually tend to the more complete instruction of all our ranks to take up the position God intends

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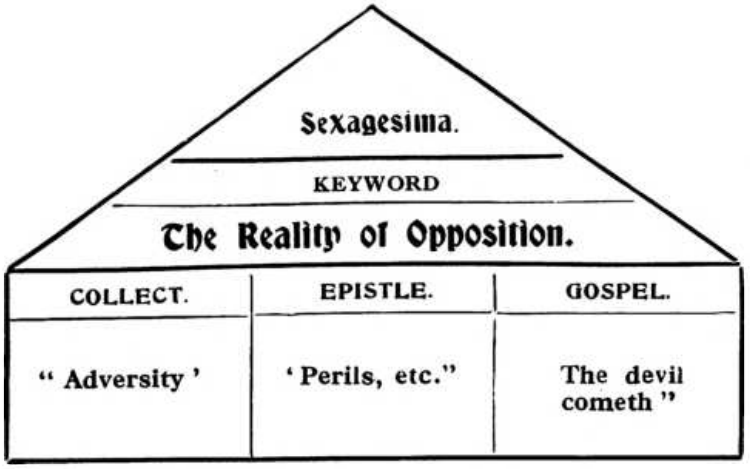
us to occupy. Some of our very best men have come from what one may call the Labour element, though where this epithet is truly to be applied will puzzle most people to explain; everyone should labour mechanically, intellectually, physically and spiritually, not only for our own self-interest, but especially for the good of our fellow-creatures and those we leave behind. He that provided not for his own is worse than an infidel, and if any man will not work, neither let him eat. The human constitution is not happy unless constantly at work. By the sweat of thy brow thou shalt eat bread.

Conserve that which is right, prove all things, hold fast that which is good. "The liberal soul deviseth liberal things; and by liberal things shall he stand." Isa. xxxii; read to end.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



WHETHER the Master said, in the last words of His last discourse, "Ye shall have tribulation" (as in the A.V.), or "Ye have tribulation" (as in the R.V.), is doubtful; but the fact that Christians *do* have tribulation is not doubtful.

It is the school of discipline through which the Master passed to His glory; and the disciples must not expect to be above their Master.

The reality of tribulation or adversity—oftentimes organized opposition—is the prominent subject of to-day's Collect, Epistle and Gospel.

But such tribulation or adversity is only the discord that is followed by harmony, and the soul can uprise into the joy of the Lord if it will overcome as He did. In the world ye have tribulation, but be of good courage, struggle on, fight on, lift up your heads, for your redemption draweth nigh. Meanwhile don't forget, and don't be ignorant of the reality of opposition that is dogging your footsteps.

The Christian life is an obstacle race, a struggle against opposing forces, but "knowledge is power" here as elsewhere. Ignorance fights "as one that beateth the air." Knowledge realizes the warfare to be against the Prince of the Power of the Air. Visible opposition is insignificant in comparison with that which is invisible and underlies it.

There are three definite terms for the spiritual enemies about us:

1. Diabolus or **devil**; which means slanderer.

He slanders God to men and men to God. For example, he slandered God to Eve and Job to God.

2. His **angels**; referred to in S. Matt. xxv, 41, and Eph. vi, 12.

3. **Demons**; incorrectly translated devils; perhaps called in O.T. "familiar spirits"; manifestly most numerous, *e.g.*, Mary Magdalene had seven, and the Gadarene demoniac, a legion (literally 7,000).

Satan is called "The Prince of this world," and his rule over the earth is evidently a real one, to last until the kingdom of the world shall become the kingdom of Our Lord, and of His Christ (Rev. xi, 15).

He is "The God of this world or age" (2 Cor. iv, 4), that is, by abusing his power as the Prince.

He is "The Prince of the power of the air" (Eph. ii, 2), "the power of darkness" (Luke xxii, 53). His creation seems to be recorded in Ezek. xxviii, 11, &c.—a chapter which foretells the devil's travesty of the incarnation, by Antichrist, at the end of the age. As in the case of Our Lord, we must differentiate between the passages that apply only to the human part and those that apply only to the Divine or Superhuman.

Verse 15 shows him to have been created "perfect," in his own "Eden."

Verse 16, that he sinned through pride. (1 Tim. iii, 6).

And with him, in the rebellion against God's sovereignty, fell a great company of Angels (Jude i, 6). As for his subjects, the demons (who may have been pre-Adamite human beings), whose worship as their Divinely-commissioned Prophet, Priest and King, he directed towards himself instead of to his God and theirs—*they* were all involved in the ruin which is disclosed in the second verse of the Bible. Therefore they "shudder" (James ii, 19) and fear the consequences (Matt. viii, 29), though they go on sinning by possessing bodies and images, and receiving the worship of idolaters (Deu. xxxii, 1–7; 1 Cor. x, 19–20). Hence the Second Commandment. In Jer. iv, 23-27, the pre-Adamite destruction is used as a comparison; and that the world was not originally "waste" is disclosed in Isa. xlv, 18. The inference is that the earth became a waste and an emptied place *through sin*. In Gen. i, 2, the Holy Spirit is beginning the work of Re-creation or restoration, and later, Adam is made the head of a new race. His work in Eden was twofold—to "dress" it and to "keep" it (in the sense of guard). The earth was so productive that only pruning was necessary, the air so full of evil powers that he needed to be on his guard. True, there would be good powers as well (Ps. xci, 11), and God was on his side. Thus, instead of degenerating by submission to, he might have developed by resistance of, the opposing spiritual forces around him. For until Adam sinned Satan was a parasite; afterward he was a tyrant. But Satan's God and ours stepped in and pronounced his ruin. Henceforward there should be opposition between mankind and the evil powers; and though the opposition of the latter should hinder the evolution of the former, yet eventually the conspiracy of evil should be overcome at its very seat (Gen. iii, 15).

But "the reality of opposition" on the part of the invisible evil powers has gone on ever since, triumphing over the antediluvians when only the mighty ark of Noah and its occupants remained to tell the tale; causing the doom of the Canaanites; and the transmigrations of Ephraim-Israel to Assyria and of Judah-Israel to Babylon.

Probably the opposition was deadliest when "The Word was made flesh and dwelt among us." Right from the Manger at Bethlehem to the Cross on Calvary the Prince of the power of darkness did his best and worst. But the Lord's Day of Resurrection proved his undoing; yet though he is now a *defeated* foe he won't give in and give up until the Lord's return, and until his head has been *finally* bruised.

Manifestly all the "adversity" (*e.g.*, Luke xxii, 3: "Satan entered into Judas") and the "perils" (*e.g.*, Mark iv, 39: "a great storm") were an indication that "Satan cometh" (John xiv, 30).

So with St. Paul. Satan hindered him (1 Thess. ii, 18), buffeted him (2 Cor. xii, 7), and the reality of opposition on the part of the Satanic forces must have been felt to the full (Eph. vi, 12).

In the Epistles for this and last Sunday St. Paul seems to be set forth as an example of one who, though opposed by adversity, yet found its uses "sweet" (Shakespeare); and though distressed by perils, yet, for Christ's sake, could he glory in them. He gloried

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in his infirmities that the power of Christ might rest upon him (2 Cor. xii, 9). When he was weak and trusted ("leaned back upon") God, then he was strong. So can it be with writer and reader alike. Our own trust, and particularly against unseen enemies, must be similarly placed, not foolishly in our own power —for apart from God it doesn't exist—but in His, Who will be a wall of defence on every side against "all dangers, ghostly and bodily." See Collect for V Epiphany.

"Though opposed by many a foe, Christian soldiers, onward go!" (291, A. and M.).

* * *

The Epistle, having shown us what opposing forces met St. Paul as he went forth bearing precious seed, now gives place to the Gospel, which is the first parable that came from the lips of Jesus, viz., "The Sower." With a boat for His pulpit He told the eager listeners on the sloping strand of the four sorts of soil found in human hearts, wherein we see the beginning and end of Spring, Summer and Autumn. In the first, the seed does not spring; in the second, it springs, but does not grow up; in the third, it grows up, but does not ripen; in the fourth, it ripens perfectly.

And the disclosed cause of the failures is neither in the quality of the seed nor of the soil, but in "the reality of opposition." The devil and his agents—temptations, cares, riches and pleasures—abstract, tamper with, or choke the Word of Life in all the soils that are not soft, deep and clean. So we need to pray not only

"Deliver us from evil and the evil one," but—

"Father of mercies, we have need
Of Thy preparing grace;
Let the same hand that gives the seed
Provide a fruitful place."

Then we may aim at, hope for, and strive for the hundredfold increase, no matter what the opposition may be. Yet, after all, it is not trust in anything that WE do, but the trust that brings God's power in that makes us more than conquerors,—spoil-gatherers!

"I can do all things" was the boast of St. Paul; but he was careful to add, "through Christ (or 'in Christ'), that strengtheneth me."

* * *

A most helpful instance of "The reality of opposition" being overcome by "The reality of the Personal Strengthener" is Catherine of Siena, one of the most remarkable women of history.

"Lord, where wast Thou when my heart was so tormented?"

"I was in the midst of thine heart, Catherine."

GREAT THINGS OF THE YEAR IN THE POLITICAL WORLD.

THINGS have happened in Britain with surprising quickness.

First there came the spectacular fall from power of the Coalition.

So high had these climbed in the exercise of power; so exalted had their position become in the world by the force of the great events in which they had been called upon to play a part that their fall must be spectacular. A man falling from a six-foot height attracts little attention. But the same man falling from the top of a six-story building startles all who are within sight of the event. And if the man survives, the wonder is increased many fold.

The international gatherings at which the Premier had been a leading figure, and in which his Cabinet had exercised very great influence, were unique, and they all were held within the compass of a decade. Had our leaders in the days of their power remembered that they were at the helm of the affairs of the Kingdom Nation of Jehovah, had they honoured that Name in the councils of the nations, there might have been a different story to tell. But they did not so honour Jehovah, the God of ancient and modern Israel. There was no prayer offered for guidance, nor was the great Name mentioned at the assemblies of the international Councillors. Moreover, they gave their hand to those who should not have been taken as the advisers of the British Nation. And they fell.

There came the election of the Conservative or Unionist Government. With hearty goodwill the people returned the Bonar Law Government, and were prepared to support their administration on all ordinary lines for the full term of their Parliament.

The first unusual use made of the power they had obtained was to arrange to cause this land, representatively, to bow in the presence of the Pope at the Vatican. Instantly voices were raised against such a proceeding. But those who insisted upon this unusual course were able to overrule the voices of warning. The Cabinet met the objections, and came to a decision that these protests should not prevent this from taking place. A mighty meeting in Albert Hall was disregarded, and communications from all over the Empire fell upon deaf ears. The Premier and his Cabinet shouldered the responsibility.

The Premier unfortunately is gone from amongst us.

Still the Government he had established continued, with full promise of continuance of power. But suddenly that Government precipitated an election which hurled it from power, and scattered its ministers from among the ranks of the members of the Houses of Parliament.

Is there any significance in this chain of events? We are of the opinion that there is great significance.

The times are ripening towards the end, and the Lord is taking a more intimate hand in matters than has been manifest for ages past. It is wise that these things shall be mentioned, for they are full of warning to those who follow.

If any man, or party, attempt to deliver this land to the stranger, either physically or politically, let him beware, for the hand of God will fall upon him. This warning looks in several directions. The Jew is taking upon himself to interfere with the administration of this Kingdom more than a stranger race should, or safely can. It is not well for the health of this nation, nor for the health of the Jewish people. For the sake of both, the warning comes. Dwell safely and peaceably among us, working and trading among us as a part of us, and according to our laws and custom he may, and all will be well. Dwell among us as a part of an international people, playing the international game which is not according to our laws and customs, and it will be ill with all: with us, who shall suffer from the effects of a foreign active force within our midst: and with the Jew, upon whom, sooner or later, the reaction from all the ill suffered from this cause will surely fall.

The Roman Catholic is also busy as an alien force in our midst, interfering with the administration of the affairs of the Kingdom in various directions: in legislation, administration, education, and so forth. This also is unwell for us, and will be worse for them. For this is God's Kingdom Nation, and His hand will be heavy upon the transgressor.

The Communist is active within our borders, preaching an ideal which is foreign to our laws and customs. This also is ill for all. He can do no more in this land than raise disturbance. The laws of God are written in the hearts of this people by the finger of God, and no propaganda nor political activity can

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eradicate them. Upon him who causes this disturbance there will descend the wrath of a people who are being disturbed in the vital things of their nation's life.

They think to threaten and finally overcome the laws and customs of the people of British-Israel. This cannot be done, and the time will come when most drastic measures will come against those who attempt it, as has been the case regarding others who pursued a similar course in earlier days in this land. Let all take warning, and escape unpleasant consequences.

And now there is another Government elected. Let it be aware of the facts and bow at the feet of Jehovah, God of Israel. They must march within the lines of His Will, or they will fall as others have fallen.

GREEK AND HEBREW CONNECTIONS.

XV.

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

Isaiah xxix, 4: It was a popular notion among the Greeks, as well as among the Hebrews, that the souls of the dead uttered a feeble stridulous sound, very different from the natural human voice. These impostors were chiefly women. Thus Psellus on "Demonology." Bochart i, 731 (in Greek). These people studiously acquire and affect on purpose this sort of obscene sound; that by the uncertainty of the voice they may the better escape being detected in the imposition.

Isaiah xxix, 7: see Homer, "Iliad," xxii, 199, where he has the same image of the ineffectual working of imagination in a dream: "And as in a dream one cannot pursue a fugitive; neither can the one escape the other, nor the other pursue." (Buckley, "Æneid," xii, 908; Lucretius iv, 1091).

Isaiah xxxi, 28: Thus Æschylus, "Prometheus Vinctus," 691: "But the bridle of Zeus, violently constrained him to do these things."

Isaiah xxxi, 4: Homer, "Iliad," xii, 299, has a comparison exactly in the spirit and manner, and very nearly approaching to the expression of Isaiah:

"As the bold lion, mountain bred, now long
Famished with courage and with hunger stung,
Attempts the thronged field, him nought appals,
Though dogs and armed shepherds stand in guard.
Collected, he natheless undaunted, springs
O'er the high fence, and rends the trembling prey;
Or, rushing onward, in his breast receives
The well-aimed spear." —*Clarke.*

Isaiah xxxiii, 5: That is passing over by flying, and so casting a shadow of protection, as a mother bird with wings over her young. So Homer ("Iliad," viii, 329) expressed the very same image by this word, peribe, as used in the "Septuagint":

"But Ajax his broad shield displayed,
And screened his brother with a mighty shade."

Again in "Iliad," i, 37:

"Thou who strictly surroundest Chrysis."

Isaiah xxxii, 2: We find a similar comparison in Homer.

"When Sirius rages, and thine aching head,
Parched skin, and feeble knees refreshment need;
Then to the rock's projected shade retire
With Biblin wine recruit thy wasted powers."

Isaiah xxxii, 6: This is a sort of proverbial expression which Euripides, in "Bacchæ," 369, has expressed in the very same manner and words, saying: "The fool speaks folly."

Isaiah xxxiii, 18: "Counted": *i.e.*, the enemy's commander, as Capaneus, before Thebes, is represented in the "Phœnissæ" of Euripides, 187, which Grotius has applied as an illustration of this place:

"To these seven turrets each approach he marks;
The walls from their proud summit to their base
Measuring with eager eyes."

Isaiah xl, 31: Psalm ciii, 5: It was a Greek opinion that the eagle moulted in old age, and then renewed his youth. Phile, in his "De Anibalibus," treating of the eagle, and addressing the Emperor Michael Paleologus, raises his complement on the same point:

"Long may'st thou live, O King, still like the eagle
Renew thy youth and still retain thy vigour."

Isaiah xliv, 22: "I have made thy transgressions pass away like a cloud." Longinus admired the sublimity of the sentiment as well as the harmony of the numbers in the following sentence of Demosthenes: "This decree made the danger then hanging over the city pass away like a cloud."

Isaiah xlvi, 7: Pindar has treated with a just and very elegant ridicule the work of the statuary, even in comparison with his own poetry, from this circumstance of its being fixed to a certain station. See Jeremiah x, 3-5. And Horace, in his "Carmen," iv, 2, 19:

"It is not mine with forming hand
To bid a lifeless image stand
For ever on its base;
But fly, my verses, and proclaim
In distant realms, with deathless fame,
That Pytheas conquered in the rapid race."

Isaiah xlix, 2: The metaphor of the sword and the arrow, applied to powerful speech, is bold yet just. It has been employed by the most ingenious heathen writers, if with equal elegance, not with equal force. It is said of Pericles, by Aristophanes:

"His powerful speech
Pierced the hearer's soul, and left behind
Deep in his bosom its keen point infixed."
(*Apud. Diod. xii.*)

Pindar is particularly fond of the metaphor, and frequently applies it to his own poetry. Cicero's "Epistle to Atticus," xii, 6; "Olympiad," ii, 160, 149; ix, 17:

"Come on! thy brightest shafts prepare
And bend, O Muse, thy sounding bow;
Say, through what paths of liquid air
Our arrows shall we throw."

—*West.*

Three articles in the National Message enlarging upon the names Elohim, Elyon El and El Shaddai have been received with much commendation. These should be cut out and pasted in the book. Covenant Publishing Company, 14, Fetter Lane, London, E.C. 4.

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LOOK UP, LOOK UP, LOOK UP, THE SIGN.

BY J. S.

WHEN Nelson did not wish to see the Signal he put the telescope to his blind eye, therefore could not see.

Do we wish to see? Have we confidence in our Commander-in-Chief, the Lord Jesus Christ?

What is The Sign? Where, and when shall we look for its appearing? We cannot fail to see it if we obey our Commander-in-Chief to search the Scriptures faithfully and Look Up, for there, and there only, He tells us, is The Sign to be seen. The one immediately to precede His coming.

But are we not to take as signs these perilous times through which we are now passing? Yes, most assuredly. But as all these things are happening on the earth, they cannot be The Sign to which our Saviour alluded, for that Sign is to be seen only in the heavens, to which we are commanded to Look Up, so we get the answer to our question as to where to look.

* * *

Then as to the time; when and what is The Sign? To find those answers we must again search the Scriptures. As The Sign is so very nearly connected with His coming again, we cannot do better than turn to the last Book of the Scriptures. In the first verse of the first chapter we read :—

"The Revelation of Jesus Christ, which God gave unto Him. To show to His servants things which must shortly come to pass."

There we get the Word from Our Lord direct from His Father, The Word which cannot fail, and which has been in course of fulfilment from St. John's time to these last days, when they are almost all fulfilled. This brings us very near to the end of the Word and Revelation.

In chap. xvi, verses 12–16, is a description of the outpouring of the sixth trial, the time through which we have been and are now passing, when, alas! the evil spirits seem to be deceiving the very elect (God's Israel). As we are now nearing the end of the sixth trial and there remains only the seventh and last, the time left must be short, indeed, for the fulfilment of those things which are to come to pass before Our Lord's return.

Seeing the glorious return to earth is so near, then nearer still must be The Sign which is to precede it, and if we follow the Word we shall get the answer as to when to look for the appearing of The Sign and what it is.

How shall we approach such a sublime subject as The Sign, which is to precede Our Lord's return?

This Sign God gave to Jesus Christ to show to His servants that which must shortly come to pass.

When and what is The Sign? Look still further in the Book of Revealing, chap. xix, xx, for therein we get the answers.

The Sign is the First Resurrection, which is the prelude to the Grand Consummation, the Marriage of the Lamb. The First Resurrection is named in chap. xx, and the Marriage in the xixth, yet we know full well they are the resurrected who sit on thrones and live and reign with Christ.

* * *

Having now found the Sign, where and when to look for its appearing, let us reverently approach the theme of the First Resurrection. St. Paul says he counts all his sufferings as nothing if by any means he may attain to the First Resurrection. So through his life of fiery trial he has one goal in view.

THE FIRST RESURRECTION.

Space will not permit the recounting of those trials; they may all be read in the Good Book from his Epistles. That he may be encouraged, strengthened and comforted in those fiery trials, our Commander-in-Chief mercifully granted Paul a glimpse of the glories to be revealed hereafter, and for that purpose he is caught up into heaven and sees things which cannot be uttered. As a result none of the fiery trials through which he is led can daunt him, for to attain to the First Resurrection is to him an ample recompense for all, for he knew (and, thank God, we know) that to attain thereto is to be called to the Marriage of the Lamb. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, with the Trumpet of God. And the dead in Christ shall rise first. Then we who (in Christ) are alive and remain shall be caught up with them to meet the Lord in the air. Then will St. Paul's mystery be revealed, when we shall be changed, putting on immortality. Now is Our Lord the Bridegroom coming to fetch His Bride, that He may conduct her into His Father's presence. What a picture, what a destiny! If, when Our Lord was ushered into earth as a Babe, the Shepherds of Bethlehem were enchanted and enthralled with the message and music of the heavenly choir, what will it be at the Signs, when the call thereto will be signalized by the Trumpet of God, for this is the call of God to the Marriage of His Dear Son? What a welcome sound that call will be, what joyous love, what triumphant exultation will that call contain for the waiting Bride; with what rapture will she obey. Then will begin such a pageant as mortals never before beheld. Rank upon rank, company by company, host following host, rising in their glorified bodies, clad in dazzling robes, youth and strength renewed, borne upward as on eagle-wings to meet their Lord in the air. Then will be the consummation of our song :

Ten thousand times ten thousand,
In beauteous raiment bright,
The armies of the ransomed Saints
Throng to the Realms of Light.

Then look up; watch the triumphant throng ascending to meet their Lord.

What music will be the accompaniments to the heavenly choirs; of the raptures of that meeting and its following joys in the Father's Presence earth and its inhabitants have no part. That it may and will be, in some measure, seen we know, for the Lord would not have given the command to watch and to look up unless The Sign would be there to be seen—The Sign so necessary for arresting and calling the attention of the careless and slumbering ones on earth, that they may once again be mercifully reminded to prepare to meet their Lord when He shall return from the wedding. That return to earth recorded from verse 11 and onwards in the same chapter: "When the Son of Man shall come in His glory attended by the heavenly host."

This, as the writer views it in the light of the Revelation which God gave, is The Sign in the heavens. May our part in it be not only to look up but go up, meet Our Lord in the air, and enter into the wedding.

ERRATUM.—"The Great Pyramid," p. 81, right hand column, twenty-eight lines from top, read *About* for "Above."

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AN ACROSTIC.

BY E. L. DIXON.

IN the short space of time at my disposal, I propose to take the word ISRAEL, divide it into letters, and speak briefly upon each letter. We will take the letter "I" to stand for the word INSTRUMENTS. Israel was, and still is, God's instrument for carrying on His work in the world.

"This people have I formed for myself; that they might shew forth my praise" (Isaiah xliii, 21).

You will notice that it is not for her own glory that Israel was formed, but for *God's glory*, to shew forth *His praise*, not her own.

It was declared by God that:—

"Israel shall blossom and bud, and fill the face of the earth with fruit" (Isaiah xxvii, 6).

Accordingly we find the Anglo-Saxon race (Britain and America) stand supreme as the missionary nation, carrying the Gospel into every clime. The British and Foreign Bible Society—a marvel in itself—is translating the Bible into every language and tongue, and sending it to the uttermost parts of the earth.

Turn to Africa and China—the black and yellow races. Christian missions have performed miracles of Divine grace, and been instrumental in producing fruit for the Master's use there. It is Israel's function to do this work.

But, as God's instrument, Israel was also God's battle-axe. "Thou art my battle-axe and weapons of war, with thee will I destroy kingdoms," &c. (Jer. li, 20).

There is one nation which has fought the battles of the Lord down the ages; one people who, by force of arms, have overcome and brought to nought the ambitions of would-be world-monarchs, and naturally we come to the conclusion that that nation is Israel.

Who broke the power of Spain? Who broke the power of Napoleon? Who saved France from overthrow by Germany, and finally crumpled up the German power. It was the Anglo-Saxon race, and it will be the Anglo-Saxon race (under God) who will overthrow the Prince of Rosh at Armageddon.

The Anglo-Saxon race is Israel—God's instrument upholding right as against might, and bringing forth the fruits of the Kingdom.

We now come to the second letter in the word ISRAEL, *i.e.*, "S," which we will take to represent a STRONG NATION. Israel, apart from the Jews, was to be a strong nation; "his horns are like the horns of an unicorn, with them he shall push the people to the ends of the earth" (Deut. xxxiii, 17). We have just been thinking about this powerful characteristic when speaking of God's battle-axe; now we will turn to the prophet Micah (chapters iv and vii). He uttered a wonderful prophecy about ten years after the Northern Kingdom had been carried away to Assyria; he foretold that God would (in course of time) reverse the order of things as they then existed, and make Israel, who had been carried away out of their land, a STRONG NATION; and Judah, who had not at that time been removed, a *remnant*, instead of *a nation*.

"I will make her that halted a remnant, and her that was cast off (the Northern Israel Kingdom) a STRONG NATION."

And the prophet proceeds with the momentous words, "And the Lord shall reign over them in Mount Zion."

Let us turn our eyes to the Promised Land, and we behold a STRONG NATION in possession of the land, and the remnant coming beneath her flag. "This is the Lord's doing, and it is marvellous in our eyes."

I now come to the third letter in the word ISRAEL, *i.e.* "R." This we will take to represent a Royal Nation. Israel was to be a Royal Nation. A nation ruled by a King of David's line.

When we read that Solomon sat on the Throne of the Lord we know it is God's Throne, and we realize what a sacred trust it is.

The Throne is in Westminster Abbey; there is no grandeur about it. We see an old stone of historic interest, representative of the Stone Kingdom of Israel which was to last for ever (Dan. ii); some day, however, it will be inset with THE PEARL OF GREAT PRICE, when He comes Whose right it is.

The next letter in the word ISRAEL is "A," which stands for Ancient. When anyone speaks of God's Ancient People, most people think of Jews, and of them alone. They forget the division of the tribes into two parts in the days of Solomon's son, Rehoboam, and that this division was of God for His purposes in the world.

When the Ten Tribes formed themselves into a separate Kingdom, King Rehoboam prepared to fight against them to get them back under his sway, but God sent a prophet to forbid the effort, "*for this thing is from me.*" So the Ten-Tribed Kingdom of Israel has remained in separation. Yes! we are an ancient and honourable people, and you have to go as far back in the centuries before Christ as we now are A.D. to find our origin in Abraham, the friend of God.

And this brings me to the last two letters in Israel, *i.e.* "El." The most important letters in the whole word—for it is the very name of God. God has associated Himself indissolubly with His people.

When Jacob slept beneath the starry heavens, with a stone for his pillow (Jacob's stone), God visited him in the night season, and said, "I am with thee, I will not leave thee until I have done that which I have spoken to thee of." The previous verses state that what He spoke to Jacob of was that his seed should be as the dust of the earth for multitude, that they would spread abroad to the West, to the East, to the North, and to the South, and in him and his seed all the nations of the earth would be blessed. Until that time El=God is with us, the God of Jacob is our refuge.

At last we divide that word El into the two letters E and L.

E stands for everlasting. "I have loved thee with an everlasting love." The Old Covenant was made with Israel. The New Covenant was made with Israel, and in the New Jerusalem, which comes down from heaven, we see the names of the Twelve Tribes of Israel on the Twelve Gates.

The last letter is L, which stands for liberty. Yes! Israel is free, and it is a glorious Freedom. It extends to the utmost bound of the everlasting hills, its dominion is from sea to sea, and when the King of Israel comes to reign He will be King of Kings and Lord of Lords, all nations will serve Him. All nations will be admitted into the Commonwealth of Israel. Abraham will be heir of the world. The world will be one Israel.

Abraham will see the fulfilment of all the gracious promises of God.

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THE SECRETARY-GENERAL'S PAGE

WE have many letters of congratulation and rejoicing over the announcements contained in our last issue, for which we warmly thank the writers.

* * *

Our building experts have examined the proposed new premises, and reported favourably. The negotiations in *re* conditions are still proceeding. In the meantime we must leave no stone unturned to raise the amount of money required. It is a matter of everyone doing his and her best quickly. Members are writing us urging that all should be prepared to make some sacrifices to attain the object in view. The amount promised at the Birmingham meetings has now reached over £250. Contributions are coming in from many parts daily.

* * *

The Million Shilling Fund promises to be very popular. An excellent start has been made. Collecting cards are now ready. All correspondence should be addressed to the Secretary-General, 14, Fetter Lane, E.C.4.

* * *

The Rev. Pascoe Goard concluded a three days' Mission at Walsall on Friday, February 15th. He was aided by the Rev. T. H. Whitehouse (President of the local Branch), and by Messrs. Garrison, Griffin, Steele and Tench. The good work will be followed up by other meetings. British-Israel Truth was quite new to a considerable section of the audiences. A local clergyman had warned his congregation not to attend the Mission, because they would hear, he said, "poisonous teaching." This proved an advertisement. Many came—perhaps out of curiosity—and then came again and again, and in the end showed their acceptance in a manner unmistakable.

* * *

Mr. Morey has addressed a large and very successful meeting at Pembroke Hall, Pembroke Gardens, and two excellent meetings at Eldon Hall, Croydon. On Sunday last he preached at B.-I. sermon in Watford in one of the largest churches in the town. The greatest interest was shown on each occasion.

* * *

We offer our congratulations to the Rev. J. J. R. Armitage on the success of his work at Everton, Liverpool, where, in addition to greatly increased congregations, morning and evening, he has a fine meeting of men on Sunday afternoons; beginning with an attendance of twelve, he now has eight hundred.

* * *

Mr. S. E. Steele has visited a number of Associations, including Leicester and Nottingham. For the former Branch he gave an address on "Babylon of To-Day" to a good company.

* * *

The Financial Secretary desires to acknowledge, with best thanks, the following anonymous donations:—"A Friend," £1 for the British-Israel Distribution Fund; "A Friend," £5 for the General Purposes Fund; "A B.-I.," 3s. for the Benevolent Fund.

* * *

The Rev. J. J. R. Armitage will lecture for the Manchester Branch on Tuesday next, February 26th, at 7.45, in the Houldsworth Hall, Deansgate; subject: "Can England Die." Everybody welcome.

* * *

The Right Rev. J. P. Hodgkinson, D.D., is announced to lecture for the Wallasey Branch on Tuesday evening next, February 26th, in the Y.M.C.A. Hall, Manor Road.

* * *

Mr. Jacques will speak at the next meeting of the Preston Branch on February 28th, at 7.30, in the Lyric Hall, Avenham Street.

* * *

Mr. C. Fisher will address the Bath Branch on March 1st, in the afternoon at 3 o'clock, at the Red House, New Bond Street, Bath.

* * *

The Rev. Pascoe Goard is to give a Special Address for the Ealing Branch on Wednesday next, February 27th, at 8 p.m., in St. George's Hall, Bond Street, Ealing.

* * *

Mr. J. J. Morey will lecture on Thursday next, in the Church Hall, Shepperton, at 8 p.m.

* * *

The Rev. G. H. Lancaster, M.A., will give a Lantern Lecture for the Kingston Branch, at the Old Church, Esher, on March 4th, at 7.45 p.m.; subject: "Palestine and the Near East, including Luxor."

* * *

Mr. Wm. R. Wallace will address the Scottish Israel Identification Association on Sabbath evening, March 2nd, at 6.30, in the Christian Institute, Bothwell Street, Glasgow; subject: "The Early British Church."

* * *

The Rev. Pascoe Goard, Messrs. Garrison and Morey will address two meetings in the Guildhall, High Wycombe, on the evenings of March 3rd and 4th, as arranged by the local branch.

* * *

The next London Meetings will take place in the Central Hall, Westminster, on March 6th and 7th, afternoons at 2.45 and evenings at 7.30.

* * *

The Great Yarmouth Branch meets on March 27th, at 7.30, at "Tregarron," 31, Wellesley Road.

* * *

The Nottingham Branch meets on Thursday next, at 7.30, in the Friends' School, Friar Lane.

* * *

The Special Mission at Liverpool, to be conducted by the Rev. Pascoe Goard and others, will open on March 17th, in the Brunswick Chapel, Moss Street, at 2.30 p.m. Those willing to help are invited to communicate with Mr. S. E. Steele, Hon. Sec., 380, Edge Lane, Liverpool.

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

No. 113. Vol. III. MARCH 1, 1924 Price 3d.

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 ARMAGEDDON BE FOUGHT?

By Rev. Wm. Pascoe Goard.

THERE are wonderful and terrible warnings in the Bible regarding the "Great Day of God Almighty." Most of the prophets who wrote of the last days wrote of that tremendous day. Every sign and calculation seems to say that the terrible day is near, even at the door. The question is: Shall the war feature of that great time come to pass as it is prewritten in the Bible?

If no power intervene, the day with its destructive war will come. But is there not a power which may yet intervene and save the nations of the earth from that awful experience?

In the Scriptures there is prewritten a war yet to come with Edom (Turkey). For instance, the Book of Obadiah seems to be very clear upon this, and there are other Scriptures which are just as clear. There is also prewritten a war with the great power of Roosch Meshech, or Russia. The 38th and 39th chapters of Ezekiel, for instance, seem to be clear and final as to that great matter.

But there are other Scriptures written for our guidance which are just as clear. For instance, the Book of Jonah.

Against this most important Book the devil has directed the laughter of foolish men, lest wise men should study and catch the meaning of the great message of principle which God has given us therein.

First of all, let us see that the Book of Jonah deals with *an event in the past* which was obscure, and which did not affect the course of history in such a way as to carry demonstration to the eyes of men. In any case, the matter of Jonah's preaching in Nineveh is long since past. Now it is not the usual thing for the Bible to record past things which have no bearing on succeeding times. But what bearing has the preaching of Jonah on the present day? It has a bearing, and because of it the Book of Jonah has its important place in the Bible. In the Book of Jonah is a prediction:—

"Yet forty days and Nineveh shall be destroyed."

The reason of the writing is to record that the prophecy of Nineveh's destruction was not fulfilled in accordance with the words of the prophecy.

It seems strange at first sight that a prophecy should be recorded *because of the fact that it was not fulfilled;* and yet this is most certainly the case with the Book of Jonah. Did God's Word fail? IT DID NOT! But *the force of a prophecy of destruction was translated into a mighty revival* in Nineveh, and therefore the city was not at that time destroyed.

The predictions of war with Turkey, and of the war with Russia, are not more clear than the prediction in the Book of Jonah that Nineveh should be destroyed at the end of forty days.

Note the significance of the record being sent down through the ages that Nineveh was not so destroyed at that time.

Note also that in the Nineveh preaching there was not a single hope held out as to reversal of the sentence on repentance.

But Nineveh repented! This is what God is ever trying to lead the nations to do. And the result of repentance is pardon and escape from the curse of the law. The force of the Divine prophecy of destruction, as we have seen, was translated *into a great revival instead of a great destruction.*

Now this Book of Jonah is written to illustrate an universal principle. *It is always possible to translate warnings and prophecies of destruction into great revivals and regenerations.*

Armageddon can be translated into a mighty

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revival which will prepare for the coming of the Lord.

If what we have just said is true, it is the greatest national and international fact which has been declared since the closing of the Canon of the Scriptures. If what we have just said is true, it opens to the world a door of escape from the worst series of catastrophes which have ever fallen on, or been predicted for, the sons of men organized as nations. May we hope that this great boon to humanity can be realized? Yes, for if the Pentecost challenge to Israel had been taken up by Israel, Armageddon would have then and there been averted. This was the challenge: "Ye men of Israel ... 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 which the Lord hath spoken by the mouth of all the holy prophets since the world began." If that challenge had been taken up by the nation Israel as it was taken up by individuals as far as personal salvation was concerned Jesus Christ would, in accord with the terms of the challenge, have been sent to establish the reign of the Lord forthwith.

The same challenge holds good to-day, as it has held good at every stage of the Christian era. Men have attended to the Saviourship of Jesus, but have turned a deaf ear to that which was necessary to restore him as King. What are these things? The restoration of the Kingdom. Jesus preached it and sent His disciples to preach it during His ministry.

What will bring Him now, at the eleventh hour, in time to revoke Armageddon and turn the prophecy of destruction into a mighty revival which shall bring the world to Him? NOTHING BUT THE GOSPEL OF THE KINGDOM PUT INTO PRACTICE IN ISRAEL. And this will do that mighty work.

Every scientist knows that nature translates power. Heat is translated into light, into electrical energy, into sound and so forth. Prophecy of disaster can be translated into regeneration.

What, then, shall we do? Preach to the rulers that *they must re-establish the Divine Constitution, or suffer the catastrophe of Armageddon.* They must restore the recognition of the fact of the Jehovah Kingdom, or they must see their own system fall into ruin. Thus far as to the political situation.

As to the Nation. *The nation must be made to know Jehovah* as still and always the God and King in Israel. They must bow in homage at His feet as citizens of His earthly Kingdom. This is essential. All things which the Lord hath spoken by the mouth of all the holy prophets must be restored, including the Divine Law and the Divine worship.

What, some foolish one asks: Must the sacrifices of the Temple be restored? Certainly not; because they were all fulfilled in the Great Sacrifice of Calvary. But *the worship of Jehovah through the Lamb of God, which taketh away the sin of the world, must be restored.*

With the recognition that Jehovah still reigns in Israel, the nation as a nation, and every individual of it, must be called to unite in prayer to Jehovah, our God and King, that He would be pleased to avert the terrible things which are predicted, and *translate the energy of these prophecies into reviving grace.*

Because He caused all Holy Scripture to be written for our instruction, therefore He so caused to be written the wonderful Book of Jonah, with its message of the translation of prophetic power into revival and salvation. We, by applying the rule thus given, know that there will be a ready acceptance of such repentance in Israel, and such prayer for the external nations.

Short of this restoration of Jehovah in the hearts of the people of this nation, as Israel's King, there will be no revocation of Armageddon.

* * *

Are there signs that God is moving in this direction? There are!

Take Turkey as an example. In 1917 Turkey put away the Turkish Hegira Calendar, and accepted the Christian Calendar. All Turkish correspondence and documents now acknowledge the birthday of Our Lord. In 1923 Turkey suddenly turned away from the Sultan, leaving him "high and dry," and became a Republic. Such formation of Republics has a distinct bearing on the times. It is clearing away the rivals of Our Lord who, when He comes, will not find His claims disputed by earthly Sovereigns. It is doubtful if any will be left ruling except such as are of the House of David when He comes. The falling of Turkey into line is a waymark of the course of events. In 1923 Turkey granted permission to her subjects to examine Christianity, and choose between it and the faith of the Koran. Prior to that, a Turk becoming a Christian was put to death. In 1923 Turkey divorced the Mohammedan faith from the Government of the country. In 1923–4 Turkey gave permission for America to send Christian business men for the purpose of establishing Christian centres in Turkey, that the subjects of Turkey may have opportunity to compare the Bible and the Koran, and choose between them.

What is in the way of the nation at the last moment hearing the call, "If ye will enquire, enquire ye; return; come."

As surely as Turkey accepts Christ, the Obadiah prophecy and kindred ones will be turned to a great flame of revival which will burn up the old faith, and will bring the people into the Israel fold.

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What of Russia? At the present moment God's hand seems to have been seen in the fact and manner of Lenin's death, and in the confusion which has fallen upon the leaders of the Russian organization which was driving straight towards Armageddon. Russia will respond to the Christian appeal if the people can be released from the bitter bondage of the Jews who are organizing them for the purposes of Armageddon. If Russia really accepts Christ, Russia will be saved and the world will be saved the terrible ordeal.

What, then, of the Coming of the Lord? It will be hastened and will be glorious.

The revival must begin in Britain-Israel. It will spread to Turkey, and then to Russia. Will such revival take place? I have high hopes that God Who brought Nineveh to repentance will bring this about. He will if Israel does not fail to respond.

Then let us work as never before. Preach the Gospel of the Kingdom, and of individual salvation. Pray for the national conversion of Israel day and night; labour for the enlightenment of the Jews to the fact that we are Israel, and that Jesus of Bethlehem-Nazareth is the same Person as He who shall come, and God will do the rest.

THE BRITISH NATION SHOWN TO BE HISTORICALLY CONNECTED WITH THE HEBREWS OF PALESTINE.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

THE general proposition that the Anglo-Saxon races came from Aria, and by successive waves of migration and by different routes, and at different times arrived in the British Islands, is a fact accepted by all who have given the subject a moment's consideration.

Those who call themselves Anglo-Israelites are principally concerned in trying to prove that these several nationalities or tribal affinities came from the very same locality as the Word of God asserts that the Israelites of the Ten Tribes were taken into captivity. They have reason on their side and the monuments to show that these captive Israelites when they were taken into captivity were known to their conquerors as Keth Khumri, that this is in ethnic affinity with the Sakai of the Persian monuments, they connect these Khumri and Sakai of the monuments with the Kimbri and the Saxon, as well as with the Goth and the Celt, and bring them into their latter-day resting-place somewhere between the fifth and the eleventh centuries of our era as Saxons, Jutes, Frisians, Flemings, Danes and, lastly, Normans. This ground has been so very well worked over that we can, we think, leave such writers as Granger, Luknon and Phoster, and Oxonian, and, lastly, Colonel Garnier to speak for this. But the subject which is not so well known nor so thoroughly understood is that which Colonel Gawler was the first to broach; only, unfortunately, he mixed his good beginning too much with the Anglo-Saxons rather than confining it more to the British, and yet his deductions from Irish antiquities and his commencement of the story of the colonization of Greece by the Israelites has given us the beginning and the ending of a marvellous fulfilment of the Word of God. Those who argue for the Israelitish descent of the Anglo-Saxons must not forget that these later branches have, after all, only been grafted into a parent stock; they bear not the root but the root bears them. It cannot be too distinctly asserted that the British is the stronger race, the most permanently abiding material, the longest established name. The British came to stay and have absorbed into themselves all other rifts and remnants. England may satisfy Little Englanders at home, and the English may to them appear a wonderful people; but abroad, and amongst our own kith and kin, the name whereby the whole race is known is British, and the Empire is known all over the world as Great Britain. To Abraham it was promised, "I will make thy name great" (Gen. xii, 2). "Seeing that Abraham shall surely become a great and mighty nation" (xviii, 18). A great nation (xii. 2). The only other "great nation" is the hitherto unconquerable Arab, himself of the seed of Abraham. But Abraham's name and nation was to be Great. It cannot be a mere coincidence that we are called by the name "Great," and that this name attaches to the people of the Covenant who in their nucleus, or original, include all the stock, excluding only one, Manasseh, who was also to be great, but his younger brother was to be greater than he. This term "Britain" seems to be an amalgamation of all the people of the Covenant, as the name implies. If, then, this is the case, the fact of the Anglo-Saxon descent from Abraham only covers a very minor part of the controversy, for the principal stock after all might have been of some other original, in which case it is not Abraham whose name is Great, nor Abraham who is become a great nation, but the British and Great Britain, which has absorbed all these races. Some such argument has ever forced itself on my mind as I became attached to the theory that the people in these islands were the descendants of the Lost Ten Tribes. So that whilst adhering to the incontestable facts of history and philosophy as to the "Anglo-Israel" question, I have ever maintained, and, may be too dogmatically for some minds, the need of the British-Israelite problem being thoroughly sifted. This has led me to look into the proposition as put forth in the first place by Colonel Gawler.

Another reason was that 2 Sam. vii, 10, speaks of another home for Israel already given to them by God where they should move no more, and Isa. xxiv, 13 to 16, shows us this people "glorifying the Lord God of Israel in the Isles of the West." That is, that between the years 1042 B.C. and 712. Israel must have established for itself a home in the uttermost parts of the earth to the North and to the West in the isles of the sea.

It is to prove this proposition that I set myself as far back as forty years ago. I find from the Bible itself, the only authentic history in the world—as is being proved notwithstanding the surmises of the higher critics—that many Israelites or Hebrews left Egypt some time before the Exodus. The first intimation we have upon the tablets recording the victories of Thothmes III, King of Egypt, over the cities of Palestine, the names of two of these cities are Jacob-el and Joseph-el. The reign of Thothmes III may have been about 180–160 years before the Exodus at the least. What does the Bible tell us took place about this time? We shall find the account in a much unread part of the Word of God, the genealogies of 1 Chron. vii, 20–27, where we find 15 generations from Ephraim to Nun, the father of Joshua; counting 25 years for each, we have 375 years between Ephraim and Nun, or about 430 from Joseph to Joshua. About half-way from Joseph in the eighth generation

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we have an account of a raid committed by the men of Ephraim into the territories of Gath and the settling of some in Bethhoron, the Nether and the Upper, and Uzzen-sherah, these being situate in the very position allotted afterwards to the tribe of Ephraim by Joshua 75 years after the Exodus. Now, if we turn to Ezek. xx, 8, God seems to have had a controversy with His people when they were in the land of Egypt and before the Exodus. But be this as it may we have to account for these cities mentioned in the genealogies, and also on the tablets. Now, the excursion into Palestine seems to have been midway of their sojourn in Egypt. Let us bear this in mind.

Next we find at the return of the spies from viewing Palestine, the evil report which they brought caused a rebellion amongst the people; this seems to have headed up until they actually chose them a leader and separated from the main body which remained faithful to Moses. The Scripture authorities for this are three—Neh. ix, 17; Ps. cvi, 26-27; and Ezek. xx, 23, taken with Num. xiv, 4.

Now, we have historical notice related by Hecatæus of Abdera and quoted by Diodorus Siculus to the effect that:—

"The worship of the gods having been neglected on account of the foreigners in Egypt, the Egyptians were warned by a pestilence to drive 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 . . . There he built Jerusalem and many other cities, divided the people into twelve tribes, appointed judges and priests, and erected a sanctuary which contained no images of the gods; for Moses held that the Deity could not be fitly represented by any human form."

In Æschylus' "Supplicants" Danaus and his daughters are represented as a SEED Divine, exiles from Egypt, fleeing from his brother, since they feared an unholy alliance; they appear to have passed through Syria, and perhaps through Zidon.

Petavius' "History of the World" says:—"Danaus was the son of Bela, a sojourner in Egypt; he fled from his brother Egyptus and came into Greece, three years after the death of Joseph." Sir Walter Raleigh places the flight of Danaus 148 years before the Exodus, and the death of Joseph three years after.

These are the three migrations of Danai into Greece:—

1st (*cir.* 1636). About time of Joseph's death.

2nd (*cir.* 1456). Whilst Israel was in the wilderness.

3rd (*cir.* 1296). When Jabin, King of Canaan, afflicted Israel. Dan abode in his ships and Asher in his creeks or seaports.

Clinton in Fasti Hellenici places the landing of Danaus in 1466 B.C.

There were cogent reasons for each of these separations of Israel from the parent stock, and we find each one corroborated by the Word of God. Again, these separations explain a very difficult passage in Deut. xxix, 14-16, which, without this, cannot well be understood.

Before passing on let us remember that Tyre was allotted to Asher as well as Zidon (Josh. xix, 24, 28, 29); that neither Joshua nor the Israelites ever fought against Tyre or Zidon; that if these of Tyre and Zidon had been Canaanites pure they would certainly have joined in the confederacy against Joshua, and would never have allowed the Danites to seize upon Laish, over against Zidon, had they been inimical. That there was ever a brotherly covenant between Israel and Tyre. That, whereas Hiram is called by 2 Chron. ii, 14, the son of a woman of the daughters of Dan, and 1 Kings vii, 14, a widow's son of the tribe of Naphtali, both stating that Hiram's father was a *man* of Tyre, Josephus avouches that Hiram's father was Ur, of the stock of Israel. Then Ezek. xxvii, 6, the company of the Ashurites are said to have made the benches of ivory for the Tyrian ships. And that Dan, with Greece, traded in the fairs of Tyre. There seems to be very little doubt that the Tyrian Hercules was none other than the Samson of Dan, the towns from which Samson came, Zorah and Eshtaol, were the two which supplied the marauding party of Danites who seized upon the land contiguous to Zidon and Tyre. Besides which, we have monumental evidence that the King of Zidon, about the twelfth century B.C., ruled over the territories of Dor in the tribe of Dan. Further, Dardanus is said to have built Troy, whereas Agenor, the father of Cadmus, is said to have built Tyre and also the temple to Hercules at the same time. All this prior to the Trojan war, 1183 B.C.

The presence of Hebrews in Greece, even as late as 180 B.C., is confirmed by the Book of Maccabees, and also Josephus.

In 1 Macc. xii, and Josephus Aut. xii, iv, 10, we find the King of the Lacedæmonians sends the following letter to Onias, the High Priest at Jerusalem:—

"Areus, King of the Lacedæmonians, to Onias, the High Priest, sendeth greeting: It is found in writing that the Lacedæmonians and Jews are brethren, and that they are of the stock of Abraham. Now, therefore, since this has come to our knowledge, ye shall do well to write to us of your prosperity."

They give no clue to their relationship, but in the letter they call attention to the fact:—"This letter is four square; and the seal is an eagle, with a dragon in his claws." This eagle with the dragon in his claws is a symbol of Dan (according to the Chaldee and Hebrew authorities, see under "Mazzaroth"). Now, the Jews are stated by Josephus, xiii, v. 8, to have answered thus:—

"We . . . joyfully received the epistle . . . . because we were well satisfied about it from the sacred writings, *i.e.*, between the kinship that is between us and you . . . . and when we upon holy and festival days offer sacrifices to God, we pray to Him for your preservation and victory."

Mr. Gladstone in "Juventus Mundi" asserts that the Danai are mentioned 147 times in the Iliad of Homer and 13 times in Odyssey. The Trojan war, which continued for 10 years, was Danai against Dar-Danai—Greek against Greek, so to speak. He also identifies the Tuatha de Danaans who landed in Ireland as the descendants of these Danai of Greece.

When the Trojan war was ended, the Danai wished to return to Argos, but the war having continued so long they found their homes in the hands of their children; and in some cases their wives, thinking the husbands were dead, had formed new connections. The returning warriors, rather than fight with their descendants, turned back and colonized Thessaly. From here, in *cir.* 1104 B.C., they invaded Argos, and this is known in history as "the return of the Heraclidæ." The Dorian invasion of the Peloponnesus may be said to be a former colonization of Thessaly by the same Danai. The name Dorian may be arrived at, since we have an inscription on a sarcophagus of a king of Zidon before 1209 B.C., which tells us he ruled over Dor and Joppa; this is most likely, if our version is accepted.

Latham, "Ethnology of Europe," says:—"I think that the eponymous of the Argive Danai was no other than that of the Israelite tribe of Dan, only we are so used to confine ourselves to the soil of Palestine in our consideration of the Israelites

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that we treat them as if they were *adscripti glebæ*, and ignore the share they may have taken in the ordinary history of the world. The seaports between Tyre and Ascalon, of Dan, Ephraim and Ashur, must have followed the history of seaports in general, and not have stood on the coast for nothing."

It is remarkable that in the genealogical tables in 1 Chron. iv, v, vi, vii, &c., taken in the reigns of Jeroboam II of Israel, and of Jotham of Judah, there is no trace of any of the tribes of Dan and Zebulun, and very few indeed of Naphtali. So it would appear that two whole tribes, anyhow, had got away by that time, let alone the former migrants.

Now let us refer to the expression, "Ships of Tarshish," which we find only attaching to the ships of the Hebrews. Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. "And Hiram sent in the navy his servants, with the servants of Solomon" (1 Kings ix, 26, 27). "For the king had at sea a navy of Tharshish with the navy of Hiram" (1 Kings x, 22). It is, then, Solomon's ships which are ships of Tarshish (2 Chron. ix, 21). Is it thought probable that a foreigner would have thus helped one of another nation (and that a Canaanite ?) unless their interests were common and they were bound by consanguinity. Isaiah xxiii tells us Tyre was the daughter of Zidon, and also the daughter of Tarshish. Tarshish was the name of one of the sons of Benjamin (1 Chron. vii, 10), and having been born about the year 1600 B.C., was very likely one of those who went with the Ephraimites when they invaded Gath during the sojourn in Egypt before the Exodus. This is, of course, mere conjecture, but the fact remains that Tarshish is connected with ancient Israel and modern Britain. "Tarshish, with all the young lions thereof," of Ezek. xxxviii, is generally said to apply to Britain and India, or Britain and her Colonies we would say to-day. The Ships of Tarshish being first in their efforts to assist the Jew in his return (Isa. lx) is also admitted to refer to Britain.

To return: The Thessalians are Heraclidæ, Thessalus being the mythical son of Heracles. Strabo (ix, ii, 3) tells us Thessaly was colonized by the Phœnicians. He also says (v, ii, 4) that it was Argive; thus we come round to Danai. When the Argonauts returned from Colchis they claimed relationship with the Lacedæmonians and the claim was admitted (Strabo viii, iii, 19; Herod. iv, 145). Therefore is our connection complete, and, as Hecatæus of Miletus says, there were constant intercommunications between these Grecian islands and the Hyperborean land, that is Britain.

CHRISTIANS AND WARFARE.

BY COLONEL MACKENDRICK, D.S.O., TORONTO.

To the Editor, NATIONAL MESSAGE.

YOUR invitation of January for an article on this subject will gladden the hearts of many Bible readers who still believe that our Old Testament is God-given in all the prophecy contained within its covers. They are the prophecies which Our Lord taught and which He so highly commended, saying that not one jot or tittle should pass until all the prophecies were fulfilled, and Our Lord knew what He was talking about!

Our Creator set up lamp-posts along the way marked out by His servants, the Prophets, so that he who reads, led by the Holy Spirit, can walk this path with confidence that he is on the right road, and that this question of Christian warfare is definitely settled by the Creator, upholder and Redeemer of Israel.

A few facts are necessary to prove this statement.

1. GOD'S NATION ISRAEL.—God chose His people, Israel, and formed them into a Nation at Sinai—for ever.

2. GOD'S NATIONAL PLAN.—When the Most High divided unto the nations their inheritance, when He separated the sons of Adam, He did it according to the numbers of the Children of Israel. History shows that He has continued dividing the nations upon that basis ever since, including the divisions made during the late war and confirmed by the Treaty of Versailles.

3. GOD'S LAWS FOR ISRAEL.—Jehovah, via Moses, gave this Nation Israel a digest of Laws and Commandments—good for 1,000 generations, time not expired, therefore they should still be enacted. This does not include the Ecclesiastical ordinances which were fulfilled in Christ our Saviour.

4. DAVID'S KINGLY LINE OVER ISRAEL FOR EVER.—God promised David, King of Israel, whom He took from the sheepcot, that his earthly seed should sit on the throne of Israel for ever, so long as the sun and moon should last. (See 2 Samuel vii and Psalm lxxxix.) The sun and moon are still doing business, so must be Israel's throne.

5. ISRAEL IN OUR LORD'S TIME.—Israel had been dispersed for cause by Jehovah, but never lost to Him (Isa. liv, 7, 8). "For a small moment have I forsaken thee, but with great mercies will I gather thee, and with everlasting kindness will I have mercy on thee," saith the Lord thy Redeemer. Our Lord said, "I come but to the lost sheep of the House of Israel," and it is presumed that He knew whereof He spoke. (Matt. xv, 24.) These people, chosen for ever by God, could not be lost, though given another name and sent to the Covenant Land ordained by God (2 Sam. vii, 10; and 1 Chron. xvii, 9).

6. A WORLD-WIDE COMMISSION SERVICE.—God's Nation, with the seed of David upon its throne, was given the world-wide commission of "Service" to the whole world. Our Lord having redeemed them, appointed them His Executive Nation. Israel was to be a servant nation to the utmost ends of the earth. Israel was to take God's Word to every heathen land and teach Truth, Justice and Mercy. Israel was to be given the heathen for an inheritance. Israel was to have command of the sea, enabling them to do the Creator's work freely.

7. A WORLD YOKE-BREAKER.—Is this not the Fast that I have chosen—"To undo the heavy burdens and to let the oppressed go free (freeing the slaves, &c.), and that ye break every yoke"?

8. ISRAEL GOD'S BATTLE-AXE.—A commission such as the Creator laid down for His Chosen Nation in the days when it was laid down and even up to this date could not have been performed with kind words. "Kind words" to Germany before the late war were of no avail in averting war. Jehovah, knowing the end from the beginning, appointed his Executive, His Chosen Nation, to take up weapons of war on His behalf. Israel is the rod of His Inheritance; the Lord of Hosts is His Name. Thou (Israel) art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms (Isa. li, 19, 20). And Israel has fulfilled this world commission of breaking every yoke down through the ages that various tyrants have tried to place upon humanity.

Did not Our Lord say, "Think not that I am come to send Peace on Earth: I come not to send peace, but a sword" (Matt. x, 34), and from the time of the setting up of His Nation

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of Israel that Nation was to wield the Battle-axe or Hammer of God upon the Babylonian Empires and Nations, until righteous peace, the peace of God, which passeth understanding, should attain not only among Israel, but among all the nations of this earth.

Thanks be to God, and to His selected Battle-axe Brigades, and not to the Pacifists, that time will soon be here when we can beat our swords into ploughshares and learn war no more! Had Germany won the war, this aim could not attain, but God foretold in the Bible that Israel would win and she did, and on the very day specified in God's witness.

God's duly appointed Battle-axe must fight to preserve God's rule on earth, as commanded by our all-seeing Father (and Pacifists are reneging on their share of this God-given job), until He comes Whose right it is. He alone Who can bring Peace to this troubled world.

BIRMINGHAM BRITISH-ISRAEL INSTRUCTIONAL MISSION.

EVERYWHERE throughout this city one still sees on the hoardings the striking headline "Britain God's Israel," a statement to set the man in the street wondering. And, more boldly still, announcements of a British-Israel Truth Mission stare one in the face. At every turn such phrases as "National Problems in Bible Light," "Revolution in the World of Religious Thought," "The National Evangel: Back to the Bible," and so on, challenge attention and provoke thought.

In face of the terrible apathy of "the masses" toward the religious appeal, something violently dynamic is needed to arouse interest. The old type of Evangelistic Mission has long spent its force, and attempts on such lines are rarely, if ever, made in these times, when the people are sinking into a stony indifference which does not need very close observation to recognize as becoming always more and more pronounced. The "lapsed masses" include all walks of life to-day. There is a great forsaking of the assemblies, the faith and the ordinances of organized religion. The emptiness of our city Churches, and the seeming futility of present-day preaching to win and to hold the people, are appalling signs of the times. Deep-rooted scepticism and quiet contempt, with utter lack of interest, mark the attitude of the multitude; and every year this deplorable condition of things becomes more intensified.

British-Israel people are convinced that, whatever may be said of the Churches, the Bible most certainly has not failed; nor ever can, if only rightly interpreted and faithfully taught. It is hard to resist the conviction that to a large extent the modern departure from sound Scriptural teaching, and the bewildering confusion among its interpreters, have brought about the present declension in the religious life of the nation. And we B.-I.'s, knowing that what the precious Book has become to us in the light of our great Truth it may become to all men, are determined to devote ourselves to the glorious proclamation until the Gospel of the Kingdom shall bring back the Race to God through Christ. The mute but clamant witness of our posters on the hoardings has been largely backed by live newspaper announcements, and by the circulation of many thousands of leaflets giving a succinct statement of the case for B.-I. Truth—all this being useful seed-sowing in preparation for the harvest to follow ultimately, if not at once.

On February 4th the opening meetings of our Mission began well. Good audiences assembled, and, indeed, throughout the sixteen meetings the attendances continued satisfactory, though at no time such as to tax the capacity of the great building; that achievement we have still to accomplish, though we are aiming at it and well on the way.

The first speaker was Mr. J. J. Morey. For the first five days, and twice each day, this very capable advocate of the National Evangel held the platform in a carefully thought-out series of half-hour addresses, in which he outlined the elementary fundamentals of Israel Kingdom teaching. A very fine feat, which established him firmly in the affectionate regards of Birmingham Truth-seekers.

Mr. Herbert Garrison also addressed the first two meetings, his stay being unfortunately limited to one day, but he managed to give an excellent taste of his quality, and greatly quickened the love and esteem in which he is held here, as well as making new friends. Then followed the Rev. J. J. R. Armitage, whose splendid work in Coventry and in this city is so well remembered and admired. He had a hearty greeting, and at once launched into his special message, given in a series of three addresses, the final one containing a depth of thought and a closeness of reasoning which revealed quite another side of the speaker's reading and mentality, and held us in an intellectual grip different from that wrought by his patriotic fervour.

As the first week wore on the platform was recruited by our good stalwart, the Rev. J. B. Gratton, whose contribution of four addresses helped in no small measure to sustain the high spiritual level of the meetings, and to enforce the personal appeal for reconciliation to God in Christ. Still later, in the second week, our well-beloved Mr. J. H. Tench joined our company of Kingdom preachers, and in four addresses, chiefly on the Parables, presented his message and pleaded for our dear Lord Jesus most winningly. Mr. S. E. Steele also gave two short addresses during his one-day visit.

Much disappointment and some anxiety had been caused by the inability of the Rev. W. Pascoe Goard to be present on the opening day of the Mission, as the result of a severe chill. But on the second evening he was here, well and fit, thank God, and, as it proved, in fine form. On rising to address an immensely enthusiastic audience, his own powerful personality took every other in thrall, and from then on to the end dominated the Mission with a gracious, compelling influence which, working along intellectual avenues, explored spiritual recesses, and led us to adore the Divine Saviour while rendering homage to Israel's King. The writer has reason to know that several of the most notable of Mr. Goard's addresses were all but, if not quite, impromptu, and one can only marvel at the store of intellectual resource, profound knowledge of his theme, and striking gifts of eloquence which could instantaneously construct a lucid and coherent presentation of an intricate thesis which carried his audience entirely to the finished climax. An orator without a trace of oratorical art; a scholar without a suspicion of pedantry; a moulder of men's minds with neither subtlety nor arrogance; essentially a teacher of truth, yet none the less a winner of souls; frank and open as the day; and sweetly humble as a little child.

Part of one evening was devoted by Mr. Goard to answering some written questions sent in; a rich mental feast for his hearers, cramming some ten or a dozen tabloid addresses on as many subjects into about half-an-hour; a brilliant and masterly bit of work. The entire series of Mr. Goard's addresses covered all the prime factors of Israel-Kingdom teaching.

The Saturday of the Mission proved to be a great day. Misgivings had been felt as to the possibility of getting audiences,

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and predictions of failure were freely made—but turned out wholly wrong. Both afternoon and evening great audiences met, and surely two more intensely spiritual meetings were never held. Mr. Goard's special theme was that of Divine Healing, especially in its relation to the Kingdom, and it was dealt with in accordance with the "Instructional" scheme of the Mission. Many Scriptures were thoughtfully read and expounded, and the utmost care was taken to avoid arousing the merely emotional, as with prayerful deliberation the case for Kingdom Healing was unfolded, and at that stage left for meditation, prayer and further leading. None can forget the impressions of that day, or resist the conviction that we have yet to witness great things.

At one meeting Mr. Goard, after stressing the Kingdom aspect of the Gospel and its bearing on the religious life of the nation, went on to preach with simple power the Gospel of individual salvation through the Blood and Sacrifice of Our Blessed Saviour, Jesus Christ, when, in response to his call for personal dedication to Jesus Our Lord, the great audience rose to its feet and stood amid a solemn hush—an offering of themselves to God.

One ought not to omit mention of a very remarkable tribute to the value set on the B.I.W.F. by believers in this city. During one of the meetings a telegram from Mr. Garrison arrived, stating that premises for London Headquarters had become available, and that the money must be obtained quickly to secure possession, and asking help from Birmingham. The task of appealing was given to the local organizer, who stated the case and asked the meeting for gifts and promises, which immediately poured in to the amount of £160, which in a day or two reached £255, besides other large amounts already promised, totalling £800 from this city at present; and all this in addition to the contributions, amounting to £120, to pay the costs of the Mission.

The Revs. Arthur Pritchard, W. Ward and J. W. Adams gave precious time from their ministerial duties to be present and to preside on several occasions. Space would fail to relate the story of all the splendid self-sacrificing labours of our workers. One word must suffice about the daily tea between meetings — a bright and most useful feature — profitable financially, and, still more, socially in promoting happy fellowship. The half-hour of sacred music preceding each evening gathering was greatly appreciated. The sale of B.-I. literature did much to further necessary reading by enquirers, to establish their position and lead to further research. The never-failing attendance and courtesy of our stewards at so many meetings in succession was fine. Indeed, it is a sheer joy to toil with a body of workers so keen, so loyal, and so entirely dependable. Words are wholly inadequate to express one's grateful thanks.

Most valuable service was given and the greatest pains taken by Mr. Leaney, our Secretary, to whom we owe deep gratitude.

(REV.) T. H. WHITEHOUSE.

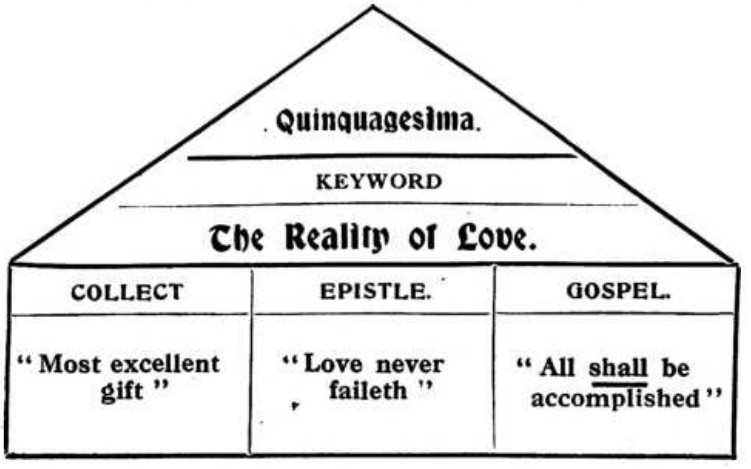
OUR book sales are steadily increasing—twenty pounds' worth was purchased in Birmingham alone last week.

"The Names of God in the Bible" is attracting the attention of many, and is being recommended by Clergy and Ministry as a most helpful contribution.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.



AN INSTRUCTION ON LOVE.

"THE full profundity of the Divine mystery called Love is unutterable in human language," for it is not merely the *greatest* thing, but the *only* thing in the universe. It is the essence of God Himself and the impulse behind origins.

"In the beginning Love—Love, infinite, generative, causative." "The Pagans taught a god above all gods called Necessity." For "necessity" read "Love," and you are "beholding with unveiled face . . . the glory of the Lord," first in the internal plurality of the Divine Society—Eternal Fatherhood and Eternal Sonship in the unity of the Eternal Spirit—and then in the external multiplicity of created entities, all of which are the effect of Love's self-utterance and outworking. But before Love took the risk of externalizing itself in Creation, the Lamb of God, by the will of the Father and in the power of the Holy Spirit, immolated Himself on Love's Altar of Sacrifice—a needful precaution and provision, as events have shown, most truly Divine (Rev. xiii, 8).

In God, life is love and love is life. There is the love that *gives*, the love that *comes*, and the love that *abides*. And these three loves-in-society are *one*, for God is one. They are the *form* in which the threefold activity of the Divine Being touches human life, and we find them together in St. Paul's threefold benediction at the end of Morning and Evening Prayer.

LOVE DESCRIBED.

Love is God's seal upon the universe; the hand and sign of Omnipotence, "and hearts enshrining love the most of all find here the most of Heaven."

It is not a mere fancy, feeling, or sentiment, but a *reality*, an activity, a palpitating, quivering, sensitive, lively *thing*. Human love is an *effect*. We love *because* He first loved us, as the moon shines because it has been first shone upon.

Love is the fulfilling, the unconscious fulfilling, of the Law. It is a compound of patience, kindness, generosity, humility, courtesy, unselfishness, good-temper, guilelessness and sincerity. "Love is energy of life," and "Life is energy of love." The very word life means this. It seems to be derived from lybban, *i.e.*, to live—this from the Arabic lub, or Hebrew leb, the heart. Literally, therefore, life means the heart, "a fact beautifully in unison with the great fundamental truth alike of Religion and Philosophy, that life is love." And hence the ancient Egyptians used a heart placed in a censer of flame for the hieroglyph of Heaven, the source to the world, as the heart is to the body, of all activity and life. Loving then is living, and living is loving. Loss of the power of loving is loss of life. Gain of the power of loving is gain of life. Life and

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love are linked together in the greatest of all texts (John iii, 16). Love is the *source* of life, for God gave His Son for us. Love is the *centre*, for Christ gave Himself for us. Love is the *issue*, for God gives eternal life to them that believe.

God is Love, and Love is of God. And Love has been, and is, bestowed upon us. Thus we may say that Love is the firstborn of Religion—an eternal debt, a universal duty. It makes others' needs its own. "The first daughter to the Love of God is Charity to man."

"Every good act is Charity; your smiling in your brother's face is C.; an exhortation of your fellow man to virtuous deeds is equal to almsgiving; your putting a wanderer in the right road is C.; your assisting the blind is C.; your removing stones and thorns and other obstacles from the road is C.; your giving water to the thirsty is C.

"A man's true wealth hereafter is the good that he does in this world to his fellow man."—(*Mahomet.*)

"In faith and hope the world will disagree
But all Mankind's concern is Charity."

TO-DAY'S COLLECT.

On this "Sunday of *Charity*" do not let us limit the connotation of the old word in the most beautiful of the Reformation Collects. The modern meaning—"giving away money"—may not be charity at all. A millionaire may part with his millions to charity and yet be without that "most excellent gift."

Charity properly so called is more in the *motive* than in the act; and it is not in an act unless it be in the motive first. The giving of the Christ by the Father was charity because it sprang from charity.

Recall the incident of the widow's two mites and the Master's encomium. There was perfect charity because there could be no boasting or other unworthy motive. A charitable deed with a charitable motive behind it is of great worth in Heaven; but a so-called charitable deed with no charitable motive behind it may be something worth on earth to the receivers but, in Heaven, it is certainly counted as nothing worth to the doer.

A man put a florin in the collection bag in mistake for a penny, and asked for 1s. 11d. change at the vestry afterward; but the request not being granted, he said, "Well, never mind, I shall get credit for 2s. in Heaven." "No!" said the enlightened churchwarden, "you will only get credit for a penny, the sum you really intended to give." The penny given with charity was something worth. The 1s. 11d. given without charity was nothing worth.

"WITHOUT CHARITY . . . NOTHING WORTH."

Let these words be written over the Lenten rules we make for ourselves. For without the love motive as the groundwork, the building of good intentions and good deeds will be of nothing worth when the day of God's judgment comes upon us. Let us pray the Collect privately as well as publicly, because it shows that Lent is to be observed *from* love, *with* love, and *in* love.

TO-DAY'S EPISTLE.

"In Prof. Drummond's admirable booklet, 'The Greatest Thing in the World,' we have as nearly perfect an exposition of the principle and demonstration of the action of love as the human mind can conceive. That book has a Divine mission in the world, and no one should be without it" (Archdeacon Wilberforce). The three divisions are: Love contrasted, analysed and defended. "Love," urges the Apostle, "never faileth." It lasts. Not so with prophecies which run their course; or tongues which die out; or knowledge which is superseded by new discoveries. Love *is* Life, and Life never faileth so long as there is Love. Originally the love showed itself in Creation, now it is shown in Providence, Redemption and Salvation. Like the Gospel it is "the power of God" (Rom. i, 16) and it is centralized and personified for us in the God and Man, One Christ.

Hence it is that while the Jew venerates Moses and the Moslem Mahomet, the Christian, loved of Christ, loves Christ in return; and there is nothing like it in any other so-called religion.

We love Him, we love others, we love everybody, we love our enemies even though we may not *like* them, because He first loved us.

TO-DAY'S GOSPEL.

"Behold we go up to Jerusalem." First, to the Heavenly Jerusalem, whence Love, "that most excellent gift" (Rom. v, 5), is brought for us by the "Giver of Life"; next, by a thought-excursion, to the earthly Jerusalem of the past, where Love was Personified on the Cross; and thirdly, by a thought-projection, to the new Jerusalem of the future, when "the reality of love" shall be so clearly manifest that "they shall not hurt or destroy in all my holy mountain," saith the Lord (Isa. xi, 1-9).

To "go up" in heart and mind to the Fountain Head of Love will keep our Lenten discipline from being a form without power.

Truly Love is a "most excellent gift," as the Collect words it.

"Love never faileth"—it never, never falls out of existence, as is the literal contention of the Epistle. And, if it be impelling love, like the love exemplified in the Gospel, it steadfastly purposes to go up to the Jerusalem of duty, for "all *shall* be accomplished," even at the cost of courageous self-sacrifice and the risk of a bitter cross.

* * *

Can it be that any reader is really blind as to God's love-purposes concerning himself, his nation, his race, and the world at large? May the words spoken to and by the blind beggar, as recorded in to-day's Gospel, now blessedly come within his own experience!

"What wilt thou that I should do unto *thee*?"

"Lord, that I may receive *my* sight."

THE UNCHANGING GOD.

BY HENRY D. HOUGHTON.

WHAT a magnificent name! What a glorious character! How unique, how pointed, how arresting!

This, however, is not a discovery of man. It is God's character as given to us by Himself!

It has no parallel, it is alone, singular, impressive, unalterable! The one and only Person, place or thing in the whole of Creation that bears this astounding character.

All else is changing; the earth beneath our feet, the heavens above our heads, the world we live in, as well as the starry world above us—all are in process of change, be that short or long.

We speak of "the everlasting hills"; but it is only a figure of speech. They change even as we do, though they have a different clock to work to. Compared with our short life they may seem changeless; but as the larger cycles of time revolve, even they are found to change. And the Word of the Unchanging God tells us what will become of them.

"*The mountains shall depart and the hills be removed.*" So then even they, strong, stable, everlasting as they may appear, will eventually change, decay and be removed.

Now in contrast with all that, and because they proceed from the Unchanging God, there are three things at least belonging to Him which are absolutely unchangeable.

What are they? The earth? No! That will decay, or, as F. Fenton says, be reorganized.

The heavens? No! They will vanish away like smoke!

The Sun? No! Even his fiery mass, slowly it may be, yet even it is changing.

What then is it? Day and night? No! Even they eventually merge into everlasting day. "Thy sun shall no more go down. . . . The Lord shall be thine everlasting light" (Isa. lv, 20).

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Now, amid all this uncertainty, this everlasting change, how glorious is it to feel that there is indeed one thing that never changes—God's character. And next to His grace to poor mortals in Jesus Christ, that is the most charming thing, and the most blessed thing for our contemplation. For whatever His excellences, they are fixed, unalterable, unchanging!

Oh, if the Churches really believed this, what a revolution it would make in their theology, and in their beliefs, as well as in their practice! *God the never-altering One! The never-changing One!* Eternally fixed, not only in His station and on His throne, *but in His character and essence.* That is the first Unchanging Thing!

But there is another thing equally unchanging, for He has told us so—THE WORD OF GOD!

His Word is like Himself, fixed, eternal, sure! We cannot say "fixed as the everlasting hills," for it has been shown that even they depart! Scripture gives us the right description of it: "*The word of the Lord, which liveth and abideth for ever.*"

Did man ever hear of a word "*Living*" before? But God's Word "LIVES"! Lives to work, lives to act, lives to fulfil, lives on and on when the mountains are gone, and the heavens are rolled up like a scroll, and the earth has put on its funeral shroud, and the sky its black; on, on, *on, it lives and abideth for ever!*

But which Word? Ah, there is the test! Man says, *His New Testament Word!*

But what about the Old? Is not that the Word which abideth as well? Can you separate them?

Can you make the God of the New Testament to be a superior One to that of the Old? For that is what it would mean! Some people evidently think this, though perhaps they may not put it in words.

If this is so, see what follows:—

(1) He is either a different God; or

(2) He has changed! And the one is as disastrous as the other; and there is no escaping from this dilemma.

But God is actually and literally the opposite of all this. *He is the One God, the True God, the same yesterday, to-day, and for ever!*

Neither decay nor growth can come to the All-wise One!

"From everlasting to everlasting Thou art God!"

Then there certainly is no other God!

And the second charge, that God has changed, meets its direct negative in God's own words: "*I am the Lord, I change not*; therefore ye sons of Jacob are not consumed."

These very definite words are God's own estimate and declaration of His own character. And if they are true, as they must be, then the man that denies them shoulders a dreadful responsibility, and makes an awful charge!

Further, let us remember that these words of God were written long years before a single word of the New Testament was penned.

But there is another way of looking at this text. That singular word, "*Therefore,*" shows the vital connection between the "changing-not" of Jehovah and Jacob's sons not being consumed. *Therefore, as long as Jehovah changes not, Jacob's sons remain unconsumed. And, further, if ever they are consumed, that would at once declare that God had changed!*

So, then, all they who say that Israel is finally cast off, by those very words *declare that Jehovah has changed,* despite all they profess!

The third unchangeable thing is God's love for Israel.

"I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee."

And the previous verse declares that God is speaking to Israel. And the verse following reads: "*Again I will build thee, and thou shalt be built, O virgin of Israel.*" Jer. xxxi, 2-4.

But the teachers say, "Israel is on the scrap-heap."

God Himself, however, says that His love for Israel is an "*everlasting love,*" i.e., *unchangeable!*

Oh the utter hypocrisy of man, even of religious man, to declare with all the solemnity possible that God is unchanging, and yet at the same time assert that He has cast Israel off! These two statements are diametrically opposed the one to the other! If one is true, the other cannot be!

And we must make our own choice as to which statement we regard as true.

The old hymns we have sung about God's unchangeableness are indeed true, far truer than those who sing them think. One is well known:—

"O Thou who changest not, abide with me!"

Another hymn says:—

"And make secure and sweet abode
With Thee who changest not."

And again:—

"As full on us new life still flows
From our Unchanging God."

Now, the very fact of His unchangeableness is the great factor in Israel's preservation, restoration and renewing; as it is also in the Christian's hope of salvation through Jesus Christ Our Lord. And a God that is faithless in one thing *is faithless, not faithful! Faithful in the least is to be faithful in much.*

"Moreover it is required in stewards, that a man be found faithful" (1 Cor. iv, 2).

If in stewards, what about the Master?

Let us make no mistake, GOD IS FAITHFUL! With Him is no variableness. "*I the Lord change not!*" That ought to be sufficient for us all.

In a certain famous borough not far from the City of London there was built many years ago a remarkable Town Hall, by a very noted architect of that day. It was beautiful, spacious, lofty, and was a joy and a pride to the great architect when it was finished.

But the City fathers, looking at the lofty roof and its big span, said it was not safe; and so, after its completion, *they ordered the architect to put pillars in the middle to support the roof!*

He, confident in his own work, was greatly annoyed; yet, agreeably to their command, he had pillars put in the centre, and the civic fathers were content when they saw the great root made safe as they thought by their pillars.

But years afterwards it was found out on examination *that all the pillars stopped short of the roof by two inches!* And the skill and confidence of the architect as well as the fear and folly of the town authorities were made manifest to all when this strange fact was discovered.

Is there anything like this on a higher scale? Verily there is, even in this our day.

For these things are an allegory.

God has made wonderful promises and predictions in His Word concerning Israel, Jacob, Ephraim, Joseph, Zion, Jerusalem.

But man, looking at the vast span and majestic sweep of the Jehovah-Israel prophecies, and seeing no place for the

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great arch to rest upon, he, like the City fathers, thinks them unsafe, and in his ignorance and in his temerity *has had the presumption to erect man-made pillars for its support.*

One he boldly names "*Spiritual Israel*," another "*Spiritual Jacob*," another "*Spiritual Joseph*," another "*Spiritual Ephraim*," another "*Zion*," and another "*Jerusalem*."

Rearing these pillars, he has thought in his conceit that they have touched the sky, and, like the City fathers of old, *he rejoices that he has saved the situation—that the heavens are now safe!*

Oh, if he could only see that the pillars are thousands of miles below the sky, and that God's great words of promise *span right across them all, and need no human props to hold them up! The heavens won't fall! The Great Architect can do without our pigmy pillars.* But, strange to say, man thinks this is the only way to keep the sky from falling! What supreme folly!

Take away the pillars! They hide the Architect. They discredit His work! They obstruct the light. They confuse the great Jehovah plans and purposes.

"Far, far above thy thought
His counsel shall appear,
When fully He the work hath wrought
That caused thy needless fear!"

Well might Isaiah say: "Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding?" (Isa. xl, 13, 14).

THE GREAT PYRAMID.—XI.

By Lt.-Col. Arthur B. Prowse, M.D.

Before proceeding further, I think it well to quote the deliberate opinion of the eminent American Egyptologist and Explorer, Mr. L. Dow Covington, F.R.G.S., formed after ten years' steady work (1900–1910) in excavating around, and in clearing within, the Great Pyramid. In an article by him in the Cincinnati *Enquirer* of February 4th, 1912, was the following:—"After having carefully studied and worked at this wonderful monument for many years, and after having read up just about all that has been written upon it, it is just as fascinating a mystery to me as ever. I feel convinced that *it is something more important than a tomb;* it is too great, too grand, too elaborate and too inspiring to have been merely a burial place, even for a king. Those wonderful architectural details *indicate something higher.* Although I have discovered several new and interesting features, they did not enlighten me as to the real purpose for which the Pyramid was built. I must admit, however, that I am strongly impressed by the chronological prophecy as shown in the various passages. Will the world's history continue to confirm this?"

One other quotation must be given here. It is from one of a series of addresses (collected under the title, "The Bible and the War") given by the Rev. Walter Wynn in August and September, 1915, in the Chesham (Bucks) United Free Church:—"It stands there in Egypt in these final days of the Christian Dispensation as '*a sign and a witness unto the Lord of Hosts.*' If I could see any other meaning I would state it; but there it stands, saying with a loud voice to me, 'I am the sign and witness of God's existence. God built me by human means, and locked up His secrets in me. Study my silent message to you.' . . . There it has stood,—*dumb*,—for 4,000 years out under the eastern stars *until recently*, when it commenced to speak to wise researchers."

Does not this at once suggest to our minds the words in the 12th chapter of Daniel, where the question he asked (verse 8), "O my Lord, what shall be the end of these things?" is answered thus: "Go thy way, Daniel: for the words are closed up and sealed *until the time of the end.*" "The wise shall understand," we read in verse 10; and this is made yet more sure by the promise of Our Lord Himself: "*Seek, and ye shall find. Knock, and it shall be opened unto you.*"

Now let us return to the point (I) where the floor line of the Descending passage is met by the line of the floor of the Ascending passage, produced downwards. Above this *was* the limestone block, which, when loosened by the vibrations caused by the blows of the Caliph's tunnellers, was heard by them to fall from the roof on to the floor of the Descending passage. We see that here, on the *west* side, is an irregular opening, leading into a rough cavernous hollow, extending upwards along the side of the three large blocks which form the "*Granite Plug*."

This hollow was excavated about A.D. 820; and as the Pyramid was built 2170–2140 B.C., the secret of the existence of the whole of the upper series of Passages and Chambers was only then revealed, after having been hidden for nearly 3,000 years.

The *space* out of which the large block fell is now broken and irregular; but, being the lower part of the Ascending passage, it must have been about 41½ inches wide, and 47¼ inches high, in a direction transverse to its axis. The block, therefore, which filled it must have been (in vertical section north to south) 47¼ inches long where it rested against the Granite Plug. Its other upper surface, from the Plug to the beginning of the roof of the Ascending passage, was about 51½ inches in length. The third, and longest side, forming originally part of the roof of the Descending passage, was 60 inches long; and the fourth, and shortest, side was barely 13¾ inches.

The floor of the Descending passage, opposite the lower end of the Ascending one, is made of much harder limestone than the rest of the footway, which elsewhere is much worn and uneven.

CORRESPONDENCE.

To the Editor of The National Message.

Sir,—"Aryan," in her most forcible article in your issue of February 9th, enumerates the fulfilments of prophecies in 1923—the fateful year indicated by the completion of "Seven times" from Jehoiachin's deposition.

But, surely, that prophetic year is not yet completed. We read: "At the return of the year" (when kings go out to battle) "King Nebuchadnezzar sent and brought Jehoiachin to Babylon."

Clearly we must wait for "The return of the year," *i.e.*, the Spring; or, since there was a siege of Jerusalem, until the Summer, for the month completing this prophetic year. Before its end we may yet see other events of deep significance. Meanwhile, the "Last Days" of "The time of the end" are quickly drawing to a close. Another ten years, 1934—Seven times from Zedekiah's downfall,—may see its complete termination. And what then?

Ah! What may be its last Great Day!

I am, Sir, yours faithfully,

February 10th, 1924. (Sir) Charles W. F. Craufurd.

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ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

A PLYMOUTH BROTHER, an earnest Christian worker, who opposes British-Israel Truth as of Satanic origin to deceive Christians in these latter days, advances five posers which he thinks demolish British-Israelism at its root.

We are favoured by the questions by Mrs. C. S., herself a staunch worker in our Cause. The following are the posers :—

FIVE REASONS TO PROVE THAT THE TEN TRIBES ARE NOT THE ANGLO-SAXON RACE.

1. The people shall dwell alone, and shall not be reckoned among the nations (Num. xxiii, 9). This is true of the Jews, but not true of the Anglo-Saxons.

2. Israel is to remain many days without King or Prince, and without a true knowledge of God (Hos. iii, 4, 5).

3. The Twelve Tribes, out of Palestine, are to be few in number under national curse, but multiplied and no longer few when restored. (Deut. iv, 26, 27 ; xxviii, 62-66 ; Jer. xxx, 3, 4, 19 ; Zech. vii, 14).

4. The penalty of uncircumcision is excision (Gen. xvii, 10-14). The Anglo-Saxons are uncircumcised.

5. The Anglo-Saxons are either saints or sinners ; if saints, then detached from their nation, and incorporated into the Church, God's heavenly people. If sinners, then under the curse of the law (Gal. iii, 10).

If Anglo-Saxons are nominally Christians, they can only escape from the curse of the law by true conversion.

ANSWERS.—We will treat his questions first, leaving his bitter opinion that we have here " another master-stroke of Satan," &c., &c.

1. There is no nation or race so essentially " alone " as the British and Anglo-Saxon race. In their worship, in their Sabbath, in their truthfulness, in their morality, even in their location, as cut off from all other nations by the sea. A Briton or Anglo-Saxon is known the world over. He is subject to no other nation, whereas there are individuals of all other races subject to British and Anglo-Saxon laws and owning allegiance to our flag. If you look at Deut. xxxiii, 28, " Israel then shall dwell in safety *alone*." This at a time when Judah is separated from him (see verse 7) ; the margin refers to Jer. xxiii, 6, where the salvation of Judah is mentioned, and Zech. xii, 7, tells us when ; and that chapter tells us of the strength and safety of Israel then in Jerusalem (verses 5 and 8). Again, Jer. xxxiii, 16, this distinction is especially alluded to. As it is at present, " no weapon formed against us has prospered." Can this be said of any other nation ? We have dwelt alone in this particularity (2 Sam. vii, 10), whereas every other nation has been trodden under. This, of course, refers to all time since our Reformation, when our times (seven times) of correction was elapsing. See also Jer. xxx, 11 ; xlvi, 28. Israel is saved, and Judah will be *eventually*. Most people fail in that they do not see any difference between the two.

2. This depends much upon how one treats the expression " Go yet, love a woman." Most B.-I.'s place this one in contrast with that one of chap. i ; realizing that what is here stated in Hos. iii refers entirely to Judah, the one portion of " the Children of Israel " to whom it is most clearly applicable ; for Judah has had no King nor Prince, and been without sacrifice, image, ephod or teraphim ever since Judah ceased to be a nation, A.D. 70. We know other students take " the Children of Israel" to refer only to Israel, and not to Judah. Let them try to apply this in all cases, they will find themselves mistaken. Anyhow the Anglo-Saxons were without a King, but under different leaders for a long time. If the " afterward " refers to the Christian dispensation, the " many days " of verse 4 would certainly fit their case. But it would be difficult to prove verse 3 to apply to any race or nation than Judah. Israel was divorced, but Judah not.

3. Deut. iv, 26, 27 ; xxviii, 62-66, see antecedent clause, depend upon the disobedience ; as also Jer. xxx, 3, 4, 19, and Zech. vii, 14, upon their obedience. This is implied throughout all the prophecies. That Israel is reckoned as obedient, before her return to Palestine, is well foretold in Deut. xxx, 1-5 ; iv, 29-31 ; Zech. x, 9 ; Hos. ii, 14-20 ; i, 10, 11 ; Jer. iii, 12-14 ; xxxi ; Heb. viii ; xi, 21 ; all the Epistles ; also James and Peter.

It is odd to us how our opponents spiritualize all these and other passages.

4. Circumcision was a sign of the true circumcision of the heart (Deut. x, 16). Israel was not circumcised in the wilderness (a type of the longer wilderness estate, Hos. ii, 14 ; Jer. xxxi, 2 ; Ezek. xx, 35, 36 ; Rev. xii, 6), and yet God had mercy on them, and did not cast them off. Sin cuts us off from God, yet He is not angry for ever. In fact, if God should be extreme to mark what is done amiss, who could stand ? But Christ is circumcised in order to establish the Covenant. Rom. xv, 8, and Phil. iii, 3, tells us that *we are the circumcision* who worship God in spirit.

5. The definition SAINTS is one applicable to a people *set apart* for God. It would be better for the whole Nation to know God's purpose concerning them. We are every one set apart at our baptism. This resolves itself into God's view, " I will not give My glory to another, nor My praise to graven images " (Isa. xlii, 6), and context must decide. The Saints are Israel (Ps. cxlviii, 14 ; cxlix, 9) ; as stated in Deut. xxxiii, 3, All Israel is redeemed from the curse of the law, and are partakers of the New Covenant in Christ. There is a Covenant of Race and a Covenant of Grace. Conversion is absolutely necessary before any one can see the Kingdom or enter it (John iii, 3, 5).

The Church is the interregnum between the Kingdom as it was in Our Lord's day and its being passed on to the Nation bringing forth the fruits thereof. All must see that they make their calling and election sure, though they belong to "the remnant according to the election of Grace ": or their racial election will be as of little avail as to the Jews to-day.

As to the language (invective) used by this Plymouth Brother, we have lived through the same for 70 years ; it is just as bitter as it was then with *some* of these dear men. But let them know we advocate the Lord's imminent return proved from His own saying in Luke xxi, 24 ; that our evidence is so strong that we have failed to obtain any reply to the many challenges that have been issued to disprove our Scriptural testimony and historical evidence, and that we have never put all the curses upon the Jews, for they also are admitted to the blessings immediately they take hold of Jesus as their Messiah. They exclude themselves, it is not we who do so.

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THE SECRETARY-GENERAL'S PAGE

THE next London meetings of the Federation will be held in the Central Hall, Westminster, on Thursday and Friday of next week, March 6th and 7th. Afternoons at 2.45 and evenings at 7.30. Speakers: The Revs. Pascoe Goard, F.R.G.S., W. E. Woodhams Denham, F.R.G.S., Kenneth Dodds, G. H. Lancaster, M.A., and Mr. John J. Morey. Our readers are cordially invited to attend and to bring their friends.

* * *

We heartily welcome the formation of the new Branch at High Wycombe, and we congratulate the President, the Rev. Kenneth Dodds, and the Secretary, Mr. J. H. Ayres, on their zeal and enterprise. They have arranged for two evening meetings in the Guildhall, by permission of the Mayor, on Monday and Tuesday next, when the speakers are to be the Rev. Pascoe Goard, and Messrs. Garrison and Morey. The President will take the chair. By his invitation the Rev. Pascoe Goard will preach at Christ Church, High Wycombe (of which he, the President, is the Vicar), to-morrow, Sunday, morning and evening.

* * *

On Wednesday next, March 5th, the Secretary-General is to give, at the Picture Palace, Leominster, his Lantern Lecture on "The Keys and Gates of the World; Where and what they are; Who holds them, and Why." Hugh L. Heber Percy, Esq., a member of the Federation, will preside. The lecture is being given at his special request, and the arrangements are being made by him.

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Mr. S. E. Steele is the speaker for the Preston Branch on March 6th, at 7.30, in Lyric Hall, Avenham Street.

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Mr. W. H. Hesketh, J.P., the President of the Manchester Branch, will address the next meeting ot the Bristol Branch on March 7th, at 7.30, in the C.M.S. Hall, Park Street. Subject: "The Temptation of Christ."

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The Rev. J. T. Wilson, of St. Albans, is the speaker at the meeting of the Ealing Branch arranged for March 10th, at 8.15 p.m., in the Wesleyan Church Room, The Mall. Subject: "Four Great Certainties."

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Mr. G. H. Pepper will address the Manchester and Salford Branch on March 11th, at 7.45 p.m., in the Houldsworth Hall, Deansgate.

* * *

Four interesting meetings were held at Central Hall, Westminster, on February 21st and 22nd. Major J. Knowles, O.B.E., presided each afternoon. The Baroness de Knoop and Mrs. Munro Faure presided at the evening meetings. Addresses were given by the Revs. Pascoe Goard, P. H. Davies, Joseph Gay and William Powell, and by the Hon. Miss Akers-Douglas, Messrs. Edward J. Cherry, Herbert Garrison, and J. J. Morey. Apologies for the unavoidable absence of the Revs. W. E. Woodhams Denham and G. H. Lancaster.

* * *

The Sheffield Branch was favoured with an able address recently by Mr. Hesketh, on "New Light on Old Truths," which was thoroughly enjoyed by all. On February 13th the speaker was Mr. P. Fenton, and on February 26th the Rev. J. J. R. Armitage gave the address.

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The Rev. J. Oliver Vince, B.A., is now settled as Vicar of St. Mark's, Dalston: We wish him every blessing in his new sphere, and hope to have his help at some of our meetings.

* * *

The Croydon Branch held two very successful meetings on February 15th, at Eldon House, Wellesley Road. The hall was packed on both occasions. Mr. Daniel Farmer had been advertised as one of the speakers, but was unable to be present. A visit from him is looked for in the near future. Mr. J. J. Morey gave two most instructive addresses, which were greatly appreciated. Mr. Giffen Carter presided on both occasions. He read a letter of encouragement to the Branch from Lord Dysart, also one from Mr. C. Major. The audiences were unanimous and enthusiastic in the desire that meetings should be held at least once a month. Tea at a nominal charge was appreciated by a goodly number. Miss C. L. Cook, Hon. Sec., will be glad to hear from anyone in Croydon district who would like to attend the future meetings. Her address is 30, Blenheim Crescent, South Croydon.

* * *

The Rev. Canon Hollis, M.A., lectured for the Worthing Branch on February 13th, on "Some Objections Brought Against British-Israel Truth, and How to Answer Them," which proved very helpful and was much appreciated. The Rev. Philip Young, L.Th., lectured on February 18th on "The Real Eastern Question, and the Gathering of the Nations." Great interest was aroused. Meetings are held and addresses given on the second Wednesday in each month at 3 p.m., at 71, Rowland Road, at the Book Depot. Visitors are always welcome. Mrs. Rowlett, 3, Belsize Road, is Hon. Sec.

* * *

The sixth Annual Canadian Conference of the Federation was held at Vancouver, from February 10th to 17th. A wonderful programme of the proceedings comes to hand as we go to press. This we shall hope to publish in a future issue.

* * *

Will Overseas readers please note that the next London British-Israel Congress will open (D.V.) on October 13th, 1924, in the Central Hall, Westminster? A warm welcome awaits all visitors from every part of Israel's Empire, and from the great Land of Manasseh.

* * *

Many letters of appreciation are already to hand concerning the appeal and suggestions made by the Baroness de Knoop in a previous issue. A number have kindly sent the subscription for copies of this journal to be sent to selected persons, while the suggestion for regular times for prayer is widely approved of.

* * *

Another member has promised a pearl ring, and yet another has given a gold brooch, to be sold for the New Premises Fund. The Financial Secretary desires to acknowledge, with best thanks, anonymous donations of £5 and £1 for the same Fund, handed to the Secretary-General at last week's meetings.

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

No. 114. Vol. III. **MARCH 8, 1924** **Price 3d.**

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.

MUSTERING THE HOSTS OF THE LORD.

By Rev. Wm. Pascoe Goard.

"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."

This is a fact which has, above most other facts, affected the movements of nations and the course of history, and is still doing so.

At first the number of the children of Israel was small, and the land required for their occupation little. Gradually they grew in number, and spread over more and more territory.

Before them the nations retreated or melted away throughout the ages. Yet still their boundaries were extended, until at the present time their flags—the Union Jack of Britain, the Stars and Stripes of America—cover a very large part of the surface of the world.

The flags have outpaced the people. The British have been the greatest colonizers of the ages; but they have not kept up their record in entering into full possession of the lands colonized. This is true only of the present generation.

When one considers the facts of the case, it has looked as though there had been sent out from Britain *Armies of Occupation*, and that there the matter of the migration of the people was caused to rest. Canada is barely *occupied* by the Anglo-Saxon race, and the stream of immigration going in to *possess* the land—especially from the Mother Country—is very small comparatively at this time. Australia is *occupied*, and is waiting for the millions required to *possess* her great heritage. Of all the Colonies established by Britain, the United States is the only one which has become approximately "*possessed.*"

What is the meaning of all this?

Of one thing we may be sure: He Who appointed the nations their inheritance and set the bounds of the nations has not become careless of His task, but is carrying on still to the expected end.

For ages it was the rule, carried out under Divine direction, that the children should say to the Motherland, "The place is too strait for us, give place that we may dwell" (Is. liv). Accordingly the youth who could find no place at home went abroad and found for themselves place and employment, leading to enrichment and influence. This movement has now well nigh ceased.

There came the invention of steam and of machinery which should be made to carry on great manufacturing and transportation work by its power. This gathered the surplus population into the centres, where steam power was applied to industry. This, in turn, built up great cities and industrial populations. To-day we are at the peak of this movement, and because the monopoly of machine manufacture has passed from the Anglo-Saxon, and even from the European, the movement for decentralization has begun.

Decentralization is being resisted with bitterness, and desperate measures are being taken to restrain it. But it will be in vain!

The process will be very slow at first, and at no time will it be disastrous, for it is controlled by the Hand of the Great Master, Our Lord and King; but the movement and its direction is certain.

Has this great centralization movement then been without careful planning by Him Who sets the bounds and directs the movements of the nations? Most certainly it has not. It has been a part of the Divine plan.

Is that plan revealed? Yes, in the most clear manner.

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Palestine belongs to Israel—to all Israel. The mother-nation, Israel, was driven out of Palestine because she defiled the land with her unclean ways. "Wherefore . . . I scattered them among the heathen, and they were dispersed through the countries . . ." (Ez. xxxvi, 17-18). But there shall come a time when that movement of the Israel people shall be reversed, and the people of the mother-nation Israel shall again be gathered to Palestine, and there caused to possess the land which God covenanted to our fathers.

This is a matter which will profoundly affect the present ill-balanced situation in Anglo-Saxondom, and, by removing the conditions which disturb the balance of things, will bring enrichment and blessing to all.

* * *

It will be objected that the climate of Palestine is such that there will be little inducement for the British people to go thither in any great numbers. That is true at present. Therefore the Lord has declared that He will undertake *certain great providential engineering works there.* At the present time the Dead Sea valley is a great retort which generates heat, and sends a column of hot air rising over the land. This rarefies and sends off all vapour from the surrounding atmosphere, and is the chief cause of the surrounding desert.

It is a well-known fact that modern engineering could remedy this by letting the waters of the Mediterranean flow into the Dead Sea valley. Once this was filled up, the climate of that whole region would undergo a profound change for the better. The desert would at once become fruitful, and the surrounding land would be watered with life-giving showers.

Our Lord has indicated that at the moment of His appearing to establish His reign in the Middle East, *the Mount of Olives shall be cleft in twain,* and water shall flow into, and fill, the Jordan valley.

When this is accomplished, again will that part of the world become as the Garden of Eden, and the peoples of the earth will earnestly desire to dwell therein. But this is Israel's Inheritance, and to none other shall the possession go.

When that fact is accomplished, the prophecy regarding it will have a triumphant vindication as many another prophecy is being triumphantly fulfilled before our eyes to-day.

Thus the land awaits its regeneration, and the coming home of its people.

The present movement of Zionism is an effort to bring about a human fulfilment of the prophecies. Nothing but the Hand of the Lord can do this thing. Neither is the Jew the sole inheritor, nor will he be an inheritor at all except as he becomes Christian. For the Apostle Paul, in the third chapter of Galatians, shows that the Abrahamic promises and covenants are carried forward through the alone seed, "Which seed is Christ." Only Israel in Christ, therefore, will Israel inherit. But of that another time.

Now let us revert to the overcrowded industrial centres of Anglo-Saxondom, and the part they are to play in the Divine plan. A friend drove me to a vantage-point in New Jersey, and pointed to the outlook which stretched away over plain and river from a thousand feet below. He said, "There are in view the domiciles of seven and a-half millions of human beings." This included the city of New York, Jersey City and other cities clustered together within the range of vision. This was nearly as many people as occupy all of the Dominion of Canada, and a third more than occupy all Australia.

This article is being written in the midst of a population of eight millions, or more, in Greater London!

These are the two largest centres, and there are other large aggregations of humanity.

Having been gathered together for a purpose, and now having reached the point where their sustenance is being cut off, we may be sure that the time is at hand very closely *when the Lord will move these mustered hosts.*

But where will He move them to?

"Therefore thus saith the Lord God; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey.

"Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

"Therefore thus saith the Lord God; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

"For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

"And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:

"And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord.

"Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

"Thus saith the Lord God; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations;

"Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God.

"Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God." (Ezekiel xxxvi, 5-15.)

Thus it seems to be made clear that the great mustering of the hosts of Israel in these great, and now overcrowded, centres is planned by the Lord, and the assurance given to the land of Israel regarding the people who should return that "THEY ARE AT HAND TO COME" is verified. They are waiting in mighty armies of people, numbering many millions, for the word of command; and they are distressed to hear the command because their bread is failing in the place where they are.

We may, therefore, look for a great migration to the land of our fathers immediately after the feet of the Lord "shall stand upon the Mount of Olives." And every sign seems to show that this shall not now be very long delayed. This explains the mustering of Israel hosts in the great centres of population.

"The Lord reigneth, let the earth rejoice."

"The Lord reigneth, let the people tremble."

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LET NONE OF YOU IMAGINE EVIL IN YOUR HEARTS AGAINST HIS NEIGHBOUR.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

THE settlement of all controversy and of every strike may be found in the Word of God. It is a long time since it became the fashion to strike on every occasion that a dispute arose between masters and men, employers and employed. But if we were all impregnated with the principles of God's Word there would be truth, honesty and peace.

But, perhaps, the root of all goodwill after all is Love. Love worketh no ill to his neighbour. Even in our lifetime one remembers the talk of the Chartist Riots, when Benjamin Disraeli first began his career.

How different things were then to what they are to-day. Drunkenness, violence, oppression, sweating, and every evil tendency went on apparently unchecked. But, strange to say, because so many live in ignorance of the conventionality of that day, the power of the Gospel was being felt and becoming a power in the land. So indifferent were the majority of comfortably circumstanced people sixty and seventy years ago that very few indeed of these knew of the misery and poverty of the large towns in which they themselves dwelt. Sunday schools had had a very short innings then, and temperance as a practice was very little heeded. To meet a drunken man was a very common thing, and to be out at dark was anything but respectable unless one was obliged to be. An experience of fifty years ago in one of our large cities was the gross ignorance of the working-class, and, as a result, their prejudice against all who were in better circumstances than themselves.

The writer recalls the era of the introduction of the "Education Act." The disposition of the unemployed then, compared with the present day, was a contrast. Those who were privileged to work amongst them after a terrible ordeal were afterwards well received, and even welcomed. But their inquisitiveness was resented in the most objectionable fashion until they had given proof of the true spirit which moved them. The kid glove and the silver spoon were best unseen or never mentioned. The struggle, however, then was for or against the Word of God being admitted into the Board schools. It was finally generally admitted that no true moral education could take place without the Word of God.

The writer remembers what an effect the promise—"All thy children shall be taught of the Lord, and great shall be the peace of thy children"—was. A band of officers, naval and military for the most part, holding with the writer these truths, were effectual, with God's blessing, in appeasing the fiery tendency and destructive mania which was taking hold of the poor, unsophisticated classes when education of every individual by law became the order of the day. Sunday schools had become general some fifty years before, but not even then wholly popular with all denominations. Bible classes were also much more to the front.

TO-DAY we are reaping the benefit of the Revival which took place in the 'seventies; it was brought about largely by the conception that prevailed amongst Christians that "the end of the age" was approaching. We British-Israelites were amongst the foremost then in promoting these Revivals, though in many cases we had very uphill work amongst our Christian brethren.

To-day we are on the eve of another REVIVAL, which we believe to be the ushering in of a come-to-stay endeavour to enthrone the Lord Jesus, to prove His Word (utterances) to be true, to bring in His Kingdom.

It isn't the New Testament alone that deals with righteousness and peace, the Old Testament is full of it.

If every British-Israelite would remember that his call as an Israelite is to rule for God, to work for God, to speak for God, to love his neighbour, and to treat his fellow-man as he would be treated himself, masters and men would have no disagreements; employers and employed no quarrels; the worker would have his just supply of the proceeds of his energy, ability and zeal; the master or employer the satisfaction of being able to consult with and confide in each other, and share in reasonable profit sympathetically and harmoniously.

It is no use being an Israelite unless we take up the cross and become to all "an Israelite indeed in whom is no guile."

Our pattern is our dear Lord: "I call you not servants, but I have called you friends."

"These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord" (Zech. viii, 16, 17; Ephes. iv, 25-32).

To be practical. Let every centre of British-Israel Truth be a concentration of the effort of the locality of the Branch in organising Study Classes, visiting and assisting the less able to understand God's precious promises, and to bring home everyone's individual participation of the benefits we, as a nation, enjoy. We should, each individual, be a missionary at home or abroad of the Gospel of the Kingdom.

"SHALL ARMAGEDDON BE FOUGHT?"

COMMANDER ROBERTS writes as follows:—

February 28th, 1924.

Dear Mr. Goard,—Your leading article in this week's (March 1st) number has just put into words what I have been thinking of for some time.

I am sure we are intended to sacrifice ourselves for the Jews and for the world. If we are ONE in this matter with Our Lord, then the world will know that God sent His Son. Our Commination Service puts it clear:

"Who knoweth if He will turn and repent."

I would put it that many of us as a nation will "bring all the tithes into the store house" (Mal. iii).

The seed which is in us will leave a blessing behind us. What is the meaning of Ps. xxii (21 to end), and other passages? If Armageddon does take place *in Palestine*, which seems likely, these islands will be saved, or I mistake Isa. iv, 5, 6; Zech. ix, 1, 8; and other places. Our home is unmolested, though possibly threatened, and, as stated in Isa. xxxiii, 14, see context, with xxxiv, lxiii, then 7. But we must oppose this terrible modernism and Romanism.

Yours very truly,

L. G. A. ROBERTS.

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IS ARMAGEDDON ALREADY PASSED?

BY REV. WM. PASCOE GOARD.

No, Armageddon is not yet passed!

We have already written an article upon the question "Shall Armageddon be Fought?"

Now comes the question from an enquirer: "Is Armageddon already passed?" To this question the Scriptures themselves give a distinct answer, *and their answer is in the negative.*

What is "Armageddon"?

It is not yet a fact in history. It is a prophetic foretelling or warning of a tremendous conflict which shall take place in a yet future time, the centre of which will be the plain of Armageddon, a well-known geographical position in Palestine.

This being so, Armageddon has not yet existed, and does not exist outside of the pages of the prophetic Scriptures.

How may we know that Armageddon is not yet passed?

Take, for instance, the 38th and 39th chapters of Ezekiel, in which the great conflict of "Armageddon" is described. In the thirty-eighth chapter it will be seen that the opposing combinations are named in detail. Russia is named as the leader of the adverse side, and with her a great combination of peoples.

On the Israel side, the British side, are "Sheba and Dedan, the Merchants of Tarshish, and all the young lions thereof."

Not yet in history have these combinations met upon any field of battle; and most certainly not upon the field of "Armageddon."

Neither has there been a Russian drive against the city of Jerusalem up to the present time. The late war was fought between Britain and Turkey in the East. Not at all as yet have we measured swords with Russia.

Are there other marks of the great conflict?

Yes. At the siege of Jerusalem in that great war "half of the city shall be taken, and the houses rifled and the women ravished." In the last war there was no siege, there was no captivity, and most certainly there was no outraging of women.

Are there still other marks of the great conflict?

Yes. The northern peoples shall "come like a cloud to cover the land." Not only will an army invade the country, but the people will follow to take possession and occupy the land.

Again: "His feet shall stand in that day upon the Mount of Olives."

"And the Mount of Olives shall cleave in twain from the top to the bottom . . ."

The utmost confusion shall fall upon the invading hosts, and "Every man's sword shall be against his brother."

Five out of six of the invading hosts shall be destroyed by the "blood and fire and horrible tempest" which shall rain upon the invading hosts.

The slain shall be in such numbers that it shall take the forces of Israel seven months to bury the dead and to cleanse the land.

No such conflict as this is yet known to history. It exists only in the pages of prophecy. Therefore Armageddon is not yet passed.

But shall it in very deed become history?

There is, as we pointed out in the article "Shall Armageddon be Fought?" only one Power which can avert the terrible calamity; by the greatest outpouring of "the spirit of grace and of supplication" which has ever been known, applied to the carrying home of the message of the Gospel of the Kingdom.

Is it indeed possible that the Great Day of God Almighty may be shorn of its terrors?

Yes. The details of the day have been *foretold* by the Lord in the written Word. But the details of that day—except as regards defence—have not been *foreordained* by Him. It is the mission of the Gospel of Grace and of the Kingdom to avert disaster and to establish peace. For two thousand years the Gospel has been placed equally within the reach of all men and nations. They might have made full use of it at any time and during all the time of the Christian era. Then there would have been no question of terror at the end of the age and the coming of the Lord. They still have the opportunity of taking advantage of the Gospel and of averting disaster, which only comes through rebellion against God.

At no time could the nations be brought to accept the Gospel and its consequences *directly*. They could only do so *through the ministration of God's Kingdom-Nation Israel.* But God's Kingdom-Nation Israel forgot its own identity, its own responsibility, and its own mission; therefore the other nations have failed to be blessed in full. If the nation of Israel-Britain would even now return to the realization of its Priestly Kingdom nationship, and would take up its national mission to these peoples, the tragedy might be averted still.

Throwing down the mask of assumed humility and equality, let Britain arise and proclaim herself for what she is—God's Kingdom-Priestly-Nation—and invite the nations to gather round a board to settle matters according to the Divinely-given Law, and the Miracle of Grace might yet be performed, nay, would be performed!

The thirty-sixth chapter of Ezekiel must come to pass before Armageddon; therefore we have yet hope that the nations will return, with Israel, to God; and that the terrors of the great day will be averted.

Armageddon still remains in the pages of prophecy—nowhere else; and it may yet be transformed into a mighty revival of religion and obedience to God Almighty.

HAS GOD FORGOTTEN ISRAEL?

BY HENRY D. HOUGHTON.

HAS God forgotten Israel? Man says He has! Nay, even worse than that, rejected them, and some even say destroyed them!

One of our distinguished preachers of to-day has even dared to say, publicly, "*Israel is now thrown on the scrap-heap.*"

What humiliation and indignity is placed upon Jehovah by such declarations. Let those who dare make such assertions; I will not; nor yet insult God by believing them.

It is, indeed, astounding that with the Bible in their hands, with all its wealth of promise and prediction to Israel, its professed teachers and exponents dare to openly flout it and deny it in this manner.

In contrast to all this let us look what God says in Isa. xliv, 21: "*O, Israel, thou shalt not be forgotten of Me.*" And again, in Isa. xlix, 15, God speaking, says to Zion when she feared that God had forgotten her: "*Can a woman forget her sucking child, that she should not have compassion on the son of her womb?*"

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And God Himself gives the answer to that singular question: "*Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands.*"

What a marvellous and arresting expression. "*Graven!*" Graven on God's hands, and He says it! Could anything be more striking, more whole-hearted, or more lasting?

Pilate made a great show of washing his hands, thinking that thereby he could free himself of the responsibility of the death of the Christ; but all in vain, for his hands did the deed.

But what about Zion graven on the hands of Jehovah? Does God anywhere in the Scripture declare that He will wash His hands of Israel? NOT ONCE! What about that intense word "*Graven*"? "*Graven thee upon the palms of My hands*"? That means fixed indelibly.

Pilate washed his hands to rid them of some imaginary surface stain; but God's hands contain a name *not lightly written; not easily washed out; for God says it is* "GRAVEN," *which means cut, carved, deeply indented, cannot be removed*!

Oh the intimacy of it! The love of it! The condescension of it, the permanency of it! *Graven*! GRAVEN!! God has put the Zion name on His own hands!

But our teachers say that God has cut that mark out, and graven another name in its place! What folly! What treachery! What an insult to Deity!

Is that mark as easily removable as Pilate thought his was? Oh No! For this is not a surface mark—"*I have graven thee*"!

Now why does God say "*graven*"? To show that it is indestructible! To show that it never will be removed! It is permanent, everlasting!

But why does God say, "Upon the palms of My hands"? *To show that it is continually before Him.*

A mark, even a deep graven mark on another part of the body, the back, the side, the head, the legs, would not have that signification; they might be for a moment or two forgotten; but marks, graven marks *on the palms of the hands are ever in sight*, not for a single moment can they be forgotten.

Further, the hands are for the purpose of work; and so this shows God always working to help, bless, save and redeem Israel, and ordering all His work and all His purposes to that great end. For, remember that God's purposes of mercy and compassion to the world are to come through the Gospel preached by Israel!

Sometimes you may see a man with a tattoo mark, only a surface scratch coloured, but it lasts for the man's lifetime; he cannot wash it out, however greatly he may desire to do so; and he carries it to his grave!

So God uses this intense word, "*graven*," showing it made part and parcel of the hands, a thing impossible to remove; and this is God's own estimate of His unwearied care, His watchfulness, His guardianship over Israel. "*Thy walls are continually before Me.*"

How dare any man say that Israel is now thrown on the scrap-heap? God says something very different in Isa. xliv, 21, 22, 23: "O Israel . . 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: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel."

Now, if God is going to glorify Himself in Israel, and they are on the scrap-heap, *what becomes of God's glory?*

But perhaps some one suggests that this Israel or Zion is the Gentile Church!

How strange it is that if great good is to come *to Zion*, it is said to mean the Gentile Church!

If blessing is to come in the latter days *to Jerusalem*, it is the Gentile Church!

If wonderful expansion is predicted *to Joseph*, it is the Gentile Church!

If forgiveness and restoration are promised *to Israel*, it is the Gentile Church!

If renewing and redeeming is to come *to the House of Jacob*, it is the Gentile Church!

If freedom and resurrection is to come *to the House of Israel*, it is the Gentile Church!

If God is surely to have mercy *on Ephraim*, it is the Gentile Church!

What stupendous folly!

When shall we have our eyes opened to see how the teachers and preachers have beclouded and corrupted the pure Word of God under the pretence of interpreting it?

There is no perversion of the Scripture charged upon the Roman Catholic Church by our expositors half so misleading, half so iniquitous as this wanton perversion and deliberate altering of the specific names and declarations of the Word of God!

Scripture does not need such interpreting! *It is false*! Scripture needs reading, accepting, believing!

If God, in the order of His providence, wishes to communicate something in His Word respecting Israel, Judah, Jacob, Jerusalem, Joseph, Ephraim, Zion, or even the Gentile Church, *how is He to do it except by naming them?*

And if, when He has done it, man immediately turns the name into something else, *no power on earth can make man to know God's mind*, for man himself has barred and blocked up the way, and the understanding of God's Word is absolutely impossible!

Is it to be wondered at that many of the leaders and teachers of the Church are in a fog? They do not know where they are themselves, and are in a sorry position to be leaders of others. If the blind lead the blind, they both shall fall into the ditch.

There is not a single line from the first chapter of Genesis to the last chapter of Revelation authorizing any man to alter the meaning of a single word, or even of a letter of the Divine revealing! Nay, a great curse is passed on him who dares to do it!

If God had needed the help of man to make man understand, He surely would have called him into His counsels, and sought his advice.

But He did not; He managed without him! "He that planteth the ear, shall He not hear? He that formed the eye, shall He not see?"

And He that gave man speech, that marvellous attribute that marks him off for ever from the brute creation, *shall He not understand how to speak?* Are the intricacies of human language too much for Him? *Is He at the bottom of the class?*

And in the very same Psalm (94th) from which the foregoing passage is quoted, there rings out this strangely definite and positive declaration:—"*For the Lord will not cast off His people, neither will He forsake His inheritance.*"

But if you wish to know who are His people, and His

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inheritance, verse 5 in the same Psalm will show. "They break in pieces *Thy people*, O Lord, and *afflict Thine heritage*!"

And Deut. xxxii, 9, is very clear: "*For the Lord's portion is His people; Jacob is the lot* (the measuring line) *of His inheritance.*"

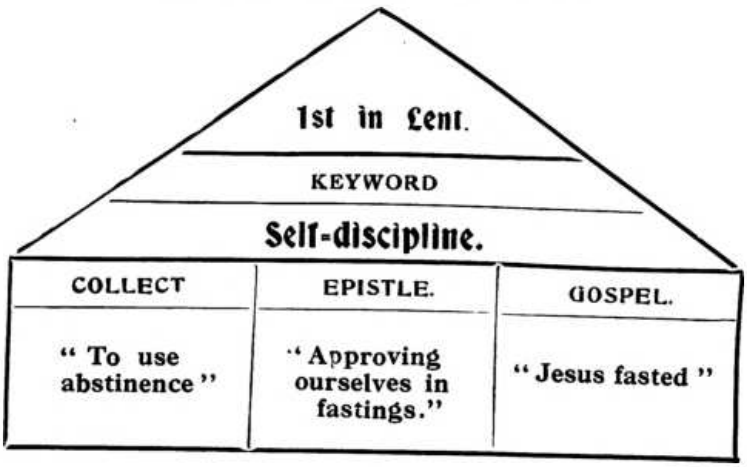
Forgotten? Israel forgotten? Never! On the scrap-heap? Never! Not while God lives!

"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).

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



Lent = Spring,—suggesting a spring-cleaning of the soul; a springing up towards more light, warmth, fruitfulness, and beauty; a springing forth into newness of life. Herein is the annual opportunity of devoting a tithe of the Christian year, all at once, and "together in unity" as a "brotherhood," for stirring up the will to rise to our highest and best. And herein, too, is the chance of overcoming our besetting sin; of escaping from the jungle life of animalism, and of gaining "perfect freedom" to do and be the right in God's truly "reasonable service." Many people never realize how undisciplined they are, just because they never make any effort to attain true self-mastery. To learn the strength of a stream, a swimmer must try to swim against it. To learn the power of our bodily desires and the waywardness of our minds, we must try to control them.

So, *Self-discipline* is the Lenten keyword in "our training for the skies." "Sorrow for sin" ["worthily *lamenting*": "rend your *hearts*": "fast unto thy *Father*"] is the keyword for Ash Wednesday; and its Collect, *which is to be a daily prayer during Lent*, is a model prayer for Penitents in seeking "remission" of their spiritual "debts," and the "forgiveness" of their recurring offences, "through Jesus Christ Our Lord."

On this first Sunday in Lent (not of Lent, for every Sunday is a *Festival* of the Resurrection) the Anglican Church calls her members once again to self-discipline, of which fasting is the example and representative.

As we pray in the Collect, we are "to use abstinence"; and as St. Paul exhorts us in the Epistle (whose every verse has historic associations), we are to approve ourselves "in fastings," remembering, as the Gospel tells us, that "Jesus fasted."

Fasting from certain eatables and drinkables or from occasional meals is thus specially marked out for us, for though, of course, we may fast from pleasures of other kinds, yet the first reference of the word is to abstention from physical food for a longer period than is usual with us.

Now, whether as members of the Church, we are Rigorists or Slackists, it is a mockery to pray to-day's Collect without meaning something by it. For, in it, we remind the Saviour, to Whom our prayer is addressed, of His own earthly abstention from bodily food, and then we pray for grace that we may practise abstinence ourselves. What the particular abstinence is, whether from food, comforts, luxuries and amusements, it is left to us individually to determine; but abstinence of some kind there *must* be if our prayer is to be real, and if we are to approve ourselves loyal to the Church's rule.

It is well to know
The why and wherefore of things.

One of the Church of England "Homilies" thus deals with this subject:—

"Fasting is found in the Scriptures to be of two sorts, the one *outward* pertaining to the body, the other *inward* in the heart and mind."

By Christ's assent Fasting is a withholding of meat and drink and all natural food from the body for the determined period of fasting.

Fasting of itself is a thing merely indifferent, but it is made better or worse by the *end* that it serveth unto. There are three ends whereunto, if our fasting be directed, it is then a work profitable to *us* and accepted of God. The first is to **chastise the flesh** that it be not too wanton, but tamed and brought in subjection to the spirit. This respect had St. Paul in *his* fast when he said: "I chastise my body, &c." The second that the spirit may be more earnest, and fervent to **prayer**; and New Testament instances are given (Acts xiii, 2-3; xiv, 23). The third that our fast be a **testimony and witness** with us before God of our humble submission to His high Majesty.

These are the three ends or right uses of fasting: *Chastising the flesh, stimulating the spirit*, and *submitting ourselves to God*. The second part of the Homily tells us that the *outward* fast of the body is no fast before God except it be accompanied with the *inward* fast, which is a mourning and lamentation of the heart. Fasting used with prayer is of great efficacy and weigheth much with God. (Tobit xii, 8.)

Then and Now.

Nowadays there are people who think that the custom of the Hebrews and of all Christians up to 300 years ago, when the Homily was composed for public reading, is not suited to our own time and circumstances. Can any reasons be urged to influence them? David, in Ps. xxxv, 13, says, "I afflicted my soul with fasting." So fasting is afflicting or humbling the soul (Isa. lviii, 5). The soul is generally oppressed with the burden of the flesh; and so when the flesh is rendered less sluggish and gross the soul is the better able to soar up towards its own plane. Hence, before special communion with the Father, Moses and Elijah fasted; so did Jesus; so did St. Paul. Fasting also preceded difficult undertakings (Est. iv, 16; Ezra viii, 21). All the Israelites by Divine command fasted on the Day of Atonement from evening until evening, and there were four additional yearly Fasts when Our Lord was upon earth. Like the prophets, He laid emphasis on the *inner* meaning of the outward act (Matt. vi, 16, 18), and recognized that it was a sign of sorrow (Matt. ix, 14, 15).

In Mk. ix, 29, we are shown by many authorities that the demons (which were doubtless the cause and the effect of besetting

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sins) couldn't be cast out save by fasting and prayer. And this brings us to the thought in to-day's Collect which modern science is vivifying for us.

"It has been proved that everything in the universe is constantly vibrating, that all modes of motion, sound, heat, light, electricity, have their diverse rates of vibration." There is vibration everywhere, but only objects and subjects in sympathy can feel it or get its full effect.

Over and over again we are told in the Exhortation that "The Scripture *moveth* us." And the way it *does* this is by vibration. We cannot hear the Scriptures read, and we cannot see the Scriptures on the written page, without vibrations; and these vibrations, through our ears and eyes, are sacraments or means of still finer vibrations reaching our souls which, by finer vibrations still, reach our spirit; and thus spirit, soul and body are brought into temporary touch with Him Who gave and inspired the Scriptures.

Telegraphing, telephoning, wirelessing, telepathing, God-inspiring—all these are modes of vibration necessitating that the receiving instruments should be in good and impressionable order.

Well, it is to our human spirits that God would send His inspirations, and when these spirits of ours are imprisoned in over-fed, gross, and pampered bodies, the vibrations or inspirations or "godly motions" cannot efficiently influence us or be received. Hence we pray to Him Whose flesh, on earth, was subdued by means of the Holy Spirit working through His human spirit:—

"Give us grace that *our* flesh, being subdued, may obey Thy godly motions." [See 262 A. & M., 1st verse.]

The lower "motions of sins" from Satan that St. Paul wrote about in Rom. vii, 5, which work in our members "to bring forth fruit unto death," can be overwhelmed, overcome, and displaced by higher, finer, more vivified vibrations from Christ Himself which, by the agency of the Holy Spirit on our own human spirit, can bring us under the obedience of God's wonderful laws, resulting in honour and glory unto Himself. Thus, thinking nationally as well as individually, the godly motions or might of right can, and do, and always will do, prevail over the motions or might of wrong. The important thing is to be good receivers; and the Lenten training period,—the self-denial, the abstinence, the fasting, the subduing of the flesh,—all tend to make our body (which Daniel, in vii, 15, terms his "sheath," and St. Peter, in II Peter i, 14, terms his "tabernacle") more receptive to the vibrations coming from Him whence all power emanates.

"MY GOD, HOW WONDERFUL THOU ART!"

Isn't it truly wonderful that Christ, to Whom we directly pray to-day, in the Collect, is the central Sun of the whole universe, and that the supra-ethereal rays of Love and Truth which stream from Him on all sides, may even vibrate the human spirits of fallen beings like ourselves provided we keep our bodies in a clean, refined and unclogged state; and that these rays will be transformed into righteousness, acts of love, and true holiness—holiness of truth and sincerity, for the benefit of all who come into touch with our own vibrations or godly motions or spiritual influence, in the sphere of life where we are called or allowed to be.

PRACTICAL.

Now, after full explanation, the Collect we are using this week should be prayed more intelligently and with deeper meaning.

We practise abstinence from something or other that our flesh may be subdued to our own spirit, and also to the Holy Spirit, and that the godly motions in righteousness, streaming down from on high into our souls, may issue in holiness of life and conduct to the glory and honour of Our Lord and Saviour.

We acknowledge gratefully the activities of those who have sent in new subscribers for the MESSAGE. Please carry on the good work. Canvass for still more. Every copy carries a message of helpfulness.

"BE FILLED WITH THE SPIRIT."

BY G. A. ROBISON.

"IF thou wilt diligently *hearken to the voice* of the Lord thy God, and *wilt do* that which is *right* in His sight, and wilt *give ear* to His *commandments*, and *keep* all His *statutes*, I will put none of these diseases upon thee . . . for I am the Lord that healeth thee." This is the Lord's first pronouncement upon the subject, the basis of all that follows in His gracious dealings with the bodies of His people. The article, "A Statute and an Ordinance," of February 9th issue of THE NATIONAL MESSAGE showed us this clearly; "A Challenge to Our Faith" of the week before roused us to see that literal and symbolical fig trees and mountains are to be removed by faith; and to-day another challenge to our faith is set before us, who claim to be disciples of our Saviour and loyal subjects of our King, which must make us pause and consider where we stand in regard to it.

In Elijah's day the God that answered by fire was acclaimed by our apostate nation to be the Lord, but in these days of materialism, by what means will Jehovah-Jesus demonstrate to His nation that He is the SAME, yesterday, TO-DAY, and for Ever?

The marching commands to the disciples furnish us with the answer. "These signs shall follow *them that believe;* In my name shall they cast out demons; they shall speak with new tongues; . . . they shall lay hands on the sick, and they shall recover" (Mark xvi, 17, 18). The ascended Lord did thus demonstrate His presence with His disciples after His resurrection, by miracles of healing and wonderful powers. The orders He gave His followers when He sent them to the Lost Sheep of the House of Israel were, "Preach, saying 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out devils" (Matt. x, 6-8); "And they went out, and preached that men should repent. And they cast out many demons, and anointed with oil many that were sick, and healed them" (Mark vi, 12, 13). But first we read, "He gave them *power* and *authority* over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick" (Luke ix, 1-2).

Thus Our Lord inseparably linked the healing with the preaching—indeed, He laid a fourfold emphasis on it by enumerating the four lines of this ministry, "Heal the sick, cleanse the lepers, raise the dead, cast out devils"; but before sending them to execute the commands He gave them the power and authority to enable them to do these things. In these days of apostasy, when our beloved nation of Israel has departed so far from the Lord in heart and practice, it behoves those of us who call ourselves disciples to see to it that we obey the whole of this fivefold command. There is no lack of those who obey the first of these emphatic fivefold orders, "Preach the Gospel," but how many are there that dare to use the authority and power which has been committed to "Them that believe" and deal direct with Satan's kingdom, and demonstrate that sickness is a part of the works of the devil that the Son of God came to destroy?

Thank God there are many to-day who are awaking to the necessity for obedience to the whole fivefold orders of Our Lord. The Sun of Righteousness is near His rising, with healing in His wings, therefore it is not wonderful that the first

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rays of His glory should be manifested in a world-wide revival of faith and obedience to His Word, and consequent enduement with power over "all manner of sickness and all manner of disease." The plain directions in James v, 13-14, are being carried out in simple obedience and faith, and marvellous healings are resulting the world over. But there are gifts of healing also which the Holy Spirit is manifesting through believers of whom He has obtained entire possession.

During the last eighteen years or so a wonderful movement has been going on. Christians who were consecrated and sincere have realized that they fell far short of the standard set in the Scriptures by the outpouring at Pentecost. They have waited on God in humble trust that He would prepare and fill them exactly as He filled the Christians of the Early Church, and the result has been that, after a longer or shorter time of seeking and preparation, they have received the Holy Spirit, "falling upon" them in such measure that they have entered an entirely new spiritual plane, where the same results as recorded in Acts have followed. They know His voice, and such passages as "The spirit said," "forbid," "suffered them not" (Acts xiii, 2; Acts xvi, 6, 7) are their common experience.

They are "led by the Spirit," "walk in the Spirit," are "filled with the Spirit" in a way so far beyond all they ever knew before that they find no difficulty in presenting themselves as living sacrifices, as earthen vessels, that He may manifest His Presence through them in some way peculiar to each one. It is literally true to them "The manifestation of the Spirit is given to *every* man to profit withal." Some receive divers gifts, some only one, but each becomes a channel for the Divine Spirit to use in some supernatural way as the need arises. God is no respecter of persons. The challenge comes to us each, What special manifestation of the Holy Spirit's power have *I* received? Which one of the nine special gifts has He chosen *me* to exhibit? Are they not as a dead letter to us in experience? Why is this? It is because we are in the position of the disciples *after* the Resurrection and *before* Pentecost, with our eyes and hearts opened by the Holy Spirit (if we have been truly born from above), but not yet personally empowered by His Coming upon us and taking that absolute control and possession of our beings as was promised to and exhibited in the Early Church.

The command, "Be *filled* with the Spirit," still stands in our Bible, yet how many of us know the glorious *fact* where "the new wine of the Kingdom" so fills and energizes in us that the effects are compared to that brought on by wine taken in excess?

It has been my privilege to be in the company of many who have received this experience to the full, and through whom the Holy Spirit is operating in a measure I have never met in the holiest Christians who have *not* received Him in this outpouring.

I have seen the instant healings, liberation from pain of all kinds, restoration of speech and hearing to the deaf and dumb—healings of cancer, of injuries where doctors had been compelled to say "incurable," yet healed instantly when one or two who had this "manifestation of the Spirit" laid hands on them at their request. I have heard the testimonies of hundreds healed. I have also seen the absolute humility, the tenderness and patience, the zeal and burning love for souls which these same people possess. I have heard them pray with a power and boldness and faith that I never met in the saintliest and most advanced Christians. I have seen the constant stream of souls being born into the Kingdom, others being also baptized into the Holy Spirit as at Pentecost: and I have realized that, at last, I have seen New Testament graces exhibited in the lives of people through whom the Holy Spirit is manifesting His presence by the gifts in operation. And I have heard such prayers and praises to God, I have realized that there is a realm where, *as yet*, I cannot follow—yet I have been a Christian, born of the Spirit, thirty-two years, and one wholly consecrated to God for twenty-four.

Fellow-Israelites, we have need to return to the position of the Early Church—and there is but one way indicated for us in the Scriptures, to seek God for this promised and commanded experience for ourselves. "Seek, and ye *shall* find . . . for *every one* that seeketh findeth. . . . He giveth the Holy Spirit to them that *ask* Him" (Luke xi, 13). "He giveth the Holy Spirit to them that *obey* Him" (Acts v, 32). "Tarry ye . . . *until* ye be endued with power from on high" (Luke xxiv, 49). "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto Me" (Acts i, 8, R.V.)

It needs a convinced heart and obedient spirit to obey those commands, for the searching of God and the opposition of Satan are both very real and very trying to the flesh. But when we consider that the disciples had over three years' training, teaching and example, and had even exercised power over the demons and had healed the sick, and yet were commanded to "wait" and "tarry *until*," we can see that no light-hearted seeking is meant.

Taking higher ground, let us consider the fact that Our Lord Himself, veritable Son of God, could do nothing before He was filled with the Spirit at His baptism, and that immediately after we read, "The Spirit driveth Him into the wilderness," "He was led up of the Spirit to be tempted of the devil," and thus realize the tremendous depth of the experience which is the mark of the Christian dispensation, when He was, as Man, completely possessed by the Holy Spirit and empowered for His work. How can we, His disciples of to-day, bear the witness to His resurrection as the Early Church bore it of old, without the same enduement from on high? But "*THE* promise of the Father," the special Promise above all other promises, "is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts ii, 38, 39). Therefore, let us see to it that we, each of us individually, are severally filled with the Holy Spirit up to the New Testament measure—nothing less will satisfy God or satisfy us! But when this is fact, the command, "Heal the sick, cleanse the lepers, raise the dead, cast out demons," will be one of the natural channels of witness in these days of apostasy, to the *fact* of a Risen Christ and a Coming King. Though vision "tarry, *wait for it*, because it will surely come, it will not tarry" (Habakkuk ii, 3).

"Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye may receive *THE Promise*. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Heb. x, 35-38). Let us, therefore, seek until we find, and are also endued with the fulness of the Spirit's power, that we may be obedient disciples equipped to bear full testimony to our risen, ascended, glorified, and coming Saviour and King.

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THE GREAT PYRAMID.

INTERESTING LECTURE BY MR. H. K. BAKER AT HINDHEAD.

AN interesting lecture on the Great Pyramid was delivered by Mr. Kendra Baker to a large gathering of the British-Israel Study Circle, held at his house on Sunday afternoon.

After detailing the historical references to its erection and describing its forced entry, in A.D. 820, by the Caliph Al Mamoun, which for the first time since its erection in 2170 B.C. disclosed its upper passages, galleries and chambers, he showed that the standard of measurement employed in its construction was the Hebrew sacred cubit, its fifth or palm and its 25th or inch, corresponding with the early British inch, which was a 1,000th part longer than our present inch. Applying this standard of measure, he showed that the following facts of science were demonstrated by the constructional features of the building: The ratio of the diameter of a circle to its circumference, the squaring of the circle, the polar diameter of the earth, the solar year to six places of decimals, the distance of the earth from the sun, the grand cycle of the precession of the equinoxes, the obliquity of the earth's ecliptic, the central pivot of the solar system, the earth's mean density (5.7), the weight of the earth, the Pyramid's own date of erection (as confirmed by Sir John Herschel), and many others, all being from three to four thousand years in advance of science.

The Great Coffer in the King's Chamber, which was shown to contain four early-British quarters and monumentalized the pint, the pound, the fluid ounce, and the drop, exactly corresponded in cubic capacity with the Ark of the Covenant, was just one-fiftieth of Solomon's molten sea, and one-hundred-thousandth of the Ark of Noah as given in the Scripture record.

The lecturer then dealt with the sacred and prophetic features of the building, which he stated had been interpreted as symbolizing the history of the Chosen Race throughout the various dispensations to our own times, the birth, life, death and resurrection of Christ, the setting aside of the Jews, the restoration and rise of Israel, the ultimate reunion with Judah, and the fulfilment of the prophetic and apocalyptic "times," culminating in the millennial dispensation.

The evidences in support of this interpretation were of a most remarkable character, but are too complex to admit of reproduction in a short report. In conclusion, Mr. Baker pointed out that if the numerous features which he had indicated were to be regarded as mere coincidences, then the Great Pyramid was an even more amazing monument than if such features were the result of fore-knowledge and design, and, in the light of what he had described, he invited the audience to consider the bearing upon the subject of the following passage: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt" (Isa. xix, 19, 20).

From *Farnham Herald*.

THE BLINDNESS PASSING AWAY.

BY R. WHITTLESTONE.

MOST of our readers will remember, just when a doubt is being brought against the truth of the Bible, and it is being literally pulled to pieces, so God has caused to be brought to light, by our excavators and others, a sure witness, to remove that doubt. Now I feel convinced of this. Just as the critics have attacked and want to take away from the Book of God's Holy Word, so He has found and brought to light His hidden but ever loved Israel (no excavator needed here), and is taking the blindness away from their eyes, so they shall quickly come forward and witness to the truth of it, from beginning to end. Read Isaiah xliii, 10: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen"; also verse 15, "I am the Lord, your Holy One, the creator of Israel, your King"; and verse 21, "This people have I formed for myself, they shall shew forth my praise."

Surely we can see the hand of our God in all this, and now He is calling to His own peculiar treasure, formed from the beginning to do His will. Who, but our God, could have planned everything so wonderfully. So come to the front, Israel, then with His strength and power we shall more than suffice to put the devil and all his emissaries under His feet.

Listen to this: "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist" (Luke xxi, 15). Our Lord's own words to His Disciples.

Now, that blindness began to pass with the taking of Jerusalem, and now, thank God, it is passing away very quickly. I myself see it and feel it, yes, in full view of the great unrest and increasing evil among many nations. Yet the Light of our God, which He meant us to see written in His Holy Word, is now beginning to shine with a bright radiance into the hearts of all His true people. May we all exclaim, with our great poet of Israel, "Send out thy light and thy truth, let them lead me"; then, with the Spirit of our God within us we shall be able to not only speak, but surely bring the true light to others, and it will enter into many eager hearts more quickly now we believe the Lord's coming is so near.

So go forward, Israel, this present time is made for you, to show your humble love and thankfulness to your Redeemer, for all He has done for you. A very poor return, we know, but He will not only accept it, but will give us His strength and power to go on.

"Oh!" someone says, "I really cannot speak." Now we must not be afraid to speak because we think we do not know enough. Remember the command given to Moses, the great leader of our race, when he (Moses) said, "I am not eloquent, but am slow of speech." The Lord answered him, "I will be with thy mouth and teach thee what thou shalt say"; but, readers, study these words for yourself—Exod. iv, 10, and following verses. That same command is given to every individual, so if we take God at His word, we shall all be able to speak and witness for Him, if only in a sentence or two. He knows we are not all gifted with eloquence, but, reader, you have got a talent, and it must be used for the Lord in this great revival of Israel, then we shall be able to say with David, "I delight to do thy will, O my God, yea, thy law is written in my heart" (Ps. xl, 8).

Why are our ministers and preachers so backward in bringing forward this question of Israel in their sermons, when they could so easily take for their texts these or similar words, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people." Surely these people should now be shown in what relation they stand to God! And do they ever wonder why they sing the Songs of Israel? It is quite time now to rouse the people, they want something more, in these troublous times, than is being given them in many Churches. Some have stared in wonder when I have spoken of the Lord's near return. I have asked, "Haven't you heard of this in your Church?" "No!"

Is this the fault of the shepherd or of the people?

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THE TRUTH.

BY HENRY PROCTOR, M.R.A.S., F.R.S.L.

"YE shall know the truth and the truth shall make you free." This is one of the weightiest utterances of Him who

SPAKE AS NEVER MAN SPAKE

of things which had been hid from all ages and generations in God, and who is Himself the Truth, and "in whom all the treasures of wisdom and knowledge are hidden." But what then is the Truth? Many think that it is that form of doctrine which is held by the Orthodox Churches, embodied in Articles, and crystallized into Creeds. But that this is not so is proved by the fact that it brings no sense of freedom, but rather an added bondage, just as the orthodox religion did to its devotees in the days of Our Lord's earthly pilgrimage. By them His name was cast out as evil. He was counted a blasphemer, and His authority over demons imputed to Beelzebub.

And there has been no true follower, no real disciple of His, who has not been excommunicated and ostracized up to the point that they really followed Him. For the world still "lieth in the Evil One," and still says, "Away with him; Crucify him." And so he is crucified on the same cross, and lives only because the Resurrection and the Life is in him, for when he died Christ became his life. So far as the world is concerned he is crucified, an alien, a foreigner, whose citizenship is not here, but in heaven. But being thrust out, he goes forth to the Despised and Rejected One

WITHOUT THE CAMP,

bearing his reproach. But this becomes to him "greater riches than all the treasures of Egypt." He has had a baptism of fire truly, but it has burnt his bonds, and now he is free. The scales drop from his eyes, and he sees the truth which brings freedom from all limitation, as God Himself is free. Dwelling in Love, he dwells in God and God in him, becoming a sharer "in the very nature of God, having completely escaped the corruption which exists in the world through earthly cravings" (2 Peter i, 4, Weymouth). For it is these latter that hold men in bondage, but he no longer courts the world's favour nor fears its frown, for he has overcome the world. He sees it all as

A PASSING SHOW,

as unreal as a cinematograph, and as fleeting; here to-day, gone to-morrow. But this is only the negative side. It is possible to stop here, to retire from the world and leave it to go down the broad road to destruction. Many have done this—immured themselves in living tombs, as in monasteries, or as hermits in the desert. But this is not following the Master. This did not Jesus, but He showed Himself every day to the world. He came into the world to save it, sent for this purpose by the Father. And just as the Father sent Him into the world, so He sends us into the world, not to judge, but to save it. "Ye are the light of the world," not to be hidden away in any safe retreat, hiding our light under a bushel, but as a city set on a hill

WHICH CANNOT BE HID.

He went about doing good and healing all that were opprest of the devil. He made the deaf to hear, the blind to see, and the lame to walk. The Spirit of the Lord God abode upon Him, in order that He might preach deliverance to the captives of sin and sickness and death, for He healed all that were sick. And he that says that he abides in Him ought himself also to walk even as He walked, teaching the same teaching, and doing the same works of power which "he *began* to do and to teach." And even greater works than these shall he do, because he is a joint-heir with Christ of the omnipotence of the Infinite. For as there is no limit to the power of God so there can be none to that of the Son of God, for he knows that while abiding in Christ God heareth him always. His power to help others is limited only by their unbelief, for this is that which limits God: "He cannot do many mighty works because of their unbelief." But to God-given faith, called

THE FAITH OF GOD,

there is *no* limit, it is omnipotent. To it "*all things* are possible."

The most transcendent truth which can be uttered is this, that the man who lays hold on the faith of God becomes a sharer in all the attributes of the Divine nature. Is God omnipotent? So is he, for all things are possible to him that believeth. Is God omniscient? So is he, for he has an anointing from the Holy One, and

KNOWS ALL THINGS.

God's boundless truth is equally open to all. Let the inward eye, see; let the inward ear, hear. Enter into thine inner chamber and shut the door. Do away with the sense of separateness. Hold to the thought of your oneness. And "truth once conceived will grow into every atom of the body, transforming it from mortal into the immortal, from matter into substance." Not every one is immediately capable of this transformation, although all are potentially so.

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe,
There is an inmost center in us all,
Where truth abides in fullness."

ON A FRESCO BY FRA ANGELICO

IN THE CONVENT OF SAN MARCO, FLORENCE.

THE fresco shows the Virgin and Child, a curly-headed, flaxen-haired Infant, holding in his hand a Royal Orb.

O little Child, upon Thy Mother's knee,
Holding the world within Thy tiny hand;
In troubled times we come, O Babe, to Thee
To understand.

O Light that shinest through those gentle eyes
In love and pity upon all mankind,
Shine in upon our souls and make us wise,
Who are so blind.

And we have tried such troubled, tangled paths,
Such winding, thorny ways, O little Son;
Tho' Thou hast told us, all these many days,
There is but one.

And just because we chose the other way,
The way of envy, anger, hatred, pride and strife,
Our burden grows the heavier with each day
Of our world's life.

That Thou *dost* hold the world within Thy hand,
This is our only confidence and stay;
Waiting, until at last we understand
The Child-like way.

HARRISON HILL.

Florence, March, 1922.

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SIXTH ANNUAL CONGRESS OF VANCOUVER BRANCHES OF THE BRITISH-ISRAEL-WORLD FEDERATION.

SUNDAY, FEBRUARY 10TH, TO SUNDAY, FEBRUARY 17TH, 1924.

NOTICE.

We would like to direct attention to the following :—

"And Abijah (King of Israel) stood up upon Mount Zemaraim, which is in Mount Ephraim, and said :—

"'Hear me, thou Jeroboam (King of Israel), and all Israel : Ought ye not to know that Jehovah, the God of Israel, gave the Kingdom over Israel TO DAVID FOR EVER, even to him and TO HIS SONS by a covenant of salt ?'

"BUT ISRAEL WOULD NOT HEAR, and 'it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah . . . so there fell down slain of Israel five hundred thousand chosen men. Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they (Judah) relied upon Jehovah, the God of their fathers" (2 Chron. xiii).

THE THRONE OF DAVID IS THE THRONE OF BRITAIN.
EVERYBODY IS HEARTILY INVITED TO ALL THESE MEETINGS.

Sunday, February 10th, at Grandview Congregational Church.

11 a.m.—Mr. J. W. Parker. Subject : "The Sign of the Sabbath."

7.30 p.m.—Mr. E. E. Richards, President of the Victoria British-Israel Association. Subject : "Matthew xxiv."

Monday, February 11th, at First Presbyterian Church.

10.30 a.m.—Devotional Service, led by the Rev. R. R. Morrison, Pastor of the Grandview Methodist Church.

2.30 p.m.—Mr. E. E. Richards, of Victoria. Subject : "Galileans and Jews."

Rev. Captain Merton Smith, B.A. Subject : "Visions of Zechariah."

(1) The Man on the Red Horse.
(2) Four Horns and Four Smiths.
(3) The Man with the Tape Line.
(4) The Golden Lamp and the Two Olive Trees.

7.45 p.m.—Chairman : The Hon. H. H. Stevens, M.P.

Mr. W. A. Newcourt. Subject : "The Causes of the Downfall of Altar and Throne in Jerusalem."

Solo, Miss Mina Brown.

Prof. E. Odlum, M.A., B.Sc., F.R.G.S. Subject : "The Bible the Basis of British-Israel Teaching. The Perpetual King, Throne and Kingdom."

Tuesday, February 12th, at First Presbyterian Church.

10.30 a.m.—Devotional Service, led by Rev. Mark Jukes, M.A.

2.30 p.m.—Rev. Chas. E. Batsold, B.A. Subject : "The Shadow of Things to Come."

Rev. Mark Jukes, M.A. Subject : "The Scattering of Israel as Spoken of by Amos."

7.45 p.m.—Chairman : His Worship Mayor Owen.

Rev. Chas. E. Batsold, B.A. Subject : "The Conquest of Jericho."

Solo, Mrs. O. Pullan.

Rev. Captain Merton Smith, B.A. Subject : "The Flying Roll."

(a) "The Ephah and Woman Hidden Therein."
(b) "The Hidden Hand subversive of All Honest Effort."

Wednesday, February 13th, at First Presbyterian Church.

10.30 a.m.—Devotional Service, led by Rev. J. D. Hobden.

2.30 p.m.—Mr. E. Odlum. Subject : "Israel and Judah."

Rev. Captain Merton Smith, B.A. Subject : "The Chariots of Israel."

7.45 p.m.—Chairman : Rev. Dr. S. Fea, M.A.

Mr. William Savage. Subject : "Israel's Law the Divine Covenant of Health."

Solo by Mr. W. H. Cook.

Prof. E. Odlum. Subject : "Basic Elements of Evolution. The Divinely Chosen. The Testing Individual Call."

Thursday, February 14th, at First Presbyterian Church.

10.30 a.m.—Devotional Service, led by Rev. J. Richmond Craig, M.A.

2.30 p.m.—Mr. J. T. Foort, late with Imperial Forces in Palestine. Subject : "Palestine."

Mr. William Savage (Barrister). Subject : "Specific Laws of Israel."

7.45 p.m.—Chairman : G. G. Duncan, Esq. (Barrister).

Rev. Captain Merton Smith. Subject : "The Doom of the Faithless Shepherds—A Warning to Our National Leaders."

Solo by Mr. J. Harry Alexander.

Mr. J. W. Parker. Subject : "The Great Pyramid."

Friday, February 15th, at First Presbyterian Church.

10.30 a.m.—Devotional Service, led by Rev. Adam D. Archibald.

2.30 p.m.—Mr. W. W. D. Agnew. Subject : "The Establishment of the First Christian National Church in Britain, NOT ROME."

Mr. Percy King. Subject : "Spiritual *v.* Literal Israel."

7.45 p.m.—Chairman : Brigadier-General Victor W. Odlum, C.B., C.M.G., D.S.O.

Prof. E. Odlum. Subject : "The Value of National Covenants When Understood. The National and Personal Calls."

Trio, Mrs. and the Misses Wood.

Rev. Captain Merton Smith, B.A. Subject : "The Coming Struggle Over Jerusalem. The Ushering In of the Golden Age."

Sunday, February 17th, at Grandview Congregational Church.

11 a.m.—Rev. Captain Merton Smith, B.A. Subject :

7.30 p.m.—Prof. E. Odlum. Subject : "The Plan of the Ages. Being the Conflict of the Ages Beginning in the Garden, and the Present Concentration of Divine and Satanic Forces."

Sunday Afternoon, at 3 p.m., at First Presbyterian Church. Great Mass Meeting.

Chairman : Hon. H. H. Stevens, M.P.

Speakers :—Prof. E. Odlum, M.A., B.Sc., F.R.C.I. Subject : "In Isaac Shall Thy Seed be Called. The Multitudinous Grouping of Isaac's Seed."

Solo by Mr. Alexander.

Rev. Captain Merton Smith, B.A. Subject : "The Coming of the King."

DOCTOR TALMAGE.

EXTRACT FROM HIS ADDRESS, "BIG BLUNDERS."

"THE army of Civilization and Christianity is made up of two wings—the English wing and the American wing. The American wing will march across this Continent—on, over the Rocky Mountains, on over the Sierra Nevada, on to the beach of the Pacific, and then right through, dry-shod, to the Asiatic shore and on across Asia and on and on, until it comes to the Holy Land and halts.

"The English wing of the army of Civilization and Christianity will move across Europe, and on, until it comes to the Holy Land and halts.

"And when these two wings of the army of Civilization and Christianity shall confront each other, having encircled the world, then will go up a shout as the world never heard : 'Hallelujah ! for the Lord God Omnipotent reigneth !'"

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THE SECRETARY-GENERAL'S PAGE

THE Rt. Hon. W. F. Massey, Prime Minister of New Zealand, one of our Patrons, said to us in the course of our farewell interview with him on the eve of his return to New Zealand, after the Imperial Conference, "British-Israel is bound to come into its own ere long; the truth is certain to prevail." To which we can add, there are unmistakable evidences that British-Israel teaching is the coming great Movement of our time. The demand for our literature is ever increasing. Requests for meetings all over the country are coming in faster than we can deal with them. The immediate starting of the Teaching College to provide speakers in larger numbers is imperative. It will be done as soon as we can get settled in new premises. For these we shall presently be called upon to find a large sum of money, in view of which we are compelled to make a very earnest appeal for immediate help from those who have not yet responded to the appeals already made. The Secretary-General, whose responsibility weighs heavily upon him, will be most grateful for all donations most kindly sent to him at 14, Fetter Lane, E.C. 4. Please cross all cheques or postal orders "a/c B.I.W.F. only," for safety.

* * *

The second meeting promoted by Miss E. L. Prentice to combat Communism and Bolshevism will be held on Tuesday next, March 11th, at 8 p.m., in the Central Hall, Westminster. The speakers are the Revs. J. J. R. Armitage and Pascoe Goard. Miss Prentice will preside. Admission is free, and all are invited. Reserved seats at 3s. each may be obtained at the Box Office, Central Hall. A large audience attended the last meeting, and a full hall may be anticipated on Tuesday next.

* * *

The next London meetings of the B.-I.-W. Federation will be held on April 8th and 9th, afternoons and evenings, in the Central Hall. The May Meetings will take place on May 12th and 13th. The usual Sale of Work in aid of our funds will be conducted by Mrs. Theodore Bent and her band of workers. She will be glad of any articles for sale, and she invites all kind donors to please send such articles, with prices marked thereon, to her residence, 13, Great Cumberland Place, Hyde Park, W. 1.

* * *

Mr. Herbert Garrison will address two meetings for the new Branch at Croydon on Thursday next, March 13th, afternoon and evening, at Eldon House, Wellesley Road. All our readers in the Croydon district are invited. Particulars may be had from Miss C. L. Cook, Hon. Sec., 20, Blenheim Crescent, South Croydon.

* * *

The Rev. G. H. Lancaster, M.A., will speak at a Drawing Room Meeting at "Dyfncint," Hockering Road, Woking, by kind invitation of Mr. and Mrs. Russell Longmore, on Saturday, March 15th, at 3 o'clock in the afternoon.

* * *

Mrs. Munro Faure has addressed a Drawing Room Meeting in London. Dr. Sworder has addressed the Bedford Branch. Mr. J. J. Morey lectured at Shepperton on 28th ult. Mr. S. E. Steele was the speaker for the Nottingham Branch on February 14th, and he answered a number of questions. Miss Hird is the next speaker for this Branch on March 13th, while Mr. Wesley, of Leicester, will speak on March 27th, both at 7.30 p.m., in the Friends' School, Friars Lane.

* * *

The Secretary-General had a very cordial reception at a largely-attended meeting of the Manchester Branch Committee on the 28th ult., when he reported on B.-I. work generally, and discussed with the members the arrangements for the forthcoming Manchester B.-I. Mission, which is to open on March 31st. The President, Mr. W. H. Hesketh, J.P., presided, and spoke in warm approval of the work going forward, and of the plans submitted by Mr. Garrison and members of the Committee. He was supported by Mrs. Witham, Messrs. Ford and Booth, and others. Whole-hearted co-operation was promised, and it is hoped that, with the Divine blessing, a great success will be achieved.

* * *

Our readers in the Liverpool area are reminded of the B.-I. Mission which is to commence in the Brunswick Chapel, Moss Street, Liverpool, on Monday afternoon, March 17th. Mr. S. E. Steele, the Hon. Secretary, 380, Edge Lane, will be glad to hear from all who can help by circulating leaflets, exhibiting posters, &c., &c.

* * *

Mr. M'Loughlin, one of the stalwarts in Belfast, has addressed a large company of the Central Presbyterian Association on B.-I. Truth, which aroused much interest; while Mr. R. A. White, another Belfast speaker of repute, has given a splendid lecture on "God's Elect."

* * *

The Rev. R. G. F. Waddington, M.A., Vicar of Christ Church, Bradford, gave two excellent lectures last month for the Bristol Branch, reports of which appeared in local papers, and which shall be reproduced in a future issue of this Journal. Colonel Arthur B. Prowse, the President of the Branch, presided.

* * *

We are grateful to all who have so generously sent donations to our funds, and to those who have applied for Collecting Cards for the Million Shilling Fund. We beg to acknowledge, with best thanks, a very beautiful emerald and diamond cluster ring, valued at £30, and a £10 Note as a "Thankoffering for good health." The donors wish to remain anonymous.

* * *

The Congress volume, containing the addresses delivered in October last, will be ready next week, and may be had from the Covenant Publishing Company, Ltd., 14, Fetter Lane, E.C.4. Price 3s. 6d., by post 3s. 9d.

* * *

The Southampton Branch will meet on Wednesday evening next, in the Lamb Memorial Hall, Dorset Street. The Bournemouth Association meets on Tuesday afternoon next, at 3, in the Y.M.C.A. Hall. The South Essex Study Circle meets on Tuesday next, at 7.45 p.m., in the Parish Hall, Chandos Road, Leytonstone Road, Stratford.

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

No. 115. Vol. III. MARCH 15, 1924 Price 3d.

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.

"RIGHTLY DIVIDING THE WORD OF TRUTH."

By Rev. Wm. Pascoe Goard.

An obvious rule which must be observed in reading the historic and prophetic Scriptures is to *observe the classification of the writings* according to the sections of the Israel people to whom the various Israel Scriptures are addressed, and the separate peoples to whom the remainder of the Scriptures are addressed.

The great doctrines of the Christian faith—as for instance the doctrine of Justification by faith, in Romans, for example—applies alike to all people, of course, although that doctrine is found in a part or section of the Epistle which deals especially with the Jew.

The constitutional Scriptures apply to all Israel, including Judah.

The ecclesiastical Scriptures, "the ordinances," also apply to all Israel.

But the historic documents, and the prophetic documents, have not such a general application. The classification will have the following among other divisions.

Scriptures addressed to :—

Abraham and his seed	Isaac and his seed	Jacob and his seed	Joseph and his seed
United Israel	House of David	House of Israel (10 tribes)	House of Judah (2 tribes)
Nation of the Jews (Post-captivity)	Israel in the Isles	The Gospel of the Kingdom (In the last days)	The Gospel of Salvation

All the foregoing will be seen to be Israel and Judah history and prophecy. Much of each of these departments refers only and applies to the particular division of the people to whom it is addressed, and cannot be applied to other sections of the people without confusion. Especially is this true with regard to the general division of the Scriptures between Judah and Israel.

Then there are the foreign Scriptures addressed to :—

Egypt	Babylon	Moab	Ammon	Esau Edom
Tyre	Sidon	The Succession of Babylon Empire		Rome, &c.

There has been a recognition of the difference between the Israel and the foreign Scriptures faintly marked among Bible expositors. *But the very clear lines of demarcation between the Scriptures addressed to the various sections of the Israel peoples have been utterly neglected.* Yet to neglect that obvious principle of reading is to fall into confusion. No amount of sincerity nor scholarship can save the reader or expositor from confounding the Scriptures if that obvious principle is neglected.

We commend to the student the classification which the writers of the Bible have made clear with such painstaking exactness. Then, with this classification before them, let them read the Scriptures! They will find such a wealth of meaning and simplicity burst upon them, where before there was hopeless confusion, that the Bible will appear to them to be a new Book.

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Begin with the Book of Isaiah.

The first six chapters of Isaiah are addressed to *Judah and Jerusalem*. To apply them to Israel is to make confusion.

The second section of Isaiah is addressed to *The House of David*. This section also consists of six chapters, from the seventh to the twelfth. To apply these to either the House of Israel or the House of Judah is to make confusion. Indeed, the occasion of the writing or utterance of these House of David prophecies was *an attack by the nation Israel* upon Judah, the objective being against the House of David. How absurd, therefore, to read them as *Israel* literature!

From the thirteenth chapter to the thirty-fourth there are a number of *separate messages*—one for every nation of Western Asia, and of Africa. Perhaps there is a message for every nation that was then on the map. This section ends with a terrific description of the final judgment of Edom. The chapter ends with the challenge to seek all these things out of the Book of God and read "No one of these shall fail, none shall want her mate. . . ." What is the Book of the Lord in which we must search out these things?

IT IS THE BOOK OF HISTORY, ESPECIALLY OF THE LAST DAYS.

All true history is a part of the Bible. It is the Book of "the Lord." Prophecies specific and definite such as these we have called attention to must have fulfilment in the march of national and international events. Prophecy is the foretelling, and history is the fulfilment, and they are one. History must make good the challenge of the Holy Spirit recorded here, to "Seek ye out of the Book of Jehovah and read," and must demonstrate the inspiration of prophecy by fulfilment. To search out in history the fulfilment of prophecy requires the careful separation of the Scriptures according to the peoples to whom they are addressed, and the following of the history of these peoples to witness the fulfilment.

The great message to Israel in the Isles occupies from the 40th to the 46th chapters of Isaiah.

Because of *the overlooking of this principle of Bible study*, scholars of to-day have been unable to follow the course of prophecy, and have been forced to the declaration that it has no reference to our times. What a pity! Those who have this method of classification in hand, although perhaps unequal in special scholarship, as, for instance, in knowledge of the Hebrew and Greek (many who know and apply this principle are the equals of any living in scholarship), but such as have not full scholarly training, but have this principle of reading the Scriptures, are better informed in *the meaning of the Scriptures* than are the scholarly men who do not apply this principle, and the former are therefore better exponents of the Scriptures.

Such men as "Clericus" and "Erith" ignore this principle, and all unconsciously have fallen into grotesque errors. Of these errors they are unconscious. They have taken parts of the messages addressed to very different peoples, and by combining them have made a mosaic very far from the teachings of the Bible, which they fondly believe to be true. And a multitude of scholarly men are following them into the same error.

The work of the British-Israel movement is first to master the plain classification which the writers of the Bible, under the direction of the Holy Spirit, have made in the Book itself. This is a most important work. *It is the most important enterprise connected with Bible study which has been undertaken in this generation.*

The second phase of the work of the British-Israel movement is to "Seek out of the Book of Jehovah," which is the Book of history, ancient and modern, the progress of the peoples to whom these messages are addressed, and to make clear the specific fulfilment of the prophecies concerning them. We find that, in accordance with the Divine challenge, no prophecy wants its "mate" in fulfilment in the history of these peoples. Especially is this true in the case of Britain, which is fulfilling the Israel prophecies to the letter.

Thus is demonstrated the great fact that the prophetic Books of the Bible are not the product of human foresight, but of Divine inspiration. The Bible is thus reconstituted. If "modern scholarship" is anxious to deny this, it will still find excuses for so doing, and will, for this purpose, determinedly turn its eyes away from *the right classification of the Scriptures, and of the peoples dealt with in the Scriptures*. But the great mass of scholars are after truth, and taking this method of examination of the Bible, and of "the Book of Jehovah" in history read in the light of Bible prophecies, they will come to the conclusion that the Bible has demonstrated its unity, its inspiration, and its specific message to this age, and especially to this British-Israel nation.

We are proud of the work we have undertaken. We are proud of the success which has thus far been achieved. We are grateful to the men who have pioneered the way. We are grateful to God Who has shown the light. We are eagerly anticipating the time when the trained minds of the Christian scholars outside our movement will in greater numbers be brought to bear upon the task, and will do what they are eminently fitted to do, namely, take up the work and carry it to a triumphant conclusion. When they do this, our nation will be brought back to the Lord, from Whom it has strayed so far.

There are so many things clear and plain, so very many above what we can master and present, it is wise that we should not spend time and energy in discussing those things which will not be certainly known until Our Lord shall come, and until the registers which are kept in Heaven are opened in the sight of men, and we are made partakers of the knowledge which they contain.

ARMAGEDDON TO BE, BUT HOW?

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

IN THE NATIONAL MESSAGE lately has appeared the suggestion that Armageddon, as portrayed in Ezek. xxxviii, 9, is to be a consequence of the neglect of God's people Israel in not acting out the part of God's intention that they should be for a blessing. This has been agitating in our own mind for some time, and we are convinced that although we may be too late in our turning to God as a nation, yet *God may repent Himself of the wholesale destruction of individuals comprising the nations in opposition to His purposes and His plans, if Israel will only, even at the eleventh hour, repent and send forth her labourers into God's harvest-field.* So the article which appeared in THE NATIONAL MESSAGE (March 1st) under Topics of the Day—"Shall Armageddon be Fought?"—came as a suggestion, as we believe it is intended, not a dogmatic assertion. The experience of Jonah may to a great extent become our own. Nineveh was not destroyed within 40 days, nor within 40 years

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(2 Kings xiv, 25), but it became suddenly extinct about 240 years after. God is long-suffering and of tender mercy, not willing that any should perish.

Already do we find both Turkey and Russia being invaded by earnest evangelical enthusiasts who are bent upon taking every opportunity to lead souls to Christ. The Caliphate being withdrawn puts an end to ecclesiastical persecution by law; permission is given to individuals to establish even Christian organizations over the land. Every political hindrance is Providentially removed; the Mohammedan scourge has run its course. It is now time our missionaries should be up and doing. Only by this means do we foresee the possibility of restraining the anger of Almighty God upon the nation that has too long submitted to the leading of its ecclesiastic and sovereign powers.

Have we any hope that such a work, undertaken even now, may be permitted to have effect in the saving of very many?

Let us look at the principal type we have set before us—Abraham offering up his son Isaac. Isaac's willingness to go *together* with his father, his submission to being bound and placed upon the altar, and when he and Abraham had both shown their oneness of mind with God, the actual death of Isaac was graciously substituted for by the offering up of the ram.

Has this no fulfilment in the present position of the Covenant People (the British Race)?—this self-sacrifice which has been going on. We might dilate upon the death of the Witnesses, but do they actually die? or is it not only seemingly, and then, having finished their testimony, the work done requires time to take effect, the Spirit of Life from God enters into them.

Or let us look at a picture given us in one verse (Isa. ix, 5). Speaking of Israel's last battle as compared with all her former ones in her afflictions.

The old style, *material:* "Every battle of the warrior is with confused noise and garments rolled in blood."

The new style, *spiritual:* "But this shall be with burning and fuel of fire."

The context shows clearly the ameliorating effect of the regenerating process of the new birth, for:—

"Unto us a Child is born, unto us a Son is given." It is He in Whose hands the Government is committed; He has deputed His Co-Regent upon earth.

Upon the Throne of David and upon His Kingdom, to order it and to establish it for ever.

This "burning and fuel of fire" is evidently pointing to the enthusiasm of the subjects of Christ's Kingdom.

There is another similar picture drawn us in 1 Kings xix, 17: "And it shall come to pass that he that escapeth the sword of Hazael shall Jehu slay, and him that escapeth the sword of Jehu shall Elisha slay."

Here again we have the material and the spiritual. Now the eleventh chapter of Rev., 3-6, is a combination of the two forces, spiritual and temporal, used by Israel for God's service.

But there is yet another picture presented in Joel ii, admittedly referring to a time yet in the future.

The subject is the great distress in which Israel will find itself when in the land.

As it is only "one of a city and two of a family" of Israel that return with Judah (Jer. iii, 14, 18), and the House of Jacob retains its possessions (Obad. 17), we can understand why the phraseology of Joel ii apparently applies more particularly to the Jewish form of worship rather than the Christian; and yet an analysis of Joel ii, 23, reveals the Christian workings also.

God's "great army" predicted as the terribleness of His judgment is seen to be coming against Zion and the holy mountain. It is evidently the Great Day of the Lord, and who can abide it? Israel is called to repentance before that Great Day comes. The promise is also made of the outpouring of God's Holy Spirit; this is in keeping with Acts ii, 17-20; the exhortation is that appropriated by our National Church on Ash Wednesday in the *Commination Service:* then

"Who knoweth if He will return and repent, and leave a blessing behind Him?"

Here, surely, we have a promise that if we repent and be converted all our sins will be blotted out.

But look at the effect of this sincere repentance!

"I will remove far off from you the Northern army . . . for the Lord will do great things."

"Fear not, O land! Be glad and rejoice, for the Lord will do great things." "My people shall never be ashamed."

What is the meaning conveyed in Mic. vii, 11? What decree? Then see context to end of chapter.

There is another passage we do well to consider; this also must be studied (Isa. xxxiii, 13-16).

Evidently the righteous are safe, and, like the three children walking in the midst of the fire, are free from destruction. "The sinners in Zion are afraid, fearfulness shall seize the hypocrites."

There is an escape for the righteous (Isa. xxxii, 15-20) and for those who join themselves unto Israel because of the God of Abraham (Ps. xlvii, 9; Isa. iv, 5, 6).

Yes, to our mind Israel in the islands is spared from Armageddon within, and also "in Mount Zion and in Jerusalem shall be deliverance, and in the remnant who the Lord shall call" (Joel ii, 32).

"At eventide there shall be light," but the light-bearers must keep their lamps burning and their loins girded.

Zech. xiv, as well as xii, show clearly how the battle will be fought, and why.

CORRESPONDENCE.

THE following are samples of letters received:—

To the Editor of THE NATIONAL MESSAGE.

DEAR SIR,—I have just read with great delight your article, "Shall Armageddon be Fought?" in this week's NATIONAL MESSAGE. It has strangely coincided with a letter which I wrote to you last week on the same subject after reading your little book, "The Two-fold Race." The letter, however, with special reference to the last chapter, was not posted, for it seemed better to think out more carefully the questions raised. A few days earlier I had also been reading the Book of Jonah when the thought occurred to me, "If these terrible predictions against Nineveh could be averted by the repentance of and turning to God of the people, why not in other cases also?" A few days after this your little book arrived, and I read on with much thankfulness, thinking how great a help it would be to many enquirers on the British-Israel question. The last chapter, however, saddened and depressed me, for one could not help feeling that if all these terrible predictions were inevitable in any case, and that if all Christian

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work and missionary efforts were thus pre-doomed to failure, that, in a sense, nothing was worth while.

But now I wish that a short paragraph, embodying your thought in the article, could be printed and pasted in at the foot of the last chapter of all remaining copies of your little book, which would, it seems to me, so greatly increase its power for good. . . . And now, with the new hopes and possibilities set forth in your article, we have, it seems to me, just the great incentive needed at the present time not only by the world but also by the Church. You have, indeed, as you say, "One of the greatest national and international facts which have ever been declared," and which makes the Gospel of Christ complete and glorious.

Yours very truly,
(MRS.) H. PERIAM HAWKINS.

DEAR MR. GOARD,—After reading your leading article in the MESSAGE of the 1st inst., I feel constrained to write and thank you. I believe that I was Divinely led to the meeting at Walsall on the Friday, where you were kind enough, in our conversation before the evening meeting, to give me the main outline of the article in question, and now on reading it I feel inspired with a message that fits in well with the project I discussed with you, viz., the revivifying of a derelict Church with the "Gospel of the Kingdom." On talking it over with my colleagues, they were not inclined to agree with your idea of the revocation of Armageddon, their contention being that God said "will" in connection with Armageddon, but I pointed out, what you make clear in your article, that God said "shall" in regard to Nineveh. And if God "revoked" on the repentance of "outsiders," will He not be pleased to do so on behalf of His beloved Israel? Anyway, to my mind, it is a glorious message for us to preach, not in the "Jonah" spirit, but with a passionate longing for our nation to "save itself" from the "wrath to come," and at the same time to be the means of salvation to those nations upon whom, otherwise, we thought we had to be the instrument of destruction. Surely there is no Israelite who would not prefer to preach "life and hope" rather than "death and despair."

I should like you to follow up the subject. I see in it a great possibility of a "jumping-off" ground for our great projected effort.

Personally I am more "on fire" with the idea than ever after reading your article, and after the great Methodist Mission to the Black Country which, according to report, has made a greater impression in Dudley than in any other town visited. This is all part of the "call to repentance."

Praying that you may be blessed with abundant health and strength to continue your great work,

With kindest regards, I am, yours sincerely,
ARTHUR MADELEY.

ARMAGEDDON.

THE Rev. Anderson Watt writes as follows :—

MY DEAR MR. GOARD,—I greatly enjoy and profit from your articles. Your paper on Armageddon last week was beautiful. What a big-hearted view you take of the All-mercifulness of the Almighty! I fear, however, that the Almighty has gone too much into detail regarding Armageddon through so many prophets that the necessary condition of repentance to avert the catastrophe will not be forthcoming. Think how many Scriptures would be revoked if, like Nineveh, the repentance came and the whole Armageddon Tragedy were removed from the Calendar! Our Lord's descent on the Mount of Olives, the physical changes, the smashing of the Image of Nebuchadnezzar, and other things! Still your conception is a true one, and gives a real description of our Great Father God.

J. ANDERSON WATT.

"Think how many Scriptures would be revoked if, like Nineveh, the repentance came and the whole Armageddon Tragedy were removed from the Calendar!"

Among a flood of letters hailing the hope expressed that Armageddon might be translated into a flaming revival are some which voice the same difficulty which our friend, the Rev. Anderson Watt, has found.

But is it a difficulty, after all?

Think of all the specific Scriptures which pronounce doom upon the sinner: for instance:—

"The soul that sinneth it shall die."

"The wicked shall be turned into hell *and* all the nations that forget God."

"We have all sinned and come short of the glory of God."

"So death passed upon all men, for that all have sinned."

But why multiply quotations? The specific pronouncement of doom to the sinner under the law is known to every one.

Then came the Redemption!

For every one who through the Atonement has found his way into the Kingdom of God, and has become part of "the Body of Christ," every one of those Scriptures has been "revoked" (in the sense these brethren mean).

I should prefer to say, rather, every one of those Scriptures have had fulfilment in Christ, and in that fulfilment have obtained a new and more glorious direction. They have been translated into a life-giving energy instead of into a destructive power. Thus: "All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord hath laid on Him the iniquity of us all."

Take, for instance, the solemn sentence pronounced upon the incestuous Corinthian: "In the name of Our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of Our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus."

This, undoubtedly, was a sentence to death under the law.

But the Cross intervened!

The 2nd Epistle to the Corinthians reversed the sentence pronounced in the 1st Epistle, and "confirmed love unto him," the now repentant sinner, evidently because he had been to the Cross, and by the Blood there shed had been purged of his sin.

Thus the 2nd Epistle of Corinthians reversed the 1st Epistle in regard to this matter.

We must now remember that Jesus Christ is also

THE REDEEMER OF THE ISRAEL NATION.

It is the effect of that Redemption, when claimed by the repentant nation Israel, to bring in the blessings of the Covenant, which most certainly include immunity from war, pestilence, famine and other national ills. (See Lev. xxvi; Deut. v–vii).

The application of this principle, we may say with absolute confidence, would, upon Israel-Britain's national repentance,

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preserve her from the terrors and losses which must otherwise be sustained in the Armageddon conflict.

So much is certain for Israel-Britain.

After that, there is ground for hope that the external nations, influenced by the flame of revival, and the manifestation of Divine Grace and power appearing in and upon Israel, might also turn to the Lord in national repentance, obtaining national salvation thereby.

It should be remembered that the leaders of the forces which precipitate Armageddon are nations which have been, at least nominally, Christian for ages, and therefore should be open to receive the message of God's Word when carried to them by the regenerated nation, Israel-Britain.

THE PRAYER LEAGUE.

MANY replies are coming to hand from the Baroness de Knoop's appeal, and it is evident that there will be a goodly number to join in the League of Prayer.

The Hon. Mrs. Graves contributes an historic series of Prayers introduced by Queen Elizabeth, and used in all the churches when the country was menaced by the approaching Spanish Armada. It was thus that our fathers recognized that we are "God's Heritage" people, and claimed His covenanted protection. How far as a nation we have drifted since that time it is easy to see by such landmarks as these. And we have not been getting nearer to God, alas! Neither have we been approximating more nearly to His will, but have been drifting from both. (See next issue.)

Now, let us try and get back to the throne of our God and King.

As to the days for prayer!

THURSDAY.

The Rev. P. Husband Davies suggested at Central Hall last week that we should take Thursday as the day for prayer. The reason he gave is as follows:—

"On that day THE NATIONAL MESSAGE takes its flight through the post to be scattered over all the earth, carrying its incomparable messages to all the Celto-Saxon communities; and we cannot do better than accompany it with our prayers, which will fly on more rapid wing."

We agree with the suggestion. And we would ask that each should begin the day with a petition, a special petition, to the God of our Fathers through Jesus Christ, and in the name of Jesus Christ His Son, our Saviour, that He would graciously bless our lands and nations of the Israel-British Commonwealth, not forgetting the United States of America. That He will, in accordance with His promises—for instance, in Zechariah xii—pour out upon the House of David and the inhabitants of Jerusalem (which are officially the British people from the time of Jerusalem being delivered into our hands) the spirit of grace and of supplication. That, further, in accordance with the promise, "they" (namely, the House of David and the inhabitants of Jerusalem) "shall look upon Me Whom they have pierced . . . and mourn because of their sins." That, in further accord with that great chapter of promises, there may be a fountain opened in the House of David for sin and for uncleanness, and that the mourning and purification there promised may come to our Israel nation.

Pray that the experience foreshown in the thirty-sixth and seventh chapters of Ezekiel, of cleansing and resurrection for Israel, may come to our race and nation, and come without delay. For truly, and surely, the time for that great experience is come.

Pray that God will so set this nation and company of nations on fire with His Holy Spirit that they shall become the great missionary agency He has intended and promised they shall be. And that there may be fulfilled the promise, again and again repeated in Ezekiel, "Then shall the heathen that are round about you know that I am Jehovah your God when I am sanctified in you before their eyes."

Pray that thus the nations around may catch from our flame the Divine fire, and turn from war to peace. Thus and thus alone may Armageddon be revoked and translated into a great revival flame which shall burn the war spirit out of the hearts of men and nations.

Pray that the nation may realize that Jehovah is still dwelling among His people Israel-Britain, and that He is still our King.

Pray for the unity and success of the Federation in its great Kingdom Message.

Pray for the success and inspiration of the *National Church*, which leads the *nation*, organized for worship, in the *national worship* of God.

Pray for the success of the Nonconformist Churches, which bear the message of personal salvation to the individual and to the family, and which lead in *individual* worship.

Pray for the practical unity of all three.

And pray without ceasing, "Thy Kingdom come, Thy will be done on earth, as it is in heaven."

Let us begin in the morning, and the prayer, commencing with the newborn day at Greenwich, or further east, will fly on the wings of the morning westward until it has girdled the earth.

Pray in the evening, especially where there are gatherings of our people, and the united voice of the people so gathered will rise before the Lord of Sabaoth, and answers of peace and power will be granted.

Band yourselves together in a Prayer League in each community. Agree as to the matter for which you will pray, in accordance with Our Lord's intimation, "Whatsoever two of you shall agree to ask . . ." And let us see that there is still in Israel Jehovah our God and King, Who still hears and answers prayer.

Pray as never before for the King and the Royal Family. They are subjected to a terrific strain, and have to withstand influences of which the ordinary person knows little. Put heart and voice into the prayer:—

"God Save the King and the Royal Family."

"Israel's Scripture and Prayer Union" heartily concur, and trust that every member of the same may make this their theme for the future.

THE PROMISE OF THE KINGDOM.

BY CAPTAIN THE REV. MERTON SMITH.

THE Bible makes abundantly clear that the Adversary worked to overthrow, in Adam's Race, God's purpose of re-establishing the Kingdom of God on Earth. First, by tempting Adam, through his Mate, an experience that has continued through the ages. Then, when Abel maintained his integrity and refused to disobey God—how Satan entered into Cain's heart and caused him to slay his brother Abel.

Seth was raised up in place of Abel, and Genesis vi tells

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us how the entire Sethite and Cainite Races were corrupted by the intrusion of another Race of beings, called "The Sons of God," probably "The Angels which kept not their first estate" (Jude vi), and which are called (Gen. vi) "The Nephilim fallen ones," and whose progeny by the daughters of men are called (verse 4) "The Gibbarim"—"The same were the mighty men of old—the men of renown."

These seem to be the three ways in which Satan seeks to overturn in every age God's purpose in man—"Temptation," "Murder" and "Seducting Spirits." All three Satanic methods are very much in vogue in our day—Temptations are multiplied to-day in every direction, as perhaps never before; "Murder" has been exalted, until even Cabinets think it wise to invite the murderers to parley—a thing undreamt of until quite recent days; Spiritualism is to-day a fashionable cult, and multitudes are being seduced thereby, and whilst spiritualism has not reached the heights attained before the Flood—it is only because God "has reserved the Angels, which kept not their estate, in everlasting chains under darkness unto the Judgment of the great day" (Jude vi).

The Angels had then, and have now, bodies—spiritual bodies—but they are "chained" by God and cannot, to-day, intrude into the Human Race as before the Flood.

The Demons are unclothed Spirits, probably of a race of beings formerly inhabiting this earth, overthrown in Satan's fall, continually seeking an entrance into our human bodies to thus bring disaster by the overthrow of mental balance, or by solicitation to destructive vices. These are without doubt the principalities, the powers—the World-Rulers of this darkness—the Spiritual hosts of wickedness or wicked spirits in the skies, against which, Paul declares, we wrestle. They cannot, however, bring the mixed conditions into the Human Race wrought by "The Nephilim." Not that the will on our part is lacking—for we hear, in very increasing volume, of women that have spiritual affinities in the beyond.

THE PROMISE OF THE KINGDOM.

We see, then, "The Promise of the Kingdom" given to Abraham, confirmed to Isaac and established in Jacob as God changes his name (Gen. xxxii, 28) "Thy name shall be called no more Jacob but Israel (a prince ruling with God) for as a prince hast thou power with God and with men, and hast prevailed."

Jacob has developed into a Nation in Egypt—has been trained in the schools of men—the best in all that world—of its day—Egypt, and has been, by the Providence of God, put through the school of adversity also, the Egyptian Bondage, until God had burned for ever into His Servant Nation, Israel, a hatred of slavery. It was in our Egyptian slave days that our National song was carried in our hearts:

"Britons never, never, never shall be slaves."

So, after the school of men, where the young shepherd nations learned "all the wisdom of the Egyptians—and the school of adversity"—came the school of God.

God took his first-born among the Nations—Israel—"out of bondage," and carried them "as on eagles' wings" into the wilderness, and brought them to Sinai—alone, and face to face with God—and there gave them, under such sublime and majestic conditions as Earth has never witnessed before or since

HIS LAW.

The purposes of God in giving the Law to Israel are undoubtedly manifold. I would deal here with three that are set forth in the Bible:—

1st.—The administration of Justice between man and man, family and family, tribe and tribe, nation and nation.

There are some things in the Law of God that are radically different from any other code of human laws. Israel was given this Law *to keep it* and thus become an example to all the other nations of what God could do with a nation that would keep His Law, even in a sinful world.

Deut. iv, 5—"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, *that ye should do so in the* land whither ye go to possess it. (6) 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.' (7) 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. (8) And what nation is there so great that hath statutes and judgments so righteous as all this law, which I set before you this day."

God's first purpose then in giving Israel His Law was that Israel might become

THE RIGHTEOUS NATION,

and that Israel might know that his righteousness was from God.

2nd.—That Israel might become the leading Nation—"The Head and not the Tail." *Deut. xxviii*, 13—"The Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath, if thou shalt hearken unto the Commandments of the Lord thy God, which I command thee this day, to observe and to do them."

In less than 500 years God took Israel from being a nation of slaves in Egypt and made them peerless on this Earth—a nation with whose kingly head all nations, not paying tribute, sought alliance. A close study of the Books of Ruth and Judges will show that this was done, nationally, by a more or less strict administration of the Law of God.

David is the great example of law administration; his very sin—his acknowledgment, repentance and punishment—therefore has called age-lasting attention to the Law of God.

David is God's great Finger-post, pointing the way to Ruin, the Bathsheba way; and the way back to God—repentance. It makes quite clear—that whilst God can and does forgive sin in the spiritual sphere—the infraction of God's Law brings loss in the temporal sphere. Because thou hast done this—"Now therefore the sword shall never depart from thine house." Every war that Britain has fought ought to remind her that the desolation of it has been occasioned by the infraction of God's Law. David was at once the greatest exalter of God's Law and the greatest transgressor thereof that ever lived.

Solomon, the Son of David by Bathsheba; is another great example of success and honour by the keeping of God's Law, and disaster, shame and eternal disgrace by its infraction. Solomon greatly exalted God's Law and then dragged it in the gutter. There is no record of Solomon's repentance, and his name is not mentioned in (Hebrews xi) God's picture gallery of Old Testament Heroes of Faith. It was because of Solomon's

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transgression of God's Law that Israel was divided. But the most complete example of how "righteousness and the keeping of God's Law exalteth a nation, but Sin—the transgression of God's Law—is a reproach to any people." Israel marvellously turned to God's Law and climbed thereby to the Leadership of the Nations, and then she turned from God's Law and set in its place the Statutes of Omri, and in less than half the time it took her to climb, fell into slavery again and there sold herself for nought.

ISRAEL'S RISE AND FALL.

The Old Testament from Joshua to Malachi is the record of Israel's rise and fall, and gives the reason, times without number.

The Psalmist expresses this truth in 81st Psalm, 13–16: "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. The haters of the Lord should have submitted themselves unto him; but their time should have endured for ever. He should have fed them also with the finest of the wheat."

3rd.—Israel was to be "*The Witness Nation*" of God's goodness on Earth. Exodus xix, 5-6: "Now therefore, if ye will hear my voice indeed, and *keep my covenant*, then ye shall be a peculiar treasure unto me from among all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation."

And these purposes of God have not been voided by Israel's disobedience. A tragic mistake has crept into our interpretation of God's Covenant with Israel.

As regards God's declared purposes of using Israel to bring blessing to this earth, there has been no change and, indeed, not even delay through Israel's sin. God had gone steadily on using His people in this earth, though under a new name and excluded from The Laws.

And Israel is still God's Covenant people—but instead of enjoying the blessings of the Covenant, Israel has been serving God very largely under the Curses of the Covenant.

THE LAWS OF ENGLAND.

The Common Law of England is founded in the Law of God. The Ten Commandments and 49 articles of The Law were put upon the Statute Book of England by King Alfred the Great. But we have never, as a nation, returned to the Covenant Law of God in its entirety. We have, instead, a complicated system of laws—some good—some bad—superimposed upon an emasculated Law of God—though for the most part, undoubtedly, healthily biassed by a knowledge of the requirements of God's Law.

During the last 100 years or more, however, an alien and enemy influence has been engrafted into the Laws of the English-speaking Race, and through them into most laws of civilized lands.

Added to the change that was wrought in England's Land Laws by the Norman advent, Britain is now in two noted respects farther from the Laws of God than any nation on earth—her system of land tenure—and her economic laws—and God, in the late war, has called Britain's attention to this fact in a decidedly unpleasant way.

Britain has in the last 100 years been leading the world in an economic departure from the Law of God. She has been seduced into this war by an alien hand that perfectly understood what was being done—from long knowledge of what God's Law meant. The consequence is an economic "impasse" for all Christendom from which there can be no release but by a part return to the economic programme of the Law of God.

That Britain will do this—and that right speedily—is as certain as that God made a perpetual Covenant with His people Israel.

And when Israel does there will be something doing in this old Earth of ours. Read God's Economic Law in Deut. xv, 1-9, and Deut. xxiii, 19-20, and elsewhere, for yourself, and get wise.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.

2nd in Lent.

KEYWORD

God's Keeping Power.

COLLECT.	EPISTLE.	GOSPEL.
"Outwardly and inwardly."	Holy Spirit "given unto us."	"Made whole."

OUR prayer to-day is for the Father's keeping power; the E. reminds us of "the power (of the Holy Spirit) that worketh in us" (Eph. iii, 20); and the G. shows us the power of God, the Son, Who came to "destroy the works of the devil" (I John iii, 8).

To apprehend the significance of the phrase, "God's keeping power," we need to be acquainted with an Eastern custom. When, in hot weather, townspeople pitch tents for coolness outside their boundary walls, or when travellers use sleeping tents on their journeys, application is at once made to the governor or elders of the nearest village for a keeper or night-watchman. Then the village becomes collectively responsible for the lives and property of all in the encampment. There are some helpful allusions to this custom in the Psalms, *e.g.*, "My soul waiteth or looketh for the Lord more than watchmen (keepers) look for the morning" (cxxx, 6).

Ps. cxxi—"The Traveller's Psalm"—is peculiarly "The Keeping Psalm," where intermediate "keepers" (as the angels are said to be in Ps. xci—"The Psalm of Life") give place to the supreme Governor Who Himself becomes *the* Keeper of His people.

> "Behold! He that keepeth Israel
> Shall neither slumber nor sleep;
> The Lord shall keep thee from all evil,
> He shall keep thy soul."

This Psalm of keeping should be the peculiar property of all the "Israel of God," whether by race or grace, or both combined.

"The Lord is *thy* Keeper," just as if you were an only sheep with a whole shepherd as it were for your individual keeper.

"The Lord is *my* Shepherd," you may sing with David in the twenty-third Psalm, or as it is transcribed in the well-known hymn,

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"The King of Love *my* Shepherd is." I shall not want with such a Shepherd. He maketh me to lie down—a sign of complete satisfaction in Him—for no sheep lies down until satisfied. He leadeth me. He restoreth. He guideth me, and even Death can be no death with my Shepherd nigh. Should I fall back lame or faint, the Head Shepherd in front has appointed two under-shepherds, as it were, to bring me on. Surely *Goodness* and *Mercy*—the under-shepherds—shall follow me all the days of my life.

Oh how the Heavenly Shepherd cares for the sheep—the Keeper for the kept! He will keep the feet of His saints, all that belongs to them down to their very feet, our hearts, our minds, our hands, our feet, and the door of our lips.

All this is promised, as can be seen under "keep" in a Biblical concordance. He will keep you every moment, in the darkness and in the sunshine, in the day of famine and in the day of drought. He will keep you in perfect peace, in peace, peace, as the margin puts it (Isa. xxvi, 3). He will keep you as the apple of His eye, one of the best and most guarded of our treasures. He will keep you secretly in a pavilion. He will keep you in the hour of temptation. He will keep you in all places; and in all the ways a Christian ought to be taking. But there is a condition of all this. To be fully kept you must be fully yielded. The Lord is thy Keeper, but only the Keeper of that which you commit unto Him.

You see there is here a *human* side as well as a Divine—*our* side and God's side.

"God will keep him in perfect peace whose mind is stayed on God." God will keep him who keeps to God. God will keep hold of you if you keep hold of Him. And whoever or whatever is thus kept by the power of God is safe for eternity.

Whenever we have committed anything unto Him we must have the confidence of St. Paul when writing his last letter: "I am persuaded that He is able to keep that which I have committed unto Him"—able to keep *that*, and nothing more for the time being.

Have we ever said in earnest: "*Take* my life for I cannot give it to Thee," and then gone a step further, saying: "*Keep* my life for I cannot keep it for Thee"? Perhaps we did all this in our Confirmation. If so, we may take to ourselves the declaration of the E.: "God has given unto us His Holy Spirit," Who has a power of His own (Rom. xv, 13), "the power that worketh in us," Who keeps or guards, like a sentinel, our hearts and our thoughts in Christ Jesus.

To His reproofs, instructions, impulses and inspirations we must ever give heed if we want to be *kept*. For He can be grieved (Eph. iv. 30), vexed (Isa. lxiii, 10), resisted (Acts vii, 51), and quenched (I Thes. v, 19); and then we may become a prey of the armies of hell as set forth in Eph. vi, 12.

* * *

The special sin in to-day's E. is "uncleanness," the opposite of holiness "without which no man can see the Lord." Looking at to-day's G. and comparing it with St. Mark vii, 25, we see that it was "an unclean spirit" that Our Lord dealt with on His only visit to the Gentile world. In some way or other the power of darkness had obtained part control of a young girl, whom however it couldn't prevent from being "made whole" again by "The Great Physician." She was "grievously vexed with a demon," and thus was not in complete command of her body and its faculties. Demon-possession seems to have been widespread in those days and the deliverance therefrom is alluded to in Col. i, 13: "The Father delivered (or snatched) us out of the power of darkness," *i.e.*, in and through His only-begotten Son.

In last Sunday's G. we see that Jesus withstood the power of darkness personified, and rebuked him. To-day He casts him out, and subsequently He gives power to His own to cast him out (St. Mark xvi, 17). The meeting of the two "*powers*" produced the awful struggle in the wilderness, in the garden, and on the cross. And with what result? We human beings, who were slaves in the land of darkness, God rescued from thraldom and transplanted and settled, as free colonists and citizens, in the realms of light, in "the Kingdom of His dear Son" (Col. i, 13).

By virtue of Christ's victory over Sin, Death, and Satan, we have already been delivered from the authority of darkness.

The thing is done *judicially*; but it is for each one of us to claim the power *experimentally*. "We have no power of ourselves to help ourselves." Such is our state by nature.

But, in our weakness, yielding ourselves to Him Who has "all power," we may boldly say with St. Paul, "I can do all things in Christ that strengtheneth me."

Such is our state by grace.

To be fully kept however from the *power* of sin we must be fully yielded to the *Conqueror* of sin; and then, as Ruskin once suggested to a young student, "He that has once yielded thoroughly to God will yield to nothing but God."

* * *

SUGGESTIONS.

1. Note that this is "Jacob's Ladder Sunday," when we may hear from the Lectern at Evensong that "The Wanderer" prayed for God's keeping power.

2. Read Miss Havergal's last booklet, "Kept for the Master's Use."

3. Use the following petitions:—

"*Keep us* both outwardly in our bodies, and inwardly in our souls" (II Lent).

"*Keep us* under the protection of Thy good providence" (II Trinity).

"*Keep us* from all things that may hurt us" (XX Trinity).

4. When, at the end of the "Sacrament of Power," God's blessing is pronounced and transmitted, reverently receive it into your utmost being, and go forth again, "where duty calls or danger," under the conscious protection of God's all-mighty keeping power.

"THE BIBLE AND THE BRITISH NATION."

LECTURE IN THE LYRIC HALL, JERSEY.

THERE was a fairly good gathering on Wednesday evening in the Lyric Hall, Jersey, to hear a lecture by Pastor G. W. Plasting, entitled "The Bible and the British Nation," on behalf of the Jersey Branch of the British-Israel Association.

Mr. Plasting, at the outset of his remarks, spoke seriously of the prevailing unbelief and indifference to the Scriptures, the latter doubtless due to the competitive and oppressive conditions of modern life. The speaker also referred to the unbelief of Charles Bradlaugh, and quoted his remarks wherein he doubted the truth of the God of the Bible by the fact that He hadn't fulfilled His promise to Abraham. Pastor Plasting said they were prepared to take up the challenge and prove that God had fulfilled His promises to the very letter. First, he wanted to remove any misunderstanding as to what the British-Israel Association stood for, and to remove any prejudice, which was always a bar to sweet reasonableness. Briefly, continued the lecturer, they stood for the Divinity of Jesus Christ and His Atonement, around which all the purposes of God revolved. They accepted all the doctrines commonly recognized by the Christian Church. They stood for the inspiration of the Holy Scriptures without mental reservations. They specialized in the proving of the Hebrew origin of the British race by showing how God materially and spiritually had fulfilled His part and was awaiting their response. Their teaching silenced infidelity and higher criticism, and was a cure for Bolshevism, Communism, class antagonism, Sabbath desecration, and kindred evils.

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Mr. Plasting then outlined how God promised that Israel was to become "a nation and a company of nations," providentially blessed of God, and to be a blessing to all the families of man. Also how they were to be a royal nation, reigned over by the House of David by an unbroken succession, and the lion and the unicorn to be their national standard. They were to be a Sabbath-keeping nation. The Pastor then brought facts to bear of a startling character, showing how Great Britain favourably compared with these Israelitish promises, and quoted the writings of Milton, Lord Beaconsfield, Lord Rosebery, Joseph Chamberlain, Bishop Patrick, Lord Fisher, Dr Abbadie (Jew), and the learned Eliezer Bassin, a recently converted Jew of rich and influential parents, in support of his views. Some people had said to him that it was mere coincidence. "I am prepared to accept coincidence in nine cases out of ten," replied the lecturer, "but the man is deluding himself who calls it coincidence when it is always ten cases out of ten."

At the conclusion of a very interesting lecture, the Chairman invited questions.

These were not long in forthcoming, both from lady and gentlemen inquirers, and Mr. Plasting was called upon to answer identity questions relative to Ireland, Germany, America, the Jewish cast of countenance, and the national debt.

Judging from the applause which punctuated the replies, they were answered satisfactorily.

The proceedings then closed with the Benediction.

BRITAIN'S MISSION.

ADDRESS BY REV. R. G. F. WADDINGTON.

"To us British people God has given the destiny of the world, and we must see that this destiny is fulfilled," declared the Rev. R. G. F. Waddington (Vicar of Christ Church, Bradford) at a meeting of the Bristol Branch of the British-Israel-World Federation. The meeting was held at the C.M.S. Hall, Park Street, with Lieut.-Colonel Arthur B. Prowse in the chair. The speaker's subject was "St. George for England." There was an excellent audience.

Shortly after the war, Mr. Waddington reminded his audience, the Prince of Wales had gone on three extensive tours through the British Empire, and these tours were pregnant with promise, not only for that Empire, but also for the world at large. The first tour was in Canada, and it was appropriate that our Prince should have crossed the frontier to see the President of the United States, for the American people were sharers in our glorious heritage and British to the backbone, as that unguarded Canadian frontier testified. Subsequently the Prince had toured Australia and India, and everywhere he was met with the love of millions of his future subjects; "I have always been at home," was his remark in reference to his colonial voyages. These tours were significant of the position the British people holds in the world to-day by the provision of Almighty God. Three great Empires—Russia, Austria, and Germany—had gone down in the crash of warfare, but the British Commonwealth of Nations still stood supreme, fulfilling the destiny promised to Israel. How had this position been achieved? Partly by our possession of sea power, on which depended the whole fabric of our Empire, but mainly through that sense of freedom and self-reliance which the Briton carried with him everywhere. "St. George for England" was his steadfast motto, and it was symbolical that that was the watchword chosen by the English Commander in the great attack on Zeebrugge during the war. As ever, that watchword served and reminded Englishmen that Britain was still Britain, if not greater than at any other period of her history.—*Western Daily Press.*

"PREPARE TO MEET THY GOD, O ISRAEL!"

(Amos iv, 12.)

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

ALL the Bible is a preparation to meet God. In the first chapter of Genesis we are brought face to face with the majestic prologue of human history, "God made man in His own image." Towards the close of the great Apocalyptic vision, given to John on Patmos, we are introduced to the closing scene of the great drama. "I saw the dead, small and great, stand before God." All the revelation of the ages intervening is concerned with God's preparation of man to meet Him. The law was a preparation for the more spiritual message of the prophets. The prophetic vision was a preparation for the first Advent of "the woman's seed." The teaching and redemptive work of Jesus Christ was a preparation for the Coming of the Holy Ghost, and the dispensation of the Spirit is the preparation for the second Advent of Christ and the Beatific vision.

God deals with the chosen race as we deal with our children in His higher educational processes. He leads them on from the lower classes to the higher. What the alphabet is to the history, poetry and philosophy of a language, the Law of Moses is to the growing revelation of God. In St. Luke's Gospel (xvi, 31) Dives appeals to Abraham to send warning by Lazarus to his brethren, arguing that one risen from the dead would have greater weight than Moses and the prophets. Abraham's answer is: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." The teaching is this: The Israelite who refuses to take the law of Moses as the standard for his life renders himself unfit for, say, the great prophetic vision of Isaiah liii, and still more incapable of understanding the great manifestations of the Kingdom of God uttered by Christ in what is called "the Sermon on the Mount," and totally unprepared for the deeper truths unveiled by the Coming of the Holy Ghost.

The Liturgy of our National Church is likewise a preparation to meet God. The four Sundays in Advent are a preparation for the vision of Christ Incarnate, while the season of Lent is a preparation for the mystery of the Cross and the majesty of the Risen Lord, and so on. This word spoken by Amos to Israel is a very solemn one. Israel had rejected God, idolatry was rampant, and, in spite of repeated chastisements (see Amos iv, 6-11), she had refused to return to God, and now God was marching on to meet her as an adversary at the head of Assyria's hosts (ch. iii, 11).

Jehovah is the God of Hosts treading upon the high places of the earth (ch. iv, 13). The forces of nature are His host—the lightning is His sword, the thunder His artillery, the clouds His chariots, the winds His messengers. "If He do but touch the hills they shall smoke" in violent eruptions.

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He plants His foot on the earth and it heaves with earthquake. The nations in turn are His hosts, the instruments of His judgments. So Assyria became God's host to punish Israel. How shall Israel prepare to meet God? See her hopeless query and Micah's answer (Micah vi, 6). With men things are impossible, but with God all things are possible. God had made provision for Israel as for all men (see Micah v, 2, 5).

"This man shall be the peace when the Assyrian comes into the land." There was a day coming when Israel would remember this and return to the Lord in the latter days.

"Prepare to meet thy God, O Israel!" It is a word for our nation to-day, it is indeed another form of the call of Christ, "Repent, for the kingdom of heaven is at hand."

The history of nations is not the working out of purely mechanical processes, it is the activity of God in the affairs of men; it is God marching on to the accomplishment of His great purposes.

Can we say nationally "The Lord of Hosts is with us"? The sins of ancient Israel are repeated in our midst to-day, the idolatry of money and pleasure, false teaching rampant, the Bible destroyed by the Higher Criticism, Christ dethroned and dis-crowned by Modernism, the Sabbath-day desecrated and dishonoured.

Is not God visiting us to-day for these things? Is not His Hand heavy upon us? What is to be the issue of it all? We are living in unparalleled times, the close of the age is at hand. Shall we be found fighting against God? It is unthinkable, surely, of God's Israel people. Shall Israel be humbled into the dust before the Assyrian, or shall "this man be the peace," and Israel range herself under the leadership of the Captain of the Lord's host? There are, thank God, abundant signs that a great revival is coming to our nation. God is not dependent on big battalions. "He hath chosen the weak things of the world to confound the mighty"; Gideon's 300 to conquer the forces of Midian, the Apostolic band of saints and martyrs to smash the gods of Imperial Rome, the small army of British "Contemptibles" to arrest the onward sweep of Germany's chivalry.

"Ye are the salt of the earth"; "Ye are the light of the world," Jesus said to His fearful disciples—their mantle has fallen on us. The Kingdom of God has been given to this nation. The Christian Levites must rally round Jehovah's Throne and call the nation back to God. In days of old the Levites went before the Ark, blowing with the trumpets. Jehovah needs His trumpeters to-day to herald His second Advent. "Prepare ye the way of the Lord."

Let us, as British-Israelites, seek to use this Lenten season as a time of preparation for the Coming Fast and Festival, that we may get a new vision of the Crucified and Risen Christ, and go forth with shining faces and transfigured lives to trumpet forth Jehovah's challenge to the nation.

"He is coming like the glory of the dawn upon the wave,
He is wisdom to the mighty, He is succour to the brave;
And the world shall be His footstool and the soul of Time
His slave.
Our God is marching on!"

HAVE you secured a new Subscriber for the NATIONAL MESSAGE this week? If not, will you try to make up for lost time; we want 10,000 new Subscribers.

PARALLEL TRAGEDIES OF UNBELIEF.
(No. 1.)

BY HENRY D. HOUGHTON.

1ST TRAGEDY, SUBSTITUTING MAN'S WORDS FOR GOD'S.

IT is not true that nations always learn by experience, even if individuals do.

It is often the case that nations and peoples—forgetting the faults and bitter punishments of their ancestors—commit similar errors, and suffer like punishments.

We have often wondered why the Jews did not know Our Lord when He was upon the earth.

How could it have been possible for them to have failed to recognize Him when He was so constantly and so openly going to and fro among them?

They were, however, so blinded by religious prejudice, so wedded to their mean and narrow conception of the Truth, as not to recognize the Great Author of all Truth when He came.

The outward and formal observances of their traditions had so captivated their minds and occupied their thoughts—the washing of hands, of cups, and pots, brazen vessels, and of tables—that the weightier and more important things escaped their attention.

Indeed, such a hold had these things obtained that Our Saviour boldly charged the Jews with "teaching for doctrines the commandments of men."

He further said to them: "Full well ye reject the commandment of God, that ye may keep your own tradition." This led to the terrible charge of "making the Word of God of none effect through your tradition."

This is the great accusation which Our Lord made against the Jews. What did it mean? It is of the gravest character, and had the most serious consequences.

It meant that they took man's words and called them God's! That they called on men to obey those man-made commandments, professing that they were the commandments of God!

A more serious or more terrible charge could not be imagined. This fearful accusation of Our Lord was made against the teachers of the Law, the religious teachers of Christ's day; and really charged them with falsifying the Word of God, and making it of none effect through their tradition. In other words, their traditions had taken the place of God's solemn commands; so that instead of teaching the Word of God, they had defiled it, wrenched it, vitiated it at its source by their man-made traditions!

Here was something that was wilful; something that did not arise from ignorance. The teachings of man had been deliberately substituted for the commandments of God!

Probably it had not happened in one generation, nor in two, nor perhaps in six; for, remember, they were traditions; and so must have come down from their fathers; and, being hoary with age, they appealed strongly to the Jews. And by reason of their age they had acquired authority, appearing to them in the garb of Truth; nevertheless, they were utterly false!

Nor did Christ excuse these teachers because they were not the originators of those traditions. They used them, accepted them, taught them; and therein lay their condemnation.

It behoves us to be careful not rashly to condemn these

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Jews, for the greater part of our preachers and teachers of to-day, as will be shown, are doing the very same thing !

For even so, and in exactly the same way, have our traditions taken the place of God's spoken Words !

The commandments of men again have robbed the Holy Word of its authority, and its rightful place.

The pure stream of God's Holy Word has been fouled and contaminated by the mixing therewith of Popish doctrines, assiduously taught and spread by Protestant pastors and teachers !

Spread in ignorance no doubt, and possibly in innocence, till it is pointed out ; but, nevertheless, most disastrously and most thoroughly undermining the teaching of the Sacred Word.

How and when did the spiritualizing theory arise ? Who invented it ?

Who first suggested that the words " Israel," " Jacob," " Ephraim," " Zion," " Jerusalem,' do not mean what they say, but mean a latter-day Gentile Church ?

Was it Our Lord ? No ! He said nothing of the kind ! Was it Paul, Peter, James, John ? No !

Bishop Ryle suggests that the school of Origen invented it. Certain it is that it was born of Papist parents. It is a Romish, Papist device, which, like some others, has been adopted and accepted unquestioningly, and on insufficient evidence, as Truth.

Christ said, "Thy Word is Truth." Notice, "Thy Word," not man's perverted and distorted views of it ! Oh no ! But "THY WORD" itself.

Not the Word altered, wrenched, and torn out of shape till it conforms to man's traditions ! But the Word unaltered, unadulterated !

Let us then get back to the Word. It is our only hope, and our only course of safety.

It is, however, very difficult to rid ourselves of the erroneous teaching of our youth.

The traditions of our fathers stick like leeches. They will have to go, however, if we mean to understand God and His Word, and be obedient thereto.

Now a false doctrine does not become less pernicious because it is sincerely thought to be true. Oh no ! It is more so !

To teach error and lies does not transform them into Truth because we believe them to be true ! It greatly enhances their power for evil !

It robs the user in a large measure of power to do good ; and would have done so far more had not God been pleased to overrule it.

It vitiates our best endeavours ; and, like Samson robbed of his locks, the Truth becomes weak as water. Of course it is so, because it is falsified ; it is no longer Truth !

What a strange perversity has possessed our teachers when they have sought to explain the Old Testament prophecies ! How utterly foreign the interpretations have been to the plain simple words of the Bible which they have sought to interpret !

Clear, definite, easy statements of quite simple language have been persistently misunderstood ; nay, worse, have been in some cases made to mean the very opposite to the written words of the inspired writers.

Their plain words have been taken and turned upside down, making them to mean quite different to what they say ; and then our teachers have asked us to accept that interpretation as God's Word !

Thus has their tradition made the Word of God of none effect ; they have warped it, altered it, pasted it over with their own meaning ; and sought to obtain by their forced and fanciful interpretation of Scripture support for theories and traditions which are simply and solely the traditions of men ; and which have not the slightest foundation in the Word of God !

Notice what the late good Bishop Ryle wrote : " I believe it is high time for the Church of Christ to wake out of its sleep about Old Testament prophecy. . . . What I protest against is the habit of allegorizing plain sayings of the Word of God concerning the future history of the Nation Israel, and explaining away the fulness of their contents in order to accommodate them to the Gentile Church. I believe the habit to be unwarranted by anything in Scripture, and to draw after it a long train of evil consequences. Where in the whole New Testament shall we find any plain authority for applying the word Israel to anyone but the Nation Israel ? I can find none ! "

There you have the late Lord Bishop of Liverpool charging the very same thing upon the present-day teachers that Our Lord Jesus Christ charged upon the Jews ! A charge perfectly justified ; for, alas, with very few exceptions, they are guilty.

And if so, are they not teaching human traditions instead of the Word of God ? Are they not teaching for doctrines the commandments of men ? Most assuredly they are !

And that false teaching has beclouded the whole of the Scriptures !

Where does Scripture give any authority for the taking of the glorious promises from Israel and the transferring of them to the Gentile Church ?

Where does Scripture authorize anyone to turn into symbol or to spiritualize the wonderful literal promises given to "My people Israel " ? I can find none !

The schools, Papist and otherwise, have followed this tradition, and Protestant teachers are eagerly teaching it as the Commandment of God !

And so all alike are " making the Word of God of none effect through their tradition."

This is the first double tragedy of unbelief.

Now, as we proceed, we shall see that the very mistakes and blunders of the Jews and their treatment of Our Lord are repeated in this our day by our preachers and teachers in their attitude to the Word of God regarding Israel, and that the crime of unbelief, which they see so plainly in the Jews of Christ's day, they themselves are guilty of in a most alarming measure.

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

"C. H. P." asks : " Did Our Lord use individual wireless telegraphy in speaking to the immense crowds that followed Him, for otherwise how could they have heard ?"

Answer.—It was, indeed, possible to the Maker of all these things to use His more modern gifts to mankind, whenever and however He thought necessary. But, even let alone the need of the miracle, we must remember that sound travels farther in different atmospheres to what it does here. Again, some men in the present day are gifted with such natural voices as are the envy of all speakers who hear them. As our Great Ambassador we may well assume that Jesus Christ would have this most desirable gift to speak forth in the clearest and best voice His Divine Message.

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THE SECRETARY-GENERAL'S PAGE

AFTER prolonged negotiations and legal formalities, we are now happily in the position to be able to announce that the new premises as Headquarters for the British-Israel-World Federation are assured, and that the situation is in Buckingham Gate, immediately opposite Buckingham Palace, and within some 400 yards of the Queen Victoria Memorial. This, in the opinion of the members of the Executive and Council, is an ideal site for the Federation. We have already received warm congratulations. There will, we are sure, be great rejoicing among our members that the long quest has finally brought us to such a spot; one so well worth searching for and waiting for. Many prayers have been offered for Divine guidance to the right place, and we can now truly say that these prayers have been answered. When the full story can be told the Providential leading will be plainly perceived.

* * *

Vacant possession is to be given us on March 25th, upon which we must at once proceed to adapt the building to our requirements. This may take some five or six weeks, so that we may hope to be settled in during the month of May, just five years after the formation of the Federation, and in an eventful year.

* * *

The date for the dedication and opening of these Headquarters will be duly announced. It will be a source of gratification to the Council that we shall be able to welcome the large number of members and visitors from the Provinces, and from Overseas, who will be coming to London for the Great Exhibition, to a worthy Home and Centre for the British-Israel Movement.

* * *

Great sacrifices are being made by many of our members to enable us to acquire these premises. Their devotion to the Cause is beyond all praise. We feel sure that those readers of this journal who have not yet contributed will now gladly come forward nobly to help them and support the Council, by sending us handsome donations, so that we can have in hand the money required to complete the purchase and the furnishing of the building. It will be remembered that one of our Patrons has promised £1,000 on condition that the required amount is obtained by Easter next. We must make every effort to comply with this condition, which *must* be fulfilled. We therefore appeal most earnestly to every reader of THE NATIONAL MESSAGE to come generously to our aid. We need some big cheques and many smaller ones. It is God's glorious Cause for which we are appealing—one that He has honoured and blessed in a wonderful way. We have no need, therefore, to apologize for making the appeal. Could we appeal for a worthier Cause?

* * *

Let us try to visualize what it will mean for the advancement and spread of British-Israel Truth to have a suitable building wherein to carry on all departments of the work. How could the British and Foreign Bible Society, and the various Missionary Societies, have carried on their work without adequate premises? No one can imagine the terrible difficulties under which we have laboured for the past five years, nor how the work has been retarded on account thereof.

The few thousands of pounds we need for this great work of God are trifling by comparison with the enormous sums spent on all sorts of things—good, bad and indifferent. Let us put first things first. God has the first claim upon us. Who ever gave to His Cause and suffered for doing so?

* * *

Let us respond gladly and whole-heartedly to the Divine call to go forward as God's witnesses and light-bearers, recognizing that He has laid upon us the duty of proclaiming His truth—the Gospel of Salvation, and the Gospel of the Kingdom, side by side; and let us realize that Israel teaching is the coming great power for the good of humanity, and that it will prove the mightiest regenerator of the age, and bring in the greatest Revival of true religion the world has ever known. We have a working hypothesis in Israel Truth that will sweep away the present unrest and confusion of thought; will kill Communism and Bolshevism; will do away with class antagonism; will fill our Churches, and fully restore the sanctity of the Christian Sabbath.

* * *

In our new building we shall be able to hold our ordinary meetings without the present expense in rent of halls, there being two large rooms which can be thrown into one for this purpose. We shall also be able to provide accommodation for the Teaching College, for the Book Sales Department, for various classes, for the Library, for Members' Reading Rooms, and offices for the different departments of our ever-increasing work, &c. * * *

We invite our readers to kindly help us by interesting their friends and endeavouring to induce them to subscribe to our funds. It cannot be too strongly emphasized that we need generous financial support within the next few weeks in order to meet our obligations in *re* the purchase price of new premises and furnishing, &c. Cheques and Postal Orders should be sent to the Secretary-General, 14, Fetter Lane, E.C.4, and for safety these should be crossed "A/c B.I.W.F."

* * *

Two meetings were held in the Guildhall, High Wycombe, in connection with the new Branch there, on March 3rd and 4th. The President (the Rev. Kenneth Dodds) presided. Addresses were given by the Rev. Pascoe Goard, and by Messrs. Garrison and Morey. * * *

The Central Hall meetings, on March 6th and 7th, were well attended. Four remarkable addresses were delivered by the Rev. Pascoe Goard, two by Mr. H. D. Houghton, and one each by the Revs. G. H. Lancaster, W. E. Woodhams Denham, and Mr. J. J. Morey. * * *

The Rev. Thomas Hislop will address the Scottish Israel Identification Association to-morrow—Sunday evening—at 6.30, in the Christian Institute, Bothwell Street, Glasgow. Subject: "Israel and Mohammedanism."

* * *

A Special British-Israel Mission will be held in the Victoria Hall, Sheffield, from March 24th to the 28th inclusive, when addresses will be delivered by the Rev. Pascoe Goard and by Messrs. Garrison and Morey. The Hon. Secretary of the Sheffield Branch, Mr. C. Webster, 503, Pitsmoor Road, will be glad of offers of help in *re* the distribution of circulars, &c.

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THE
NATIONAL MESSAGE
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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.

ARMAGEDDON, OR REVIVAL.

By Rev. Wm. Pascoe Goard.

The world is in a state of flux at the present time. Things are moving with wonderful rapidity, and the exact direction is not as yet clear. We will look at the great movements which are now in progress, some towards Armageddon, and some towards a great Christian Revival.

Let us look at the Armageddon movement.

Preparations for this great struggle are going forward as rapidly as possible among the nations. We shall quote certain items of information which have been sent in by observers of events at home and abroad. But, first, we will again look at the prophecies.

These, we shall find, give most clear warning that the day, and with it the event, is approaching. Regarding these we raise the question: Are these Scriptures intended to be irrevocable—

1. Upon the external nations?
2. Upon Israel-Britain, and in what degree?
3. What is the effect of *the Redemption* upon the matter?
4. What would, or will, be *the effect of Israel-Britain's repentance*?
5. What would, or will, be the effect of *repentance of the external nations*?

Among others, we refer to the following Scriptures:
Ezekiel xxxviii–xxxix.
Joel iii, 1–3 and 9–17.
Obadiah.
Zechariah xii, xiv.

See also the matter as presented in the Book of Revelation.

Look now at the way things are moving.

The following is from Col. MacKendrick (the "Roadbuilder"), February 25th:—

"Things are moving rapidly these days. To-day's paper carries a column of what Poincaré intends for the next war. Every person in France will serve in the Army or for the State. All will be conscripted for service. The State will have a monopoly of all industry and commerce. The thought came to me: Was this the way the Lord was going to make the big change from working solely for profit to working to serve mankind, from the service standpoint? President Harding, in his inaugural address, said, 'In the next war America would conscript all industry as well as all man power for service.'

"This cable says of France: 'The Government foresees an even worse war of attrition than the last war.' 'It will be groups of States, not a war of isolated nations.'

"It is strange how even the French are being made to see what is coming, but as the French are mostly Bretons, Basques, Normans *et al*, and such are related to our people, it is natural that the Lord should see that they are in line with what He intends, on the assault of Prussia, Russia *et al* upon us. If the time is not shortened again it means eight-and-a-half years of war. If your hope that it will again be shortened from a month to a day, measured per Pyramid inch from May 29th, 1928, it will mean about three-and-a-half months, which seems short . . ."

The Hon. Mrs. Graves sends the following clippings:—

"Bolshevist Propaganda in the Near East.

"The chief aim of Turkey is to free herself from Western Imperialism. In this struggle it is indispensable that Russia and Turkey should unite. The victory will be victory for all the peoples of the Orient. We must consider the Western Powers as our enemies and all Oriental peoples as our Allies.

"Russia, *Turkey*, *Persia*, *Bokhara*, *Afghanistan*, *China*, and other races of the East must constitute a solid bloc, bound together by close economic and diplomatic relations."

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From China this voice comes :—

Morning Post, 1922.

"CHINA AS ALLY OF RUSSIA, GERMANY AND JAPAN.

"*Peking, January 5th.*—Sun Yat Sen, South China leader, addressing the Chuslian College students at Canton, has been quoted as predicting a world war within ten years, in which China will be allied with Russia, Germany and Japan, against 'to-day's imperialistic oppressors.' 'The Americans,' he continued, 'will then know how it feels to have a powerful Chinese fleet in San Francisco harbour.'"

From Afghanistan :—

Daily Mail, February 1st, 1924.

"The Afghan Chargé d'Affaires in Moscow placed a wreath on Lenin's tomb and communicated to M. Chicherin a telegram of sympathy from the Afghan Foreign Minister, expressing the hope that in conformity with the spirit of Lenin's work the friendly relations between Russia and Afghanistan would become closer in the future."

From Bokhara :—

Daily Mail, February 2nd, 1924.

". . . The Soviet is pushing an intensive campaign in Bokhara, where the inhabitants refuse to be conquered. Their troops are trying to pacify the reluctant Caucasus by the same savage methods."

These are as many voices as we can now quote. But they show all, but the blind, that we have entered upon that mighty current which is hurrying along to the more than Niagara plunge of Armageddon.

This is the one movement. What is the other?

The commencement of the preaching in earnest of the Gospel of the Kingdom. No other power exists which can save the world from the tragedy beyond compare of that great day.

Our Lord declared, "This Gospel of the Kingdom shall be preached in all the world as a witness to all nations, then shall the end come."

Mark; it is a Gospel, which means Glad Tidings, of the Kingdom. What is the object of this preaching, just before the end, to all nations, unless the object be to give to them the opportunity of turning to the Lord? There can be no other explanation of the preaching of the Gospel of the Kingdom.

But if that Gospel fails to bring the nations to the Lord, then the Gospel of the Kingdom must be preached, that the onus of the day may be upon those who stubbornly refuse to *heed* the Gospel.

When catastrophe does fall upon them there must be no question as to where the responsibility rests.

The Gospel of the Kingdom is now being preached as never before, and God has assigned to us the task. May it be in time to avert the disaster.

Next we look for a moment at Turkey. In an address in Central Hall nearly two years ago we pointed out to two thousand hearers that the standing invitation to Edom (Dumah) has never been withdrawn, and that still Edom Turkey may return if it will. I then asked the question: Will Turkey heed? Will Turkey return? As this is so much to the point, and the address was not long, we shall venture to publish it again.

We now note the astonishing happenings in Turkey.

Within a year she has dismissed the Sultan and abolished the Sultanate. What this has meant to the rest of the Mohammedan world it is hard for us to realize. It is certain that a year ago the Mohammedans of India were restless; most restless, because they feared that Britain was about to dethrone the Sultan. They sent almost impudent representations to the Home Government regarding the matter. The only excuse for the tone of the message was that the matter touched the very heart of their religious life.

But *Turkey* suddenly dethroned the Sultan, and he *fled to Britain for protection!*

Rarely was a people more nonplussed than the Indian and other non-Turkish Mohammedans. For the Sultan was the titular head of Islam.

Now, still within the fateful year, as the ancients counted, Turkey has abolished the Caliphate.

Thus she has put a gulf between herself and the Mohammedans of India, Afghanistan, Mesopotamia, Egypt, and Africa, inasmuch as she has dethroned and expelled the late Head of their common faith.

From the Islamic fellowship of nations she may find herself cut off, and thus constrained to turn to the Western fellowship of nations. Into this no Mohammedan nation can enter on equal terms: she may therefore find it necessary to proclaim herself nominally Christian.

She has divorced religion from her governmental administration already. In 1917 she adopted the Christian Calendar.

She has given permission for Christian business men to enter Turkey for the purpose of establishing Christian centres, and the Turkish people are now free to choose between the Koran and the Bible.

The House of Jacob is indeed a "fire" for those who have brought about this change in Turkey; for instance, Kemel Pasha *et al* are said to be of Jewish descent.

"The House of Joseph shall be a flame" which shall so consume the stubble of Edom that there shall be none of the House of Esau remaining: the flame will either be of revival, which will merge them with Israel, or of war, which shall end their existence on earth.

Of Russia all that can be said is that the collapse of Lenin and the manner of his death seems to have made a profound impression.

Up to the present the peasants are confined to their houses by the terrific cold and winter snows; but those who are in touch with the situation in high quarters say there is likelihood of a tremendous uprising in Russia in the Spring against their Jewish taskmasters.

It is also said in other quarters that the flame of a purer Christianity is beginning to burn strongly in Russia, giving promise of a mighty revival.

* * *

Here, then, are some of the forces moving in opposite directions.

Left to themselves the better forces will not succeed, but Britain aflame with the spirit of the Gospel of the Kingdom might exercise such an influence as would lead to the forces for good prevailing.

Let it be noted that the Gospel of individual salvation will not meet this particular need: it must be the Gospel of the Kingdom as foreseen by Our Lord, which shows :—

That Jehovah has still a Kingdom on earth among the nations:

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That on the throne of that Kingdom He is seated in Majesty to govern the nations of the world :

That the government is centred in His Kingdom-nation Israel-Britain :

That " the nation that will not serve thee (Israel-Britain) shall perish : it shall be utterly wasted " :

That the nation which will come to Jehovah, bow in submission before His throne, enter into His service with Israel-Britain, accepting the Lord Jesus Christ as King and Saviour, shall endure.

If this message be heard by the nations, then shall the prophecy of Isaiah have fulfilment, " Nations that knew not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel, for He hath glorified thee."

Perhaps, if the fulness of this Gospel had been preached forty years ago, the victory would have been won by to-day ; but even now, with God working toward this end, the hoped-for change may be brought about.

At all events it will be pleasing to God that we should be found working to this end when Our Lord shall come, even though the attempt should not fully succeed.

Shall we devote ourselves to this great task ? It is the greatest task short of preaching the Gospel of Salvation to which God has ever called a people.

It may be possible to secure the revocation of Armageddon.

It is possible to secure the immunity of Britain in that way.

Failing either, it is possible to be found of the Lord striving earnestly for these much-to-be-desired ends.

Let us work and pray for revival and peace. Let us also prepare for the great day in all its terrors.

" Trust in God ; and keep your powder dry."

FROM THE SAYINGS OF QUEEN ELIZABETH.

BY FREDERICK CHAMBERLIN.

(By favour of the HON. MRS. GRAVES.)

THE book (a book of prayers written in her own handwriting, in Greek, Italian, French and English) closes with this English prayer :

" O, Lorde God, Father everlasting, which reigneth over the kingdoms of men and giveth them at Thy pleasure : which of Thy great mercy hast chosen me, thy servant and handmaid, to feed Thy people and Thine inheritance : so teach me, I humbly beseech Thee, Thy word, and so strengthen me with Thy grace that I may feed Thy people with a faithful and true heart ; and rule them prudently with power. O Lord, Thou hast set me on high ; my flesh is frail and weak. If I therefore at any time forget Thee, touch my heart, O Lord, that I may again remember Thee. If I revile against Thee, pluck me down in my own conceit. . . . I acknowledge, oh my King, without Thee my throne is unstable, my seat unsure, my kingdom tottering, my life uncertain. I see all things in this life subject to mutability, nothing to continue still at one stay . . . Create, therefore, in me, O Lord, a new heart, and so renew my spirit within me that Thy law may be my study, Thy truth my delight ; Thy Church my care, Thy people my crown ; Thy righteousness my pleasure, Thy service my government. . . . So shall this my kingdom through Thee be established with peace ; so shall Thy Church be edified with power. . . . So shall my reign be continued with prosperity, so shall my life be prolonged with happiness, and so shall my self at Thy good pleasure be translated into immortality, which, O merciful Father, grant for the merit of Thy Son."

* * *

II.—Prayer written by Elizabeth between the sailing from Spain of the Armada and its arrival off the Lizard, to be read twice a week in all the churches of England :

" We do instantly beseech Thee of Thy gracious goodness to be merciful to the Church militant here upon earth and at this time compassed about with most strong and subtle adversaries.

" O let Thine enemies know that Thou hast received England, which they most for Thy Gospel's sake do malign, into Thine own protection. Set a wall about it, O Lord, and evermore mightily defend it. Let it be a comfort to the afflicted, a help to the oppressed, and a defence to Thy Church and people, persecuted abroad. And forasmuch as this cause is now in hand, direct and go before our armies both by sea and land. Bless them and prosper them ; and grant unto them Thy honourable success and victory. Thou art our help and shield. O give good and prosperous success to all those that fight this battle against the enemies of Thy Gospel."

* * *

To the French Ambassador, who had complimented her statecraft :

" It came from God, upon whom I have depended more than anyone in the world."

* * *

To the Catholic Archbishop of York, who enjoined on her to follow the example of her Catholic sister and dread the curse of Rome if she fail to do so :

" I will answer you in the words of Joshua. As Joshua said of himself and his—I and my realm will serve the Lord. My sister could not fend the realm, nor fend those who should come after her to submit to a usurped authority. I take those who maintain her, the Bishop of Rome and his ambitious pretences, to be enemies to God and to me."

* * *

To the deprived Bishop :

" You hit us and our subjects in the teeth that the Romish Church first planted the Catholic faith within our realms ; the records and chronicles of our realms testify the contrary, and your Romish idolatry maketh you liars. Witness the ancient monument of Gildas, unto which both foreign and domestic have gone in pilgrimage there to offer. This author testifieth Joseph of Arimathea to be the first preacher of God within our realms. Long after that, when Augustine came from Rome, this our realm had bishops and priests therein, as is well known to the wise and learned of our realm by woeful experience how your Church entered therein by blood—they being martyrs for Christ and put to death, because they denied Rome's usurped authority."

REMEMBER the Thursday prayer day, as arranged in the last number. Over two thousand members of the Scripture Prayer Union have adopted this with us. We hope many thousand other British-Israelites will also join the circle of prayer.

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"THE SECRET PLACE OF THE MOST HIGH."

(PSALM XCI.)

BY REV. WM. PASCOE GOARD.

"HE that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

This most beautiful form of words breaks upon the ear with the rolling harmony of a mighty organ. One seems to see the place of the throne of the Lord, and the overspreading glory of the Almighty. One seems to apprehend the most mystical spirituality in the passage, and the beauty of it comes home to the soul. But that it has any practical bearing upon the everyday things of life one fails to appreciate.

For instance, that there is a hiding-place from the pestilence that walketh in darkness, and the arrow that flieth at noonday, we are hardly prepared to admit.

We would not rob the passage of a vestige of its beauty, neither would we for a moment dim its essential spirituality. At the same time we should like to analyse it and see if there are not here marvellous things which affect, not only our spiritual life, the life of the soul, but also our individual and national life in the most wonderful manner. The Psalm is the Covenant God made with Israel set to music. It is the Oratorio of the Divine Law.

Where is the secret place of the Most High?

It is most certainly the place where the Lord hides His especial treasure. Surely all will agree that this is the secret place of the Most High.

What is the especial treasure of the Most High?

Exodus xix, 3-6: "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; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 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 of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

Thus we see that the especial treasure of the Lord is the House of Jacob, the Children of Israel, the Kingdom nation, the priestly nation. These names are sufficient to thoroughly identify God's especial treasure. See also Deut. vii, 6; xiv, 2; xxvi, 18; Ps. cxxxv, 4; Mal. iii, 7; Titus ii, 14.

Let us now turn to Our Lord's descriptions of the Kingdom. Matt. xiii, 44: "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

Thus we see that the especial treasure of the Lord is His people Israel, His Kingdom nation, and that the treasure is hid in a field.

Where is the field in which the especial treasure of the Lord is hidden? Mark you, the church is a city set upon a hill which cannot be hid, but the nation is a treasure hid in a field.

Let us go to the seventh chapter of 2 Samuel and read of the place in which the treasure shall be hidden:—

2 Samuel vii, 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 . . ."

See also Rev. xii: A woman; always the type of Israel. Clothed with the sun; a type of Christian Israel "and the moon under her feet"; Ruling over Mohammedans; and upon her head a crown of twelve stars; "The twelve tribes of Israel. . . . And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days."

Thus we see that the Christian nation Israel went to her prepared place, prepared of God, and was fed there in seclusion for the appointed time of her hiding from the face of the dragon.

The appointed place is the place of Israel as related in 2 Samuel and in Revelation, and elsewhere. This is the treasure hid in the field, the Kingdom nation, and the field is the appointed place occupied by Israel for twelve hundred and sixty years. This is none other than the Isles of the North-west—the Islands of Britain.

The treasure of the Lord is hidden in these Isles, and, therefore, we are certainly right when we say that the place of the hiding of His Kingdom nation is the secret place of the Most High.

"Shall abide under the shadow of the Almighty."

Those who believe the Bible to be such a highly spiritual Book, and that it deals only with the mystical and heavenly, will hold up hands of horror and exclaim "Blasphemy" at what we are about to write. But, notwithstanding all that, what we are about to say is simple Bible truth. Never is the Bible so spiritual as to be cut off from the temporal. Never is the Bible so temporal as to be divorced from the spiritual. Always the Bible embraces the natural and the spiritual in one man and in one nation and also in one doctrine. To attend to the natural only is to become a materialist. To attend to the spiritual only is to become an impractical mystic. But to attend to each in due proportion is to become "A workman that needeth not to be ashamed, rightly dividing the Word of Truth."

The shadow of the Almighty.

Every such beautiful phrase of the Bible has a very real foundation in life experience. The present phrase looks at the overshadowing pillar of cloud by day and of fire by night under the shadow and light of which Israel dwelt in the wilderness journeyings. The camp abided under the shadow of the Almighty.

He Whose shadow was there seen dwelt with Israel and walked with Israel through all the dusty journeyings of the wilderness. He continued to dwell with Israel during all the years of their sojourn in Palestine. He followed Israel into the wilderness "to cause her to rest." He is in the midst of Israel still, for He has promised to abide with His Kingdom nation for ever.

The history of the presence of the Glory of God in the midst of Israel is a glorious one. He came and established His throne in Israel for ever at Mount Sinai, as recorded in the nineteenth and twentieth chapters of Exodus. He declared in the message to David centuries later that He had walked with Israel in all places up to that time. Isaiah centuries later saw the glorious Presence of Jehovah in the Temple when he went there to worship. This is recorded in the sixth chapter of Isaiah. Ezekiel saw the same glory of the Lord present with Israel in captivity on the banks of the River Chebar. True He left Jerusalem, departing from the Temple there, and the reason for His withdrawal is shown clearly in the description of the defilement of the Temple and of those who worshipped therein, as recorded in the eighth chapter of Ezekiel. But His departure was not an

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ascension to heaven, but a departure eastward where the captivity of Israel dwelt. We have the record of the departure and ascension of Christ from the earth to heaven. But we have no such ascension of Jehovah, God and King of and in Israel. Neither are we acquainted with any statement which would indicate such withdrawal from His Kingdom nation.

Indeed, the reverse is the case.

Where, then, is the Glory of God dwelling at the present day? Surely it is brooding over the "secret place of the Most High." It is hovering over the especial treasure hid in the field. It is spreading its protection over the Kingdom nation; the devoted nation; the House of Jacob; the children of Israel.

We have seen where the secret place is. We now see that there, in an especial manner, is "the Shadow of the Almighty."

But it is not sufficient that we should dwell in the land which constitutes the field in which the treasure of the Kingdom nation is hidden. The face of the field lies open and is trodden by the steps of all comers. The plowmen and reapers do their work in the field unconscious of the treasure hidden there; neither are the immunities promised theirs because they pass over the field or carry on their work therein. There must be a personal relationship with Him Whose shadow broods over the treasure in the field. What is this personal relationship?

"I will say of the Lord, He is my refuge and my fortress; my God, in Him will I trust."

This is your action of faith and will. It is for you and for me to recognize and acknowledge that He broods over the secret place. It is for us to go to Him with reverence and worship, and to make Him indeed our refuge, our fortress, our trust. It is for us to establish our personal relationship with Him in the place He has provided for His people. Having done this, then, there will follow for us the blessings and immunities which follow in this wonderful and beautiful 91st Psalm:—"Because thou hast made the Lord, which is my refuge, even the Most High thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways."

It will be seen that these are the blessings of the Kingdom. The Psalm is a poetical version of the Covenant God established with Israel, old and new. The blessings cover the natural and the physical. The Covenants deal with true citizenship of His Kingdom nation. For the blessings of Grace we go to Calvary, and there we enter into that newness of life which makes us "Sons and Daughters of the Lord Almighty."

Thank God for the secret place. Thank God for the Kingdom nation. Thank God for the overshadowing Presence. Thank God for the immunities which the Kingdom brings. Thank God for the Covenant made with Israel, which is here and elsewhere expressed.

Thank God for the gift of eternal life through Jesus Christ Our Lord, through which in the future we shall not dwell under the shadow of the Almighty, but shall walk in the light of His glory, and shall "See His face."

The Glory of God hovers over the place where is the centre of His Kingdom nation's worship, and from which go out the Kingdom nation's activities to spread the Gospel of His grace to all men.

The Glory of God hovers over the place of the centre of the Kingdom nation's Government, from which goes out the knowledge of His law, and from which the Kingdom nation works towards the establishment of peace and goodwill among the nations of mankind.

That secret place is the centre of the nation's life, religious and administrative, upon the banks of the ancient River Thames.

By prayer and repentance let us bring back this nation to the consciousness of its especial relationship to God and His Kingdom on earth.

Read now in the light of the foregoing the whole of the 91st Psalm.

PARALLEL TRAGEDIES OF UNBELIEF.—II.

By HENRY D. HOUGHTON.

2ND TRAGEDY, THE MARKS DESPISED.

THE Jews of Our Lord's day, though they had the Book containing all the distinctive and peculiar marks of the Messiah, and the Lord Himself with the marks upon Him right before their eyes, all tallying perfectly, yet they were so blinded by religious prejudice that they could not recognize Him, nor make those marks fit!

Though He walked their streets, taught in their synagogues, preached from their ships and on their hillsides; though He fed their hungry, healed their sick, cleansed their lepers, gave sight to the blind, and even raised their dead, they knew Him not!

Even though their own children honoured Him, throwing branches of trees before Him as He rode into Jerusalem, seated on an ass's colt (a very distinctive mark), and cried "Hosanna to the Son of David, blessed is He that cometh in the name of the Lord," they knew Him not!

Though the greatest crime they could charge Him with was that He was a friend of publicans and sinners—though they saw Him stand up in their streets and cry, "Which of you convinceth Me of sin"—though He had stood at the grave of Lazarus and bade Death give back its prey, and he that had been dead four days, hearing His voice, woke again to human life and activity, and many Jews came and saw him—yet, even then, led and blinded by the Teachers and Doctors of the Law, they knew Him not!

Though He was God's only Son, with every mark of that Son upon Him, and every Jew expecting Him, yet, in their awful blindness, they dubbed Him an impostor, and chose a robber instead of Him, crying, "Not this Man, but Barabbas"; and they hurried Our Lord to Calvary, because they knew Him not!

Or, worse, if they knew, they would not have Him. Oh! the cruel irony of it all! They crucified Israel's Redeemer!

Mark what St. Paul says: "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem (who?) them that were under the law, that we might receive the adoption of sons" (Gal. iv, 4-5).

How unutterably sad! That the Redeemer of Israel should be crucified by the other section of the Race!

Again, religious prejudice, religious intolerance, had so blinded the eyes of the leaders of the Jews that they stood rebuked before an heathen governor—Pilate.

They, with their Priests, the Masters of the Law, the Sanhedrim: with all the marks of Christ plainly written in their sacred books, and the living embodiment, the great Object—the Living Christ—before them, rejected Him!

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The Book and the marks could not be made to fit the Living Christ!

And so, in an excess of unsanctified zeal for their law and their religion, they committed the greatest crime of the world's history! What a dreadful tragedy of misdirected zeal!

Is there anything of a similar character happening to-day? I think there is! Of course, in a humbler way; and not concerning Our Lord, who dieth no more; but concerning those others whom God in His Word calls His Son, His Firstborn, Israel, or Ephraim.

"I am a father to Israel, and Ephraim is My Firstborn" (Jer. xxxi, 9).

"Is Ephraim My dear Son? Is he a pleasant child? For since I spake against him I do earnestly remember him still. . . . I will surely have mercy upon him, saith the Lord" (verse 20).

God has said most positively in a hundred places in His Word that He will save Israel, redeem him, and reinstate him in his former place and position, and finally bring him back to his own land.

If so, that people are in the world to-day, and He has given us many marks by which they may be identified.

Now there is one Race, and only one, in the world to-day answering to those marks. It is our own! For we have the marks in our people, in our land, in our hills, in our valleys, in our mines, in the sea which surrounds us, in our Navy, in our Army, our ships, our commerce, our King, our missions, our Churches, our schools, our Colonies, in our Gates, in our big brother, the U.S. America; marks in our Sabbath, in our Bible, in our philanthropy; marks that pass from father to son, which time cannot obliterate; and yet, with the great Book in their hands showing all these marks, and who they belong to, still our Teachers and Preachers cannot tally them, nor fit them on to the living Israel they have before them!

They loudly complain of the blindness of the Jews in Christ's day. But they are themselves quite as blind concerning Israel. And the same thing is the operating cause—Religious prejudice! Religious misreading of the same Great Book! To such a pass has their education and their theology led them! A second parallel tragedy of unbelief!

3RD PARALLEL TRAGEDY.

UNWILLINGNESS TO RECEIVE THE EVIDENCE!

When the men who were sent to arrest Our Lord heard His wonderful words, they returned without their prisoner, saying, "Never man spake like this man."

The Pharisees immediately answered, "Are ye also deceived?" "Have any of the rulers or of the Pharisees believed on Him?"

And the very same day some of the Jews said, "Do our rulers know indeed that this is the very Christ?"

All this shows that the rulers were unwilling, even when they had the evidence, to receive and acknowledge Christ as the Messiah!

Our Teachers to-day are just as unwilling to receive the evidence that we are Israel, even though we have the marks of Israel!

Some of our Preachers freely acknowledge in our pulpits that we have those marks, but they go no further! They cannot see what an awful charge this makes upon God's honour and upon His truthfulness. For if we have the marks of Israel, and are not Israel, where is God's faithfulness and His integrity?

The Teachers and Masters of the Law did not want to know that Jesus was the Christ!

They closed their eyes to the evidence; they deliberately refused the light!

Has this its counterpart to-day? It has! For our Teachers and Preachers do not want to know that we are Israel!

They absolutely refuse to examine the evidence; they make it a subject of scorn and ridicule, of laughter, and derision; they do not want to know!

They will cling to any wretched scrap of excuse, or reason, rather than examine the marks of Israel; and through those find out who and where she is.

They would infinitely prefer that Israel—if found at all—should be found as a low, debased, degraded heathen nation of the earth, rather than that she should be found fulfilling all God's ancient promises of good: "The head and not the tail: High above all nations that He hath made in name, in praise, and in honour."

Oh why is this? Why this strange perversity in our Teachers and Preachers?

Why this evident reluctance to examine the proof of God's faithfulness to His Word? And they its professed Teachers and exponents!

They talk most glibly of "The outside unbelievers." What irony? For unbelief has its home in our pulpits; and distrust and unwillingness to accept the greatest proof of God's faithfulness is entrenched there! Alas that it should be so!

FULFILMENT OF SCRIPTURE PROPHECY.

BY W. GORNOLD, D.A., F.R.A.S., M.S.A.

I AM disposed to lay the greatest stress upon the importance of verifying Scripture prophecy and its fulfilment, for the reason that the substance of things hoped for by us resides in this fulfilment of the Word of the Lord. For if there be no truth in prophecy then is our faith of no avail. The great scheme of Christian thought may be stated in the parallelism which makes of Israel a type of Humanity; for the Old Testament is concerned with the prophecies regarding the Captivity and Liberation of God's people, Israel; the New with the purchase and the ransom of humanity through Christ. Thus, the Captivity is related to the Cross, and the Liberation to the Crown. But before we can rightly examine the foundations of Scripture prophecy we have to remark that there is a prophecy that belongs to the domain of science as distinguished from that which is purely inspirational. It is scientific prophecy, for instance, to say that there will be a full moon at the equinox of March, 1932, and that the moon will be eclipsed, but that it will not be visible at Greenwich. But we are assured that scientific knowledge of this sort did not enter into the prophecies of the Bible, because "wise men of old spake as they were moved by the Holy Spirit," to Whom all things are known and from Whom no secrets are hid. Yet the very substance of these ancient prophecies involves in their fulfilment an implicit statement of scientific facts which need not have been known to the prophets themselves. Indeed, we have a specific instance in the case of Daniel, who "heard but understood not." Some of these facts could only be realized in process of time and some have been reserved until these "latter

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days." The statement made by Sir Isaac Newton that "in order to fulfil certain prophecies in the Bible it would be necessary for men to travel at sixty miles an hour" created a good deal of comment and elicited much incredulity. Sir Isaac was, however, justified by the facts as we know them. But instead of travelling at sixty miles an hour we are commanding a velocity of thrice as much. We are, in fact, overcoming gravity in an astonishing manner, so that very weighty machines can be held in air as if they were no heavier than a feather. This is the physical fact answering to the ascendancy of mind over matter, to that uplift which is our response to the action of the Holy Spirit. It brings to mind the saying of Our Lord: "I, if I be lifted up, will draw all men unto me." The world is responding to the gravitational pull of the Spiritual Sun of Righteousness.

We are disposed to pride ourselves upon the progress of science in these days. Do we ever stop to think what may be the reason for this marvellous unfoldment of knowledge? Is it not in keeping with the promised "shortening of the times" to which the world is now speeding up? When Christ said: "There is nothing hidden which shall not be revealed, and that which is spoken in secret shall be declared on the housetops," was He not contemplating the end of the age and the wonders of wireless telegraphy and broadcasting? This thought occurred to me as I passed Marconi House one day and took note of the expansive aerials that reached from roof to roof "on the housetops." And when the prophet was made to say: "As eagles flying, so will I defend Jerusalem," was there not a distinct indication of the development of aerial warfare, by which Jerusalem was liberated in the fulness of time?

Prophecy is found to be concerned mainly with the time and nature of a future event. We have little reason to enquire particularly as to the nature of future events because most of the prophecies are very explicit and particular in this direction, but when we come to enquire as to the time, we find ourselves in a problematic position. It has, however, long been recognized that "a day for a year" is the measure of time adopted by all the prophets, and this fact is upheld by the singular prophecies of Daniel. From him we learn that the "number (enumeration) of the years" was made known to him by the study of books. That such books existed we are informed by the astronomical records which had been made since the founding of Babylon in 2228 B.C. down to the time of Alexander, to whom Calisthenes presented a complete record. Now it is a singularly interesting fact that the researches of Monsieur Cheseaux led to the discovery that the implicit period of 1040 years, which is involved between the two prophetic periods of 2300 and 1260 years given by Daniel, contains an exact number of lunations to the very second of time. I have made a calculation and find that with a solar year equal to 365.242264 days we get in 1040 such years exactly 12,863 lunations each of 29 days, 12 hours, 44 mins., 2.8 secs., which does not differ from the most recent astronomical estimate by a single second. The further fact which we derive from this discovery is that there has been no change in the value of the lunation since the beginning of recorded time. There was a full moon in the first degree of Libra, and therefore at the equinox of the year 2228 B.C., and 4160 years later, in the year A.D. 1932 there will be a full moon in the same point of the zodiac. But these facts are of recent discovery and for many centuries our calendarists and rulers have been floundering helplessly in an attempt to get into line with the sun and moon. The calendar has been pulled about in the most disreputable manner and eras have been fixed without any regard to celestial motions. Consequently, when we come to apply a prophetic period to any year we first have to enquire what relation that year has to our modern calendar; the terms B.C. and A.D. are very misleading. Astronomers soon discovered this fact and have since adopted the notation of plus and minus for years after and before the epoch, which is B.C.—0—A.D. In common notation, however, the year 1 B.C. was immediately followed by the year A.D. 1, and thus a year was dropped. Moreover, this particular B.C. has no exact time relation to the event it is supposed to indicate, namely, the Nativity of Our Lord, which commonly is held to be 4 B.C., but astronomically would be stated as 3 B.C. For these reasons, and others like them, we have to search about for a definite invariable factor by which years can be identified, and it is remarkable that we have one ready to hand in the days of the week. However much the calendaric year may have suffered at the hands of chronologists and legislators, or whatever may have been the varying fortunes of the so-called "month" or "moon-ath," which here is 30, there 29, and anon 28 days in extent, according to the calendar we are considering, the Day has always been unbroken in their rotation. This at once leads us to the quest of an interval which is measured by an exact number of lunations and also by a cycle of weeks. The ancients were very sane about these things, and when they spoke of months, they meant lunations or "moons," and every new moon was the first of the month. The luni-solar year consisted of 354 days or 12 lunations. To make these lunations of 29½ days each fit into the 12 months of the luni-solar year, they used months of 30 days and 29 days alternately. Then, to bring the whole into line with the solar year they made use of an intercalary month at the end of every third year.

Fortunately there are one or two instances in the Bible where a period is mentioned in connection with the day of the week and this enables us to prove the reliability of the luni-solar calendar in use among the Hebrews. We are told, for instance, that the patriarch Abraham left Ur on the 15th day of the 7th month, which was the full moon day of April, and also that the Exodus of the Israelites from Egypt under Moses took place on "the self-same day," namely, the full moon day of the seventh month. We know, therefore, that there must have been an exact number of lunations between the two events. The day is fixed because it was the self-same day of the week in either month. Now, there are only two years in which, according to the solar cycle, the full moon could have fallen on the same day of the week with an interval of 430 years complete between them. These years are 1486 B.C. for the Exodus and 1917 B.C. for the departure of Abraham from Ur, and both days would be Tuesday, the 15th day of the 7th month. This enables us to establish the validity of the Hebrew solar cycle of 15 years in which the first of each month is the first day of the moon and also a 7th day, or Sabbath (Saturday). Having established these two dates it will be convenient to indicate them as −1486 and −1917 respectively, which is their position before the year B.C.—0—A.D. In these relations they are astronomically exact and therefore do not need to be altered in any way whatever. We have acquired a loose way of speaking of B.C. dates and it would be better

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for all of us if we at once adopted the astronomical dating: minus for years before the epoch, plus for years after the epoch, leaving the years B.C. and A.D. to refer only to the Nativity. Having established two signpost dates, we are now in a position to amend some of our interpretations of prophetic dates, which I will attempt in another article.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.

3rd in Lent.

KEYWORD

"Almighty God, our Defence."

COLLECT.	EPISTLE.	GOSPEL.
"Against all our enemies."	An armour of light given.	"I cast out demons."

The grand old Collects of the Church of England, composed in days of warfare and perilous times, how suitable and applicable we found them when the whole of Europe was practically a battlefield!

Nationally, as well as individually, Almighty God is our defence against all our enemies and, depend upon it, His hand is ever stretched out in mercy for our country and our race. But just as surely has that same hand been stretched out in judgment on all our enemies, otherwise we should not have won every war against an alien race ever since we became a nation.

Now, the defence sought and needed is not only exterior and visible, but also interior and invisible. We can see this at once in quotations from the twelve Collects which contain petitions for defence:—At Mattins, "in all assaults of our enemies," during the particular day, with God's "mighty power"; at Evensong, "from the fear of our enemies," and "from all perils and dangers of the ensuing night"; variously, "by God's right hand," "by mighty aid," by "mighty power," and "by most gracious and ready help"; "against all adversity," "against all our enemies," "in all dangers and adversities," "from adversities," "from all adversities," "and from all evil thoughts."

To the Psalmists the Almighty was a "shield," a "high tower," and a "house of fortresses." And as for David, in particular, in Ps. v (which is a morning psalm) he exhorts those who put their trust in Jehovah to rejoice because He defends them. Whereas, at night, in Ps. iv, he is himself so sure of the Lord's defence that, in the utmost confidence, he says:—

"I will lay me down in peace and take my rest: for it is Thou, Lord, only, that makest me dwell in safety."

The Collect and Gospel.

The Collect and Gospel to-day, like those of last Sunday, bring out the ideas of man's powerlessness and defencelessness against the spiritual enemies that beset him on every side. The Master, after allowing the Gentile mother of last Sunday's Gospel to ask, seek, and knock, "looked upon her hearty desires"; and she *had*, and she *found*, and the door of mercy was then thrown open wide. Moreover, "her words (*re* 'the crumbs') speak to us even now across the centuries, and our Church adopts her words of faith in the 'Prayer of humble access,' at the celebration of the Holy Eucharist."

But sad as was the case of demon possession recorded last Sunday, it is eclipsed by the still more terrible picture in to-day's Gospel, where we are shown that displacement of evil must be followed by replacement of good. Here was a poor fellow, blind and dumb, and therefore possibly deaf, and mad. The devil had shut up each entrance whereby he might come to faith—his sight and his hearing—so Christ opened each, as St. Matthew shows us.

What a type of the sinner is here! Blind to spiritual truth, having no hearing for God's message, no voice for God's praise, carried captive by the devil at his will. Yet Jesus can open the blind eye of the soul; can open the stopped ear for His message; can put a new song into the praiseless mouth, and can deliver the heart from infernal domination.

But the salvation He has already worked in we must work out (Phil. ii, 12). It isn't enough to be negative, we must be positive. Having ceased to do evil, we must learn to do well. If with the "finger of God," namely, the Holy Spirit (Matt. xii, 28), the demon of besetting sin is cast out, then some Guardian Angels of spiritual growth must be allowed to occupy its place. Exorcists might *cast* out, but not *keep* out, the demon. Christ alone could do both (Luke xi, 24–6).

The whole subject of God's office to keep and defend is best understood by a reference to the peculiar custom of Bible lands referred to last Sunday. Without an appointed "keeper" no encampment outside a city wall was safe from attack and violence.

So Jehovah appoints *His* keepers for us—the Guardian Angels of individuals, nations, races, and planets.

"He shall give His angels charge . . . to keep" (Ps. xci, 11).

Yet, after all, Jehovah is responsible, and what we pray, in the Litany, for the King we may pray for OURSELVES that He may be *our* defender and keeper, giving *us* the victory over all *our* enemies.

The Epistle.

One way in which human beings are naturally protected from evil disembodied spirits is by their aura—an encircling envelope of superfine physical matter. It is said to be "a faint ovoid of luminous mist," which we may regard as a sort of protective web.

Invisible evil forces are *barred* unless the web is broken.

It would seem as if sin, habitually repeated and unrepented, makes an opening or rift in this insulating web; and be the opening ever so small, there is then the grave danger of demon possession and gradual loss of self-control, with its known effect of besetting sin (intemperance or excess of all kinds) leading on to insanity (which is complete loss of self-control) and excluse obsession by the personal powers of evil.

Now, the great work of the Holy Spirit, from within and without, is to make this protective mist into an armour of light—the very garment of Almighty God (Ps. civ, 2), the luminousness of Jesus (Mark ix, 3), and the white robes of the saints (Rev. vii, 13). Accoutred in the "armour of light" (Rom. xiii, 12), given by and through Christ, we are defended against the Prince of darkness who, though he "cometh," cannot get an entrance against our will (John xiv, 30). Moreover, there is the *personal* protection of the Holy Spirit, Who occupies the citadel of "Mansoul" and has with Him the sevenfold gifts of grace (see 1st Confirmation prayer); and the Father puts at our disposal all the personal forces of good and especially the power of Him Who sits as Conqueror at the right hand of the Majesty on high, Who, by what He has already done, by what He is doing *now*, and by what He *can* do, is our great "defence against all our enemies."

An Example and a Warning.

Joseph is the EXAMPLE brought before us in to-day's "first lessons." There was a good reason why he felt repulsion to the

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evil that his brethren were doing, and also towards the horror of the sin of uncleanness; and the first Christian martyr—the Deacon Stephen—tells us, in four short words, what it was: "*God was with him*" (Acts vii, 10). An instructive WARNING is the brilliant "Christian poet" of Guy Thorne's remarkable book, "The Drunkard," which is a research into the psychology of alcoholism (the dreadful key that seems to unlock the doors of wickedness which, by fallen-nature, are in every heart), and, incidentally, of demon part-possession, or besetting sin, against which we need to be defended by Almighty power night and day.

When the former temple of the Holy Ghost became "full of the squeaking, gibbering powers of utmost, nethermost Hell," he wrote in his diary some of his sensations and self-condemnations: "I am not really fool enough to believe that God can be propitiated or Satan kept at bay by touchings and charms. But I obey my demon. . . . All the music that God gave me is gone out of me . . . I am a mockery of humanity, longing, crying for poison. . . . I continue ruining habits, without restraint, without sorrow."

At length, the THING dressed in the husband's flesh secretly and fatally infected with germs the saintly wife; and, of course, the prompting motive was uncleanness! Soon after, he was conveyed as a maniac, tied and bound, to an hospital, where he was taken in hand by ministrants, seen and unseen. Then, later, he disappeared from the world for a year, all the time fighting the demon that possessed him with no other aids than spiritual ones. Finally, daring the consequences, he had the courage openly to make confession of his sin and crime, thus concluding: "Disease, or demoniacal possession, as it may be, I have emerged from both. I have held God's lamp to my breast. There is only one cure for alcoholism. There is only one influence that can come and catch up and surround and help and comfort the sodden man. That is the influence of the Holy Spirit."

ISRAEL AND "JEWS AND GENTILES."

BY MAJOR-GENERAL C. A. HADFIELD.

THERE is an increasing desire on all sides, both with clergy and laity, "to understand" and correctly interpret the prophetical books of the Old Testament; a desire, in fact, to reconsider their former belief that when the Ten-Tribed House of Israel passed into captivity, some seven centuries B.C., they became extinct as a race and a nation.

The steady growth of British-Israel Truth has placed quite another interpretation upon the rendering of the "promises" of God, promises that the future seed of Abraham should, "in the last days," inherit, as their "birthright," certain clearly defined areas of land.

Is it possible upon reflection to prove from Holy Scripture any other logical interpretation? As the "promises" are so markedly of a *material* nature, it is impossible to support any idea of the literal Israel having disappeared in order to be replaced by a "Spiritual Israel," or by "the Church." Such an idea will not stand investigation, neither does the Bible support it. Bible students often decry British-Israel teaching as a "new religion," rather than its being a literal rendering of what the written words express, nothing more nor less.

No part of the Bible confirms the idea of the cessation of the literal Nation of Israel, and to believe such a thing is merely throwing doubts upon the truth of God's Written Word. When we consider the amount of space taken up in the Bible in recording so plainly, and so repeatedly, the future greatness to be attained by the Nation Israel—an Israel other than the Jews—there must be a reason and an object lesson for this detailed history which is handed down in Holy Scriptures from generation to generation. If we really believe no Israel was left except the Jews, then we doubt the truth of God's promises made to Abraham, and through him to mankind—a desperate responsibility to incur, or preach!

Did not Moses foretell that, from idolatry, Israel would be utterly destroyed from off the land (Deut. iv, 26, 27), "The Lord shall scatter you (Israel) *among the nations*." That is, among the Gentiles. So we here find the Northern Kingdom Gentilized. By reading further, we find that God is a merciful God. "*He will not forsake thee, neither destroy thee, nor forget the Covenant of thy fathers which He swore unto them.*" This is most certainly a reversal of God's former edict of destruction. It is His assurance of forgiveness. Israel is to go forward to its pre-ordained work and greatness; to move through the Gentile races until Israel reaches, under a new name and speaking a new language, its "appointed place." Amos describes (chapter ix) "the sifting" of Israel among "all nations," and tells us plainly that Israel is not removed from off the earth, but from their Palestinian homes. Can anything be more clear? "*Saving that I will not utterly destroy the House of Jacob.*" This sifting is the process of Gentilizing. St. Paul, writing of the Fathers of the Corinthians crossing the Red Sea with Moses, confirms the fact that their forefathers must have been Israelites; and St. Paul confirms them as "Gentiles"—"Jews and Gentiles." Thus we get sufficient Scripture proof that "the scattering" of Israel among the Gentile nations of the world caused them to be called and looked upon as Gentiles in contra-distinction to the Jews. This was a method for losing the identity of Israel in the world's history, and to enable Israel—other than the Jews—to grow into its pre-destined greatness with a line of kings direct from David "until He comes Whose right it is."

As to the "greatness" of Israel—as the Old Testament records—look at the nations existing to-day in the world. When H.R.H. the Duke of Connaught addressed the Prime Ministers of the Dominions upon the greatness of the British Empire he is reported as saying: "Nothing resembling our Empire has ever existed before. It represents the union of free Commonwealths united together by the bond of sympathy and affection to the Mother Country, and of devotion to one Sovereign who stands for the stability of our free monarchy."

These words are a true expression of Britain's greatness and are worthy of consideration by every English-speaking person and every Bible student. It refers to the people who escaped from Assyria and thenceforward were—as pre-ordained—scattered among the nations on their way to God's "appointed place"—the British Isles—set apart "for My people Israel," or the British or English-speaking races of to-day.

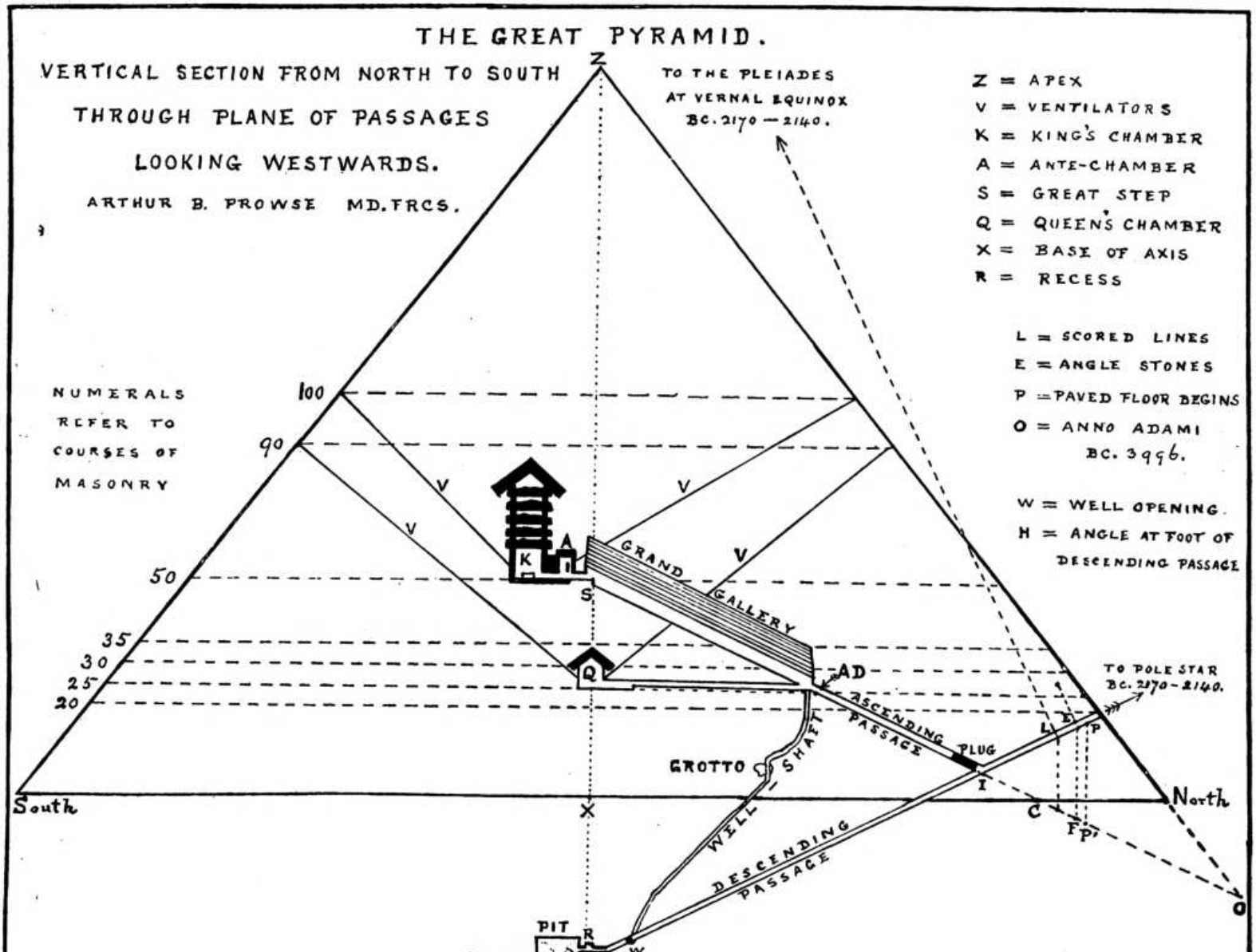
The word, Gentile, according to Cruden's "Concordance," is—"The Hebrews call the Gentiles 'Goyim,' which signifies those nations that have not received the faith or law of God; all who are not Jews and circumcised are comprised under 'Goyim.'"

This word signifies nations as the people among whom Israel was dispersed. Jacob foretold that Ephraim would become "a multitude," which the margin explains as a "fulness of nations"; so as the Hebrew word means "nations" it follows that it means Gentiles. Jacob handed his name and heritage to Ephraim and Manasseh, consequently Ephraim, upon whom the birthright devolved, is the head of "the House of Israel." This is clear proof that the Jews, as we know them, cannot be "the House of Israel," or anything but the Jews or descendants of Jacob's son Judah, a twelfth part of Israel; and it is the duty of every avowed British-Israelite whose

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numbers are now legion, to explain the erroneous teaching of so many of our theologians to all those who are desirous of interpreting the Scriptures aright.

It is, indeed, unfortunate that so many congregations have, week by week, to listen to such strange expressions as regards "Israel" from so many pulpits. It is by the spread of British-Israel Truth these errors of teaching may be remedied.



THE GREAT PYRAMID.—XII.

By Lt.-Col. Arthur B. Prowse, M.D.

In a building of such huge size and enormous weight it is practically certain that some distortion, due to settlement, would be likely to take place in the course of time, quite apart from any effects which earthquake shocks or tremors might have at irregular intervals; but the site was so well chosen, and the character of the workmanship was such that what has occurred in the way of distortion has been remarkably limited in extent. There is evidence, as pointed out by Mr. David Davidson, M.C., C.E., in "The Covenant People" (1921), that there has been subsidence beneath the Pyramid in the Gizeh hill itself, probably due to the crushing in of cavernous spaces in the limestone—the centre of the subsidence being vertically below a point a short distance south-west of the S.W. corner of the King's Chamber. Careful investigation proves that one seeming result has been to alter slightly the *angle of inclination to the horizon* of the Descending and Ascending passages. These two were, almost certainly, originally equally inclined at an angle of 26° 18′ 10″; but now the former dips slightly more than that, whereas the inclination of the Ascending passage is slightly less than it originally was.

The angle of inclination (26° 18′ 10″) is such that the axis of the Descending, or Entrance, passage points to

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the position in the northern sky, which was occupied in 2170 B.C. by the then Pole Star (α Draconis, or Thuban), 3° 42′ from the true Celestial Pole, and vertically below it; while, at the same time, another star in the centre of the constellation of the Pleiades—Alcyone, or η Tauri—was crossing the meridian above the celestial pole, just a little north of the celestial equator, rather less than 90° of angular measure from "α Draconis." The time of observation would have been at midnight on September 21st—the Autumnal Equinox.

This fact, which has been widely recognized by competent astronomers, seems undoubtedly to point to the conclusion that it was thus intended to memorialize the date on which the building of the Pyramid was begun as being 2170 B.C. (or thereabouts); and as Herodotus tells us the work occupied thirty years, this must date the completion of the building in 2140 B.C.

Now let us pass on to consider the dimensions of the Ascending passage. Measured in a plane perpendicular to the axis, the true original *height* was 47.24 P. in., and the *width* 41.56. Now, however, where it has been worn, or damaged by chipping, the former is as much as 59 in. in some places, and the latter as much as 60. At the upper or south end the *vertical* height (which is, of course, *oblique* to the axis) is 53.2 P. in. where it ends in the Grand Gallery. The full *length* from the point of intersection of the two passages (I on the diagram) to the point on the floor of the Ascending one where it is cut by the vertical from the north wall of the Grand Gallery is 1544.699858 P. in. This full length may be divided into four sections, as follows: (1) From the floor-intersection point I to where the *Axis* of the Descending passage cuts the floor-line of the Ascending one is 30 P. in. (2) From this Axis-intersection to the roof of the Descending passage along the same line is, similarly, 30 in. (3) From the last point to the upper, or south, end of the Granite Plug is 216.066 P. in.; so that this far end of the Plug is 276.066 P. in. from the point I. (4) From this end of the Plug to the beginning of the Grand Gallery is 1268.6338 &c., P. in.

Referring now to the diagram it will be seen that the point where the level of the 25th masonry course (on which the Queen's Chamber stands) cuts the floor-line of the Ascending passage, is indicated by an arrow and the letters A. D. This point is 32½ in. down the passage from its ending in the Grand Gallery; and, therefore, 1,512.2 P. in. from the *Axis-intersection*. For reasons to be given directly, this is, perhaps, the most important spot in the whole building, and yet there is nothing to indicate its position on the limestone floor of the passage apart from careful measurement. Its distance from the "Scored Lines" in the Descending passage, measured along the floor-lines, is just over 2,140 P. in. This figure, however, is the number of years B.C. which I mentioned just now as the almost certain date of the completion of the building; and it suggests most strongly that *one pyramid inch is intended to typify one solar year*, and that this point (A. D.) 32½ in. from the beginning of the Grand Gallery, represents graphically the *true Anno Domini point* in the chronological and symbolical teaching enshrined in this absolutely unique building. If so, the 32½ in., or solar years—which are equivalent to the 33½ lunar years of our Blessed Saviour's human life—point to the conclusion that the beginning of the Grand Gallery coincides with the date of the CRUCIFIXION. Most chronologists are now agreed that the year of our Lord's birth—as was maintained by the late Mr. Dimbleby on astronomical grounds in complete agreement with the chronological data given in the Bible—must have been 3996 years after the creation of Adam. That is to say, if the year of Adam's creation be taken as the starting-point of chronology in regard to the history of the present race of men, the date of our Lord's *birth* will be represented by 3996 A.A. (Anno Adami), and the date of His *Passion* 4028.5 A.A.

Let us now work back from the Anno Domini position in the Ascending passage, by means of the measurements in P. in. already given and see what the dates of some of the salient points prove to be.

First of all, take the point where the *Axis* of the Descending passage cuts the floor-line of the Ascending one. This is 1,482.2 in. (or true B.C. years) from the A.D. point; and when this is subtracted from 3996 we get 2513.8 A.A. as the date of the *Axis*-intersection. Now 2513 is Archbishop Ussher's date for the EXODUS. This is seen from his date 1491 B.C. given in the margin of the Authorized Version; for as his date for Adam's creation is 4004 B.C., the difference between 4004 and 1491 is 2513 years A.A. Dimbleby arrived at the same date by independent investigation (see his "*All Past Time*," 9th edition, pp. 75, 87, 89).

The floor-intersection point, I, is 30 in. farther away from the A.D. point and the date is, therefore, 2483.8 &c., A.A. (2483.834664). This figure in *solar* years is the exact equivalent of 2520 years of 360 days each (sometimes called "Prophetic" years); and this is, of course, the length in years of the Biblical periods called "*Seven Times*," *i.e.*, $360 \times 7 = 2520$; half of which is the "*Time, times and a half*" (*i.e.*, $1+2+\frac{1}{2}=3\frac{1}{2}$ times) mentioned in Daniel vii, 25, and xii, 7.

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

"F. de S. C." says: "A keen enquirer has asked me, *re* Jer. xliv, 28: 'If this verse distinctly states that "the Remnant" were to return to the land of Judah, why should we assume they went to Ireland?'"

Answer.—The *remnant* here spoken of is distinguished from "all the remnant of Judah" which should not go back, but should become "an execration, and an astonishment, and a curse, and a reproach" (verse 12); but "a small number that escape," &c., "came into the land of Judah" (verse 28). Now look at Jer. xv, 11-14, where we see Jeremiah and *the remnant* passing through an enemy's land, being well treated and brought with these enemies (Phœnicians from Spain?) into a northern land which he knew not. This land is spoken of in contrast with iron (Rome), "Shall iron break the northern iron and the steel?" Further, Jer. xvii reveals "the glorious high throne" in the place of the sanctuary (verse 12); compare Ezek. xi, 16, "yet will I be a little sanctuary in the countries where they shall come." Here we have the land of Jeremiah's building and planting (Jer. i, 10). Those that forsake Him "shall be written in the earth" (Jer. xvii, 13). Now apply the parable of Ezek. xvii, 22-24; xx, 40.

Whilst Israel is amongst the islands who give praise unto God, the Jews who forsook the Lord are written in *the earth*. The Roman earth. Jeremiah returning to the land of Judah gives colour to the impression that he went there to secure the Ark of the Covenant, &c. Jer. iii, 16, seems to refer to the land of exile, though the language is somewhat ambiguous (verses 14-18).

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THE SECRETARY-GENERAL'S PAGE

WE have many congratulations on the announcement made in our last issue in regard to new premises for the Federation, and there is much rejoicing over the site. Responses to our appeal are coming in daily. We have in the past few days received one cheque for £500, one for £200, one for £165, two for £25, two for £10, two for £5, and several for smaller amounts, including one anonymously for £1. We have also many gifts of jewellery, books, pictures, and promises of an organ and articles of furniture. In addition to jewellery previously reported, we have received two beautiful pearl rings, brooches, &c. To all the generous donors we offer our warmest thanks. All donations and communications should be sent to the Secretary-General, 14, Fetter Lane, E.C.4.

* * *

The President of the Federation, the Right Hon. Lord Gisborough, presided at a meeting of the Executive Committee on Friday of last week, when many matters of moment were considered relating to the new Headquarters, and the general work of the Federation.

* * *

The designs for Kiosk at the British Empire Exhibition have been passed, and the Kiosk itself is to be completed by the end of this month. It will be open for the display of B.-I. literature from 10 a.m. to 10 p.m. daily—Sundays excepted—during the whole course of the Exhibition. Donations to meet the expenses of this important undertaking will be welcomed.

* * *

The Million Shilling Fund, which was started by request of many members of the Federation, is now well on its way. Collecting Cards are being issued to Members and Associates who ask for them, and many have already been sent out. It should be emphasized that thousands will be willing to contribute to this Fund, whether Members or not, if the Collectors make their appeal in the right way—*vide* the wording on each card. We are grateful for several contributions to this Fund, including a number at 100 shillings, 50 shillings, 20 shillings, and many at 10, 5 and 1; and we acknowledge, with thanks, three contributions sent anonymously:—"Green Ivy," 20 shillings; "J. B.," 5 shillings; "Hove," 1 shilling.

* * *

Excellent work is being done through the B.-I. Literature Distribution Fund which the Council of the Federation has established. Clergy, ministers and others are very grateful for the carefully selected books and pamphlets being sent them. We are greatly indebted to the kind donors who make it possible for us to send literature to those who cannot afford to purchase it.

* * *

Mr. Herbert Garrison, Secretary-General of the B.-I.-W.F., will address a meeting in the Beacon Hill Hall, Hindhead, to-morrow (Sunday) afternoon, at 3 o'clock. Chairman, Sir Alfred Yarrow, Bart.

* * *

Mr. George T. Vine, F.E.I.S., A.C.P., President of the Southport Branch, will lecture for the Manchester Branch, in the Houldsworth Hall, Deansgate, Manchester, on Tuesday next, March 25th, at 7.30 p.m.; subject, "Lost:—A House; Found:—A Company of Nations." All invited.

Mr. Gray is the speaker for the Preston Branch on March 27th, at 7.30, in the Lyric Hall, Avenham Street.

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The Rev. J. J. R. Armitage will lecture for the Bristol Branch on April 4th, at 7.30, in the C.M.S. Hall, Park Street.

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Mr. A. W. Blake will speak at the next meeting of the Bath Branch on April 5th, at the Red House, Bond Street, at 3 in the afternoon.

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The Rev. G. H. Lancaster, M.A., addressed a Drawing Room Meeting on Saturday last, at Woking, by kind invitation of Mr. and Mrs. Longmore Russell.

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The Liverpool B.-I. Mission is being held as we go to press. The Sheffield Mission next week continues from Monday, March 24th, to Friday, 28th, in the Victoria Lecture Hall—afternoons at 3, and evenings at 8—and will be conducted by the Rev. Pascoe Goard, assisted by Messrs. Garrison and Morey. The Manchester Mission opens on Monday, March 31st, and continues until Thursday night, April 3rd—each afternoon at 3, and each evening at 7.30—in the Houldsworth Hall, Deansgate. Speakers: The Revs. Pascoe Goard and J. J. R. Armitage, Messrs. W. H. Hesketh, J.P., J. A. Ford, Herbert Garrison and J. J. Morey. Mr. Goard will address special meetings for business men on Wednesday and Thursday, April 2nd and 3rd, at 12.45 p.m. Musical selections will be rendered each afternoon and evening by Mendel, the famous Blind Musician. Mrs. Witham, Hon. Secretary of the Manchester Branch, "Heathcote," Strines, near Stockport, will be glad to hear from all who can help with the distribution of leaflets, &c.

* * *

The Ealing Branch held a very successful meeting on February 27th, when the Rev. Pascoe Goard gave an illuminating address on "The Kingdom of God, and of Grace." The Baroness de Knoop presided. On March 10th the Rev. J. T. Wilson gave an address on "Four Great Certainties." The next meeting is announced for April 8th, when the Rev. Gregory Bestall is the speaker.

* * *

The Rev. Pascoe Goard and Mr. Garrison addressed two good meetings for the Croydon Branch on March 13th.

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Mr. Chas. Seargeant, of Bath, sends us a list of places with which his "Correspondence Circle" communicates:—Australia, New Zealand, Tasmania, Shanghai, Japan, Burmah, Palestine, Switzerland, Norway, Jamaica, Natal, Transvaal, Orange Colony, and several parts of Canada and U.S.A.

* * *

The Secretary-General lectured on "The Keys and Gates of the World," with lantern pictures, at Leominster, by invitation of Hugh L. Heber Percy, Esq., who presided. A cordial vote of thanks was moved by the Vicar, and seconded by Colonel Dunn.

* * *

The next London meetings will be held on April 8th and 9th, at 2.45 and 7.30 p.m.

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

No 117. Vol. III. MARCH 29, 1924 Price 3d.

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 BEGINNINGS OF THE SCIENCES AS FAR AS WE KNOW THEM.

By Rev. Wm. Pascoe Goard.

It has been very generally accepted that science in all its branches is a very modern development. So much is this the case that there are schools of thought which would be highly offended if it were suggested to them that they were not entirely well informed concerning all things scientific, which yet talk gravely about *the infancy of the race*—about the Stone, Bronze, and Iron Ages as marking stages of progress, and who can build a ladder purporting to be that by which the race has climbed up out of the dawning period of intelligence to childhood, youth, and finally to manhood, in the intellectual world. The writer heard a distinguished professor lecture to a selected company, all educationists, ministers, or clergymen. He informed us that primitive man has given place to matured man, and that we cannot find primitive man now on this earth, but that we must go to *the pages of history* to find such a stage of the human race.

Well, the writer was sufficiently unfortunate to be called upon to comment upon the lecture. Reluctantly he pointed out that history does not show any such period as the lecturer indicated. The lecturer interrupted with the statement, made in no very gracious tone, "I don't mean contemporary history; I mean ancient history." The reply to this was: "The lecturer is slightly mixed. The proof of this lies in the fact that he made the statement that history alone reveals primitive man; but when he selected an illustration of primitive man he went to the black race of Australian aborigines as they exist to-day. Had he known of such a period manifested in history he would have selected his illustration from history, but failing to recall such in history, he went to contemporary Australia."

If there had been such a period, marked with only infant understanding on the part of the race, how should the memory of such a period be retained? Or, how should the history of such a period be written? The mentality of the race in infancy would not be equal to understanding the requirements of history, nor of the effort of writing the same.

The reply is forthcoming. The history of such a period has not been written, either on tablets, parchment, papyrus, nor on any other of the many substances used to receive the records of the past. But the record of the period of human mental infancy has been recorded in the articles made and used by the men of such a period. For instance, flint arrow-heads and implements. By these we know that there was a period of human mental infancy.

It seems reasonable upon the face of it, does it not? But is it just what it seems?

Have you ever tried to capture the wild animals of earth, sea and air with the most modern and deadly of tackle and weapons? The writer has, and often without much success. The lack of success with the costly tackle and weapons has been rendered more disappointing by seeing some dusky son of the toil come laden with spoils obtained through the instrumentality of very inefficient equipment indeed. There is a saying in the Scripture, "If the iron be blunt, then must he put forth more strength," and we use it to illustrate the truth that *if the weapon be inefficient, then the man using it must put forth more intelligence, strength and endurance.* The fact that the ancients fought beasts in every way more dangerous than those existing to-day with most inefficient weapons, and conquered, may be considered to point to the fact that the man who fought in such a conflict, and won, was the superior of the man of to-day who makes up for failing

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skill in the chase by increasing the deadly nature of his weapons.

Is the assumption that there were *successive* stages in human mental development, marked by the use of stone, bronze and iron, and that such stages were arranged in successive ages?

Go to the northern coasts of Alaska and Canada to-day, and you will find some such combination as this:—The native gravely opening and enjoying the *canned products* of the southern soil and climate, and at the same time that he is consuming these things, some of them heated at his fire, he will, with the aid of the same fire, be knapping flints with which to arm his arrow or his spear. Now the "canning" process belongs to this most modern of periods, but chipping flints belongs to the most primitive period. In the south you will find *the most modern steel plants* turning out *their most up-to-date products of bronze and steel*, and in the north you will find *the most back-to-the-earliest-period making of stone implements* still in process.

How do they make the stone implements will be asked at once? The process is simple. The native takes a stone of obsidian or flint, and heats it in his fire. He then takes a stick and withdraws the stone, arranging it while still hot in a convenient position, probably upon a rock or boulder. Then he takes a quill of some wild bird's wing. Now he is ready for operation. He takes a mouthful of water, and with his quill blows a drop upon the superheated stone. Instantly there is a click as the stone is split by the cold drop of water falling upon its heated surface. Now he turns it to suit his purpose; another and another drop of water splits off fragment after fragment until he has the flint as nearly the shape he wants it as is necessary, and the work is done.

So among *differently placed men*, not necessarily different races of men, or men of different periods, we have the Stone Age and the Steel Age simultaneously existing and operating. Thus in the main it has been from the beginning.

The Aztecs originally used steel, but it was imported, and they never learned the secret of metallurgy. Then their contact with the sources of supply of manufactured articles was cut off. Because of this they were thrown upon their own resources, and did the best they knew by manufacturing weapons of glass. This was an advanced form of the Stone Age. Instead of chipping flint into the form they wanted it, *they melted it into glass* and cast it in moulds according to the implements they wished to make. This was a reversal to the stone conditions—not age. Then came the Spanish cavalier, with steel armour and weapons, and because the glass weapons broke upon the steel armour the few conquered the many.

The stone, bronze and iron conditions have fluctuated more or less, but have been contemporary from the first, as far as historic and archæological time is concerned.

The Lithic man, who could obtain remarkable results by the use of only stone implements, was able to make up in personal skill for the poorness of his tools.

But did the ancients obtain remarkable results with meagre equipment? That depends on whether the scholarly idea of the infancy of the race will hold water.

What is the oldest building on earth, and the most perfect? The reply is at once, The Great Pyramid!

The ancients built it! They quarried, transported, cut, elevated and placed every stone of that great structure with an accuracy which has been emulated, but never equalled, to this day. Had they adequate machinery? But if they had not adequate machinery, then they made up for the lack of it in manhood, both mental and physical. That is beyond question. *They were no racial infants who constructed the Great Pyramid.*

What is the most ancient record of scientific knowledge? The answer again is *The Table of the Zodiac*, showing an accurate knowledge of the placing and movements of the heavenly bodies, which twentieth-century astronomy still uses in its most advanced studies to this day.

The accurate knowledge of astronomy, and the forming of the chart of the heavens which is contained in the Zodiac, is not the work of the primitive man as the modern schools have presented him to our imagination. The most exact and exacting of all the branches of science is that of astronomy, and the most expert of all men are required to master even in part its magnificent field of knowledge. This field the most ancient men revealed by archæology, knew and conquered to a very great degree.

Had they instruments of precision; or did they make up in insight what they lacked in equipment?

Nay, we must come to the conclusion that the present family of the human race in its beginnings was endowed with the fullest mental development, and used it to great advantage. If the astronomer of the dawn of archæological time *was primitive man*, then we may take off our hats to him as our equal, and perhaps as our superior.

Among the beginnings of the sciences we must include that of history and literature; and in first place among these we must place *the Sacred Scriptures*. In the Sacred Scriptures the first chapters of Genesis will hold first place, not only in the Bible but in all literature, as the clear unfolding of the past most distant to the eyes of all men and ages.

DANGER, BEWARE!

IT is well to remind ourselves from time to time the danger "the higher critic" would lead us into. Doubting God's promises and the literality of His Word, he leads us, unconsciously we allow, into questioning God's omniscience and His ability to tell the end from the beginning (Isa. xli, 22, 26; xliv, 7). Take this as an instance:—

A REVISED TRANSLATION.

THE BOOK OF THE PROPHET JEREMIAH. *Ideals of the Future.* XLI.

"It must be evident that many of these promises have not been fulfilled, and that now circumstances have so changed that they never can be fulfilled; but, like the similar pictures drawn by other prophets, they remain as inspiring ideals of the future, which God would fain see realized by or for His people, and of the goal which man, with God's help, should ever strive to attain."

1906.—Rev. S. R. Driver, D.D., Canon Christ Church, Oxford.

Looking for fulfilment of Israel prophecies in the history and present position of the Jews, no other conclusion is possible. But looking for the fulfilment of Israel prophecies in Israel-Britain, exclusive of the Jews, such conclusion of non-fulfilment is impossible, for the prophecies have been, or are being, fully fulfilled.

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RETROSPECT AND PROSPECT.

By Rev. Commander L. G. A. Roberts, R.N.

In the National Message of November 4th, 1922, Mr. D. Davidson refers to *First Pilaster Relief Space.*

Beginning ..	December 12th, 1923	Conciliation and Hopes of Peace.
Centre ..	March 6th, 1924	
Termination ..	May 29th, 1924	

Also March 6th, 1924, as the geometrical centre of Granite floor.

August 20th, 1923, was the centre of the Antechamber.

To our mind this August 20th, 1923, points to a culmination resulting from the "Zanbarbarianism" of the Anglo-Catholic party which awoke the Evangelicals out of their lethargic indifference and revealed the "whither" of the course of events.

Now these dates we know, from Mr. Davidson's own showing, cannot be fixed owing to the displacement caused by an earthquake some time in the past. But no one will say but what they approximately reveal crises of no slight importance. The first, the wrench wrought by the sudden stand of the Anglo-Catholic party in defining a clear issue as to what they are seriously bent upon accomplishing. This date may be said to be July and August of 1923. It was preceded by another equally disruptive occurrence throughout Evangelical bodies known as Modernism, which, by its so-called "liberal" rendering of the Word of God, has caused great trouble to Christ's flock. So the evil has grown.

In December, 1923, took place the sudden upheaval of political ideas, and for the first time in history the setting up of a Socialistic Government in England.

Perhaps our friends have not noticed what this has brought about on the Continent and amongst the Mohammedan sections of the world. It would seem to us as if the apparent unsettlement at home amongst God's people has given occasion for the whole world to challenge the right of any religion or of any authority but Republicanism in its crudest form to hold its own.

Now as to this next date, March 6th, 1924, we find the great Power which ruled over God's land, and which has held it in bondage for so many centuries, has come to the conclusion that not only is its Sultanate to be abolished, but also its Caliphate; representing its horror and indignation against its spiritual rulers in a vulgar cartoon, and so hastening its downfall by the books being opened and the judgment sitting.

But here comes another date—May 29th, 1924. What shall this be? So sudden has been the fall of the Othman Caliphate and reigning authority that we may almost venture to guess that another system, nearer home, will probably have the judgment pronounced against it also. Let us watch Spain and Italy in their premeditated intention of conniving together with our enemy. Let us notice the wonderfully sudden transformation that has come over French opinion and ask ourselves: "Is not the Hand of God in this?" Some plain truths have been spoken on both sides, brought about by the frankness of our present Premier; we doubt if either Liberal or Conservative leaders would have spoken so much to the point.

This may result in "a dual entente" of very great significance.

The year 1923 is scarcely over yet; we have all been led to expect great things, and surely the greatest as yet is the death-blow to the Power who decreed for upwards of 1,260 years "The Koran or the Sword," and the wholesale massacres of innocent men, women and children who would not submit to its doctrines.

Think ye that they are the worst of all the false religions? Search and look, and perhaps you will yet find a greater sinner against mankind, because more subtle.

The Word of God foretells all the thrones as cast down and every apostasy to come to an end.

The Throne alone of David is to stand and the Truth as it is in Jesus only.

We look upon this epoch 1924–1927 as bringing this about. Let all British-Israelites prove only true to our calling; we shall yet see Jerusalem a quiet dwelling-place and the Greater David sitting upon His Throne.

THE BRITISH RACE.

AN ENQUIRY INTO THE ORIGINAL OF THE BRETONS OF ARMORICA AND ELSEWHERE.

By Rev. Commander L. G. A. Roberts, R.N.

To the British-Israelite it is nothing new to know that the original of the name is to be traced back to Old Testament times, and is connected with the fact that the people comprised under its cognomen are the Covenant People of God. In this sense Abraham is the first true Briton, from the day God established His Covenant with him. The word Brith means not only "Covenant" (Gen. xv. 18; Exod. xxiv, 8) but also *a purifier, purification* or *purification sacrifice*; the root of the word is Bar, *a son, a child, an innocent*, the feminine being applied to daughter.

By the name Baal Berith, the idolators not only denoted the *purifying nature* of *fire*, but also their great expectation of the great ברית or *purifier from sin* to come from this their supreme God. (Parkhurst's "Hebrew Lexicon.")

It is remarkable how the name follows the race Beeroth (Deut. x, 6; also Josh. ix, 17; xviii, 25; 2 Sam. iv, 2, 3, 5, 9; xxiii, 37; Ezra ii, 25; Neh. vii, 29; 1 Chron. xi, 39); also Beroth (1 Esdr. v, 19), and Berothah (Ezek. xlvii, 16). This latter may be the modern Beirut, probably alluded to in 2 Sam. viii, 8. So Isaiah xlii, 6; xlix, 8: I will give Thee (Christ) to the Covenant people בריתצם Britain (See the purified ones, Dan. xi, 35).

This will account for the race of Hebrew original clinging to the Word in some of its multifarious devolutions, in the same way as the leading tribe of Dan, who judged his followers "*as one of the tribes of Israel*," always insisted upon his cognomen taking root wherever his footsteps came. The examples include Dan, Jordan, Danai, Danube, Daneister, Daneiper, Don, Thermodan, Macedania, Lacedania, Caledania, Dantzic, Danmark, Swedan, Dannemora, Co-dan Gulf, Doncaster, Dannonia, Tuatha de Danaans; also Maur*itan*ia, Lus*itan*ia; while Br*itan*nia may have signified with other ideas a descendant of Dan, *d* and *t* being interchangeable. Many other places of Dan's habitation might be enumerated and will readily occur to our readers.

In the same way B and P being interchangeable we have:—Beirout, Prytanes, Prytaneum, Brigia, Phrygia, Brito-Lagæ, Britanni (Bruttium), Eburo-Britium, Britones, Bretton, Brittia, Britannia, Brettany.

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Of the identity of Brigia and Phrygia, we cull from "Historian's History of the World," vol. iii, p. 414: "The Phrygians . . . . . were originally called Brigians."

For the connection of Prytanes, &c., with the Hebrew race of Danai in Greece and Asia Minor we must refer to our former articles.

Joseph Ritson, in his "Memoirs of the Celts," 1827, p. 41, &c., "According to Bede, this island had, at first, no inhabitants but Britons, from whom it received its name."

"There was, in fact, a more ancient settlement of *Britanni* in a different part of Gaul (to Armorica), in the neighbourhood, that is, of Estaple, Montreuil, Hesdin, and Ponthieu, between the Somme and the Canche in modern Picardy, Artois, and Boulonnois, who are much more likely to have given their name to the inhabitants of Britain. They are mentioned by Pliny (Bk. iv, c. 30, 37) as well as perhaps by an earlier Greek author, Dionysius, in his "Periegesis." "Britain was spoken of by some of the Greek writers as superior to all other islands in the world," he says; "that no other islands whatsoever can claim equality with those of Britain" (Bohn's "Pliny," Bk. iv, c. 30 note).

"It may be observed, however, that besides these Britanni of Gaul, the Bruttii, a people of Italy, in modern Calabria, were in like manner called by the Greeks Βρεττιον, and their country Βρεττια and Βρεττανια" (see "Salmasuises Exercitationes on Solinus," p. 196, 227).

"Paul Warnfrid (or Paulus Diaconus) mentions the death of one Sindualdus, King of the *Bretoni* or *Britanni*, a nation of Italy who was hanged by Narses, the Imperial chartulary" ("De gestis Langobardorum," lii, c. 3).

It is interesting in this connection to cull from a French work, "Nouvelle Biographie Generale," Paris, 1863, which I translate as follows:—

"Narses, one of the most celebrated of the Byzantine Generals, was born about A.D. 472, and died in the year 568." He directed all his energies to the reduction of the strongholds of the Goths, but whilst he meditated the final deliverance of Italy from their hands, he was surprised by a new invasion of barbarians. Seventy-five thousand Alemans and Franks came down from the Alps and overthrew the advanced guard of the Roman army in the amphitheatre of Parma, and, despite the efforts of Narses, threw themselves as a torrent upon Central Italy; they ravaged Apulia and Calabria, pillaged Campania, Lucania and Bruttium. But since these barbarians were more intent upon spoliation than upon conquest, they were finally almost entirely cut to pieces by the Romans. This was the final battle which also ended the dominion of the Goths in Italy.

The Gothic Kingdom in Italy came to an end in A.D. 539.

It will be seen that we thus connect the Britons of Britain with the Britons of South Italy. These latter were first conquered by the Romans after they had afforded help to Hannibal in the Punic Wars, 207 B.C. They were finally exterminated by Narses, their constitution destroyed, and they pass away altogether from Italy. What the Gauls were to the Romans in the third and fourth centuries B.C., that also were the Goths in the fourth, fifth and sixth centuries after Christ.

The Gauls were Celts, and the Goths were Getæ; the one, the former invaders of Europe, and the other the latter; but both of the Hebrew stock.

The Gauls came principally by the route laying south of the Danube, whereas the Goths, although they assailed Rome through Dacia and also went away westward to the south of Germany and into Gaul and Spain, yet left Germany very much untouched, and seemed bent upon confining themselves more to the coast nationalities, leaving the interior forest lands to the German tribes.

My intimate contact with the French-Canadians in 1888, when in Canada, led me to ascertain who these were. My researches then enabled me to connect these with the Bretons of Normandy who as early as A.D. 1534, under Jaques Cartier, first began to leave Brittany for a more congenial and independent soil; they have since become incorporated with the British of Great Britain, their original ancestors, verifying the fulfilment (Ezek. xxxvii, 7) of bone coming to his bone.

PARALLEL TRAGEDIES OF UNBELIEF.—III.

By HENRY D. HOUGHTON.

4TH TRAGEDY. THE TEACHERS AND LEADERS THE BITTEREST OPPONENTS.

THE very men, the Chief Rulers, whom Christ had a right to expect would receive Him and support Him, were His bitterest foes!

Is this equalled to-day? It is!

We do not get our opposition from wicked men outside the Churches, but, alas! from the leaders inside.

This is the fourth terrible double Tragedy of Unbelief!

Wicked men to-day readily acknowledge the force of the evidence concerning Israel when it is pointed out to them; they are astounded at the remarkable fulfilment of Israel's prophecies in the British Race, and wonder what we have been doing not to have seen it before. And well they may.

We should have recognized it long before this if it had not been for the incorrect teaching of our religious schools and colleges.

They, sincerely no doubt, but all the more effectually, have blinded the eyes of our young teachers, and through them the eyes of Israel herself, so that a literal Israel (as distinct from the Jews) could not be looked for, nor expected. Thus their false interpretation has become the great hindrance to the correct interpretation of prophecy.

Our teachers to-day are more prejudiced than the Jews in favour of their own interpretation of the same law and the prophets, and are in many cases further from the Truth in that interpretation than were the Jews!

But those outside the Churches listen attentively and with great interest, and say, "Why do not the preachers preach this?" Ah! why, indeed? If the truth must be told, it is because they neither believe it nor want it!

They will scarcely look at the evidence. They lift their heads very loftily and are greatly bored when it is thrust upon them. Their attitude is that of the Rulers of old—"We are the Teachers." "Thou wast altogether born in sin, and dost thou teach us?"

Instead of being full of alacrity to receive the marvellous testimony of Israel's discovery, they despise it, although it is all founded upon God's Holy Word! Alas! that it should be so!

What a remarkable modern example they make of the truth of Our Saviour's words, "Oh, fools, and slow of heart to believe all that the prophets have spoken!"

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A few years ago the writer was surprised by a Dissenting Minister saying to him in a lofty and superior manner, "I have read one of your pamphlets, and found it very interesting but . . . but I am afraid not very convincing." It was immediately pointed out to him that it was impossible to give all the British-Israel evidence in a small penny pamphlet. Then I went on to say "When Christ was upon the earth, we read, 'The common people heard Him gladly.' The Chief Priests, however, the Rulers of the Synagogue, the Pharisees and the religious leaders would have nothing to do with Him! We find it exactly the same to-day; the common people hear us gladly, they listen with astonishment to our arguments, are full of wonder at the evidence, and are delighted beyond measure."

I said no more, but left him to complete the parallel, which I am sure he was quick enough to do.

5TH TRAGEDY. ASSERTING THE PEDIGREE IS FAULTY.

The Jews called in question Our Lord's pedigree.

On several occasions they saw and were astounded at the marks of the Messiah which were upon Him. So we read, "And many of the people believed on Him and said, When Christ cometh will He do more miracles than these which this man hath done?"

And again it is recorded: "Many of the people, therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem where David was?" They doubted Our Lord's pedigree!

So they did again when Nicodemus, seeking to defend the Lord before the Chief Priests and Pharisees, said unto them, "Doth our law judge any man before it hear him, and know what he doeth." Then they answered, "Search and look; for out of Galilee ariseth no prophet" (John vii).

So, then, the Jews, though they saw and recognized some of the marks of the Messiah in Our Lord, they rejected Him because of some imaginary defect in His pedigree!

What an awful blunder they made.

This questioning of the people as to Our Lord's lineal descent must have been fully known to Him. Indeed, we read in John viii, 48, that the Jews openly said to Him, "Say we not well that thou art a Samaritan?"

Now, here was a direct challenge of Our Lord's genealogy. And yet we do not read of Him taking the leaders aside to show them His pedigree and line! No! He knew well that the real test was the works that He did, the marks of the Messiah that were upon Him; and if the testimony and evidence of these singular marks were refused no other evidence would dissipate their shameful unbelief!

That was why He constantly appealed to those evidences. "The works that I do they bear witness of Me."

Is there anything for our Teachers there? For that is the exact attitude of thousands among us to-day.

They think that there is some fault in our pedigree.

They see and recognize the wonderful marks that are upon us as a nation: some of them even see that they are the God-given marks of Israel; but, exactly like the Jews, they reject all this evidence because the pedigree is not produced, and they imagine it is defective.

As if God would be so devoid of wisdom or skill as to allow any people but Israel to possess the peculiar marks of Israel.

Of what use would the marks of the Messiah have been to Him if they had been possessed by others? And what use would Israel's marks be if they were on other Gentile nations? None at all!

Let us bring our common sense to our aid when we seek to understand these things.

6TH TRAGEDY. CONDEMNATION BEFORE TRIAL.

The Rulers of the Jews resisted and rejected the evidence of Christ's Messiahship not after examination, but before.

They had made up their minds, "We will not have this man to reign over us."

And later on that same attitude led to the terrible cry, "Crucify Him, crucify Him!"

There is such a thing as innocent ignorance. And there is such a thing as guilty ignorance. Innocent ignorance is when light has never dawned. Guilty ignorance is when light has dawned, and been refused.

So the great condemnation of the Jews was not that of innocent ignorance; it was guilty ignorance, wilful ignorance, culpable ignorance.

They loved darkness rather than the light, because their deeds were evil.

Christ told them plainly, "If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works, that ye may know and believe that the Father is in Me."

He had the marks, the works of His Father, upon Him; the Jews saw them, heard them, and in some cases recognized them, and yet they would not believe! They rejected Him!

May we apply all this? Israel is here with all God's marks plainly to be seen by all the nation if they will.

But scores of our Ministers, like the Jews, reject the evidence before examination.

Some others can plead the excuse of innocent ignorance, they do not know, for they have never heard of the light!

But others, like the Jews, have seen the light, yet spurn it, and refuse it before examination. The root cause of it all is downright wicked unbelief! Unwillingness, unreadiness! Condemnation before trial!

Christ had the marks of the Messiah, and the Jews would not have Him! We have the marks of Israel, and our preachers and teachers either cannot see or will not see, or worse! That is the sixth parallel tragedy of unbelief!

We read of the Jews that they "Had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue" (John ix, 22). There you have it—condemnation before trial.

The men who believed in Christ had to do so in face of the violent and open hostility of the Rulers of the church of that day. If any man believed on Christ he was cast out of the synagogue; i.e., cut off from all religious privileges and counted as an apostate.

Even the man whose eyes were opened by Our Lord was cast out for confessing that Christ was a prophet! What will not blind religious prejudice do?

And the same spirit prevails to-day!

Only a few weeks ago, at a Methodist Church meeting, one of the officials suggested that if any leader believed in British-Israelism he ought to be dismissed for heresy.

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Again we have it—condemnation before trial! The spirit of religious persecution, alas! is not yet dead, not even in the Churches!

A few years ago, it was the writer's lot to entertain a Dissenting Minister, who, on entering the room, picked up a British-Israel book, and quickly laid it down again with some deprecatory remark.

At once he was challenged. I said to him, "Why did you leave off half-way when reading Psalm lxxxix this morning? Why did you not finish it? You left the best part out." And reaching my Bible down I opened it at the Psalm.

"Oh," he exclaimed, in a very lofty and superior way, "I am quite familiar with it."

"Perhaps you are," I answered. "But nevertheless I wish to read it to you."

Poor man, he could not very well object. And so I read to him God's glorious words to David and his people, promising him a Kingdom that should last for ever!

"I will make him, my firstborn, higher than the Kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven." Here he murmured something about referring to Christ.

But it was immediately pointed out to him that it could not refer to Christ, for the very next verse reads:—"If his children forsake my law. . . . If they break my statutes, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail."

All this refers to a person with possibly wicked children, and so could not refer to Christ!

Then I called his attention to the mighty words which follow:—"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."

And when the reading was finished, I said to him, "Have we the sun still with us?" And he was dumb! Whether any good was done I know not; I did my duty!

Christ's stinging reproof, "O fools and slow of heart to believe all that the prophets have spoken," applies with tremendous force even to the Ministers of this our day: and there is nothing they dislike so much as the quoting of Scripture against them.

IMPERIAL PROGRESS.

By HENRY PROCTOR, F.R.S.L., M.R.A.S.

BY far the greater part of the progress of the Empire in Colonial expansion as well as in prosperity at home was made during the reign of our Beloved Queen Victoria. In 1837, when she began her glorious reign, there were no railways or fast steamers, telegraphs, telephones or postal facilities such as we now enjoy, while the uses of electricity and even of petroleum for transit and lighting were almost, if not entirely, unknown. It was dangerous to walk through the ill-paved streets, even of our larger towns, by night. There was little travelling or correspondence, for both of these were so expensive as to be entirely beyond the reach of ordinary people.

The rate of postage was fourpence for fifteen miles; it cost a shilling to send a letter three hundred miles; a letter to France was tenpence, and to South America no less than three shillings and sixpence. The Penny Post was inaugurated by Sir Rowland Hill in 1840. There were hardly any newspapers or magazines, and no circulating libraries, and the State took no interest in public education, but left it entirely to private enterprise. Wages were very low, and food and clothes very dear. At the beginning of the last century the four-pound loaf cost 1s. 4d. to 1s. 8d. Everything was taxed. During the reign of Queen Victoria the people of Great Britain and Ireland increased from 25,000,000 to 40,000,000, the country's revenue was more than doubled, and foreign trade increased more than sixfold, *i.e.*, from £125,000,000 to over £750,000,000. Great advances have been made in civilization, and in those virtues which alone can make a people truly great, and there is a growing desire among all classes to translate into practical life the humane principles of the Christian religion. And it may be that Israel's prosperity has depended, as of yore, more upon her virtues and faithfulness to God than upon any other circumstances whatever. Certainly it would have seemed but madness to predict, say, during the reign of Elizabeth that England with its 5,000,000 inhabitants, its Lilliputian army and ramshackle fleet, would ever become an Empire of more than 12,000,000 square miles, with a population over 400,000,000—of people of almost every race under the sun. Yet so it is to-day, and so rapidly does it increase that on one occasion, while we were speaking of what occurred in this direction the previous day, on leaving the meeting we discovered that another acquisition of territory was reported in the evening papers. The area of Greater Britain is now about one hundred times that of the Mother Country. But, as Lord Rosebery said years ago: "Mere area, mere population, do not necessarily imply power." Our Empire "is so vast, so splendid, so pregnant, that we have to ask ourselves, Are we adequate to it? Can we discharge our responsibility to God and to man for so magnificent, so populous a proportion of the world? Are we worthy of this prodigious inheritance?"

As British-Israelites we may well ask ourselves such questions as these, and we may note again, in passing, how the language of our Statesmen so continually accords with our belief that we are Israel.

We often find our Colonial Premiers describing, truly and graphically, the Empire in the very language of the Bible, and our men of science do the same thing. There is a most striking instance of this phraseology in the latest book by Sir Oliver Lodge, "Reason and Belief," where, speaking first of the Hebrews, he says: "We, too, are a chosen people. It were blasphemy to deny our birthright and responsibility. Our destiny in the world is no small one. We are peopling great tracts of the earth, and carrying thither our language and our customs. The migration of that primitive tribe from Ur of the Chaldees, under the leadership of the splendid old chief, Abram, into a land of promise, was an event fraught in the long run with stupendous results for the human race. And are we not migrating to the ends of the earth now, and increasing and multiplying in the promised lands, towards which the tide of civilization, a civilization better and happier and holier than ours I trust, is slowly, but surely flooding in." ("Reason and Belief," pp. 115, 116.)

This demonstrates that, quite apart from our propaganda, the thoughtful man cannot help seeing that we are fulfilling Israel's destiny and even carrying out what was promised to

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Abraham. Sir Oliver recognizes the fact that we are "a chosen people," and, like many another writer, is compelled to express himself in British-Israel language.

But it may be said: "Yes, it is true we are making all this progress, but what is the good of it, after all?" Well, the good of it is this, that as Great Britain cannot produce within her islands food enough for her large population of 40,000,000, untold suffering must result and her people starve if she could not sell her manufactures, or if she once lost command of the sea and could not import food from her daughter nations and possessions in return for the manufactured articles she sends them. But supposing every foreign port was closed against our ships, no single product or commodity need be wanting, for everything that is necessary or useful or grateful to man is produced under the Union Jack.

But our Colonies do more than increase our trade; they offer magnificent outlets for our surplus population. Our home population increases at the rate of 300,000 per annum, and it is not difficult to forecast the terrible distress which must ensue if about half this number could not annually leave our shores and go where there is abundance of room. Canada alone would hold the population of the United Kingdom thirty times over, and there are vast unpopulated regions in other portions of the Empire where not only the surplus of this nation but of other nations may go and find just laws, free government and personal liberty. And because of the attractiveness of our Colonies the Empire is continually being enriched and enlarged by the surplus population of other countries as well as our own, who settle down and become some of our most willing and worthy subjects. Under the ægis of the Union Jack all alike may boldly and fearlessly face the world, and so on every side the wide beneficence and usefulness of the extended Empire declares itself. And as Lord Rosebery remarks ("Questions of Empire") again: "How marvellous it all is! Built not by saints and angels, but by the work of men's hands; cemented with men's honest blood and with a world of tears, welded by the best brains of centuries past; not without the taint and reproach incidental to all human work, but constructed, on the whole, with pure and splendid purpose. Human, and yet not wholly human, for the most heedless and the most cynical must see the finger of the Divine. Growing as trees grow, while others slept; fed by the faults of others as well as by the character of our fathers; reaching with the ripple of a resistless tide over tracts and islands and continents until our little Britain woke up to find herself the foster-mother of nations and the source of united Empires."

But, notwithstanding all this vast progress, our Empire is nothing yet to what it will be, as our present gracious Sovereign King George has said: "No one who had the privilege of enjoying the experience which we have had (of visiting every part of the Empire) could fail to be struck with one all-prevailing and pressing demand—the want of population. Even in the oldest of our Colonies there are abundant signs of this need—boundless tracts of country yet unexplored, hidden mineral wealth calling for development, vast expanses of virgin soil ready to yield profitable crops to the settlers. And these can be enjoyed under conditions of healthy living, liberal laws, free institutions, in exchange for the overcrowded cities and the almost hopeless struggle for existence which, alas! too often is the lot of many in the old country."

So, while thanking God for the past, we can be full of hope for the future, knowing as we do that the richest parts of the earth are already in our possession, waiting simply for population and development. And our hearts are comforted with the thought that in doing this we are carrying out the peculiar destiny of Israel, as it is written, "The wilderness and the solitary place shall be glad for them; the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the Garden of Eden; and the waste and desolate and ruined cities are become inhabited, for Israel has been literally fulfilling the words of the Living God: "They shall build the old wastes; they shall raise up the former desolations; the desolations of many generations," until the whole earth is filled with the glory of the Lord, and "the desert shall rejoice and blossom as the rose."

BY FIRE AND BY HIS SWORD WILL THE LORD PLEAD WITH ALL FLESH.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

BEFORE finally deciding the positive or negative of Armageddon, or who may pass unscathed or who will be annihilated, let us consider a few passages hitherto not referred to:—

Malachi iv gives us the definition of what the day of the Lord is to be: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave of them neither root nor branch . . . And ye shall tread down the wicked; for they shall be as ashes under your feet in the day that I shall do this, saith the Lord of Hosts. Remember the law of Moses . . . I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he SHALL turn the heart of the fathers to the children, and the heart of the children to their fathers, LEST I come and smite the earth with a curse."

Here, to a certain extent, is a reprieve on condition that we (Israel in Britain) go back to the statutes and judgments delivered us by Moses. We evidently shall do this.

It may be objected that this chapter is limited in its effect to the land of Israel, but evidently the language is merely an amplification of Isa. xxiv, 6, 20-23; xxxiv, 9; it has to do with the Lord's controversy for Zion; this apparently begins with Edom and ends with Armageddon. "The Lord's hand shall be known towards His servants, and His indignation towards His enemies. For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh; and the slain of the Lord shall be many" (Isa. lxvi, 14-16).

Elsewhere it is said: "And I will show wonders in the heaven and in the earth, blood and fire, and pillars of smoke." We have heard of the artifices of our enemies in the late war; the system of poisonous gases was to be superseded by a contrivance which would ignite the gases in future to be made use of. In fact, the Antichrist is said to make fire come down from heaven (Rev. xiii, 13). Like Nebuchadnezzar, he is permitted to play with fire against God's people. But he has

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not evidently learnt that God will protect His own. The fire was so exceeding hot that the flame of fire slew the men who took up Shadrach, Meshach and Abednego. No weapon formed against them prospered, and so it is promised to Israel. Yet this must not be taken to apply to all alike, righteous or wicked, in Israel; for we are clearly told, "All the sinners of My people shall be slain by the sword" (Amos ix, 10).

It is now time to look for the discrimination which is so marked in Mal. iv, 1, when the Lord arises "to shake terribly the earth" (Isa. ii, 19, 21). This is stated in Isa. xxxiii, 13-17: "Hear ye that are far off, what I have done; and ye that are near, acknowledge My might. The sinners in Zion are afraid, fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" (see xxix, 6; Zech. xiii, 9; Ezek. xxii, 19-22). Isa. iv, 4: "He that walketh in righteousness, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil: he shall dwell on high; his place of defence shall be the munition of rocks; bread shall be given to him, his waters shall be sure. Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." Here, then, is the discrimination. Now the New Testament is equally declarative: "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of Our Lord Jesus Christ;" (2 Thes. i, 7, 8; 2 Pet. iii, 7; Heb. xii, 29).

There remains an idea which amounts to a suggestion: these "mighty angels" are spoken of in Joel iii, 11: "Thither cause thy mighty ones to come down, O Lord."

If the enemies of God's people in their reckless barbarism invoke fire, God is able and will reveal to His people an antidote, maybe some God-given secret which His people alone will have; for "No weapon formed against thee shall prosper." It is God who makes the smith, the chemist, or the mechanic, and He will give His people the necessary wisdom when required.

There is, however, a warning which we do well to consider; "I will send a fire . . . among them that dwell carelessly (confidently) in the isles, and they shall know that I am the Lord" (Ezek. xxxix, 6).

"Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him" (Ps. l, 3). "For our God is a consuming fire" (Heb. xii, 29). Fire seems the concomitant destroyer in Obadiah and every passage dealing first with Edom, then with Armageddon.

We have yet given us a brief respite wherein to examine ourselves. As the old world was destroyed by water, so the world which now is (stored with fire) is reserved to the day of judgment and perdition of ungodly men (2 Pet. iii, 7). "Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest, this shall be the portion of their cup" (Ps. xi, 6; Ezek. xxxviii, 22).

"The Lord is not slack concerning His promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance" (2 Pet. iii, 9).

Let all British-Israelites then work, not for the enrichment of our own Cause merely, but for the sending forth of labourers into the world, preaching the Gospel of the Kingdom and pointing to that Saviour of all flesh Who is the Redeemer of His people Israel..

By presenting our credentials we shall convince the world that the Word of God is true and our God the Only One who can save to the uttermost.

HERNE BAY B.-I. BIBLE STUDY CLASS.

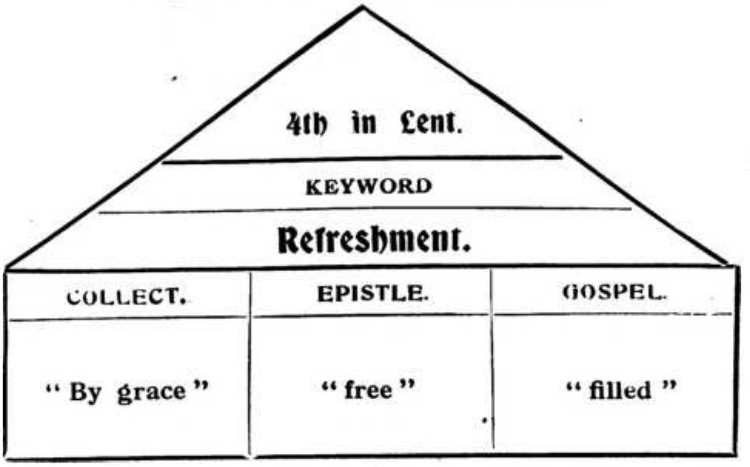
ABOUT thirty members of the Herne Bay Branch of the B.-I. Bible Study Circle met at the Parochial Institute on Friday, March 14th, to give a farewell tea to Com. and Mrs. Roberts, who are leaving the town very shortly. A small presentation was also made to them in grateful recognition of their many and valuable services, especially in connection with the teaching of B.-I. Truth. The gifts consisted of an attaché case and two fountain pens to the Commander, and a morocco leather bag to Mrs. Roberts. After thanking the donors, Commander Roberts expressed the hope that the B.-I. Bible Study Class, which he had inaugurated and carried on for several years, would not be allowed to come to an end with his departure. It was proposed and carried unanimously that Mr. Cowper Field should be asked to continue the Class, and he consented to do so as far as his knowledge of B.-I. Truth would allow, but he emphasized the fact that no one in the place could possibly carry on the work as the Commander had done, his grip and knowledge of the subject being out of reach of all but the few. A preliminary meeting at the P.I. was arranged for Friday next, March 21st.

H. A. KNOX, *Secretary*.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.



THE idea underlying Lent is being forty days in the wilderness with Christ,—being "proved," like the father of the faithful, that we may be improved,—and we are now in the middle of it, when we encamp, as it were, in a green pasture, besides the waters of comfort. Ever since the days of Henry Tudor, Mid-Lent Sunday has had a special place in the hearts of English Churchmen.

Most appropriately it is called "Refreshment Sunday," from the account in the Gospel of the feeding of the five thousand. Sometimes it is called "Mothering Sunday," originally, from the mystical reference in the Epistle, to Jerusalem above, "which is the

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Mother of us all," as Abraham, "the heir of the world," is "the father of us all" (Rom. iv, 16). And, because of a happy custom, in the North Country, of children going "a-mothering," bearing a certain presentation cake (originally "*boiled*" as Simon wished it, and then "*baked*" as Nell, his wife, insisted on), the day is sometimes called "*Simnel* Sunday."

What a lovely custom it was, and still is, for grown-up sons and daughters to honour the queen of their old home on "Mid-Lent Sunday," when Nature is waking up from her winter sleep and the first flowers appear, among which is the fragrant violet—a bunch of violets being one of the offerings to mother at the family gathering for refreshment of body and mind.

Those who keep up another annual custom of visiting the Mother-Church of their locality or diocese on this day may hear, in the Morning "Lessons," references to Joseph's Feast to his brethren, and the Forgiving Father's welcome feast to the Prodigal Son. But *the* feast of Dies or Dominica refectionis,—"the day, or Lord's Day, of refreshment,"—is the Lord's "miracle of refreshment" in the wilderness.

If every Sunday is "a day of sweet refection," according to Bishop Wordsworth (A. & M. hymn 36), the Church we communicate in may be deemed a Refectory where, as the Collect for to-day suggests, we may, by the comfort of grace, be mercifully relieved, that is, refreshed, by and through our Saviour Christ, Who saith unto all that truly turn to Him, "Come unto Me all that travail, and are heavy laden, and I will refresh you."

TO-DAY'S GOSPEL.

The people who followed Christ into the wilderness travailed and were heavy-laden, labouring under the burdens of humanity. All would be travel-stained, footsore, faint and hungry, and they were in a desert place where no supplies could be obtained. So their crying need reached the tender heart of the Saviour; for compassion was the motive of His lifework and of His atoning death. Had He not come into the world because He took pity on the world's misery? And, of course, the passion of pity filled His soul on the occasion before us. But Jesus was powerful as well as pitiful, and the slow-to-perceive this among the Apostles had this very important lesson to learn. It seems (for we have four accounts of *the miracle*) that some of the Apostles begged Our Lord to disperse the multitudes to their various towns for the evening meal which was overdue. But they had not reckoned on the King's benignity and power, for He said, "They have no need to go *away*, give *ye* them to eat." And they said unto Him, "We have here but five loaves and two fishes." "Bring them hither to Me," Jesus said, and because He blessed and brake, the provisions proved enough, and more than enough, for the hungry multitude.

"Christ *did* the banquet spread with His own royal hand."

At the beginning, there were five cakes for each of the thousand men; at the end, there were twelve hand-baskets full left—one for each of the ministering Apostles; and they had also fragments over from the fishes. Enough and to spare because consecrated provisions multiplied in the hands of their dispensers!

This tale of wonder has been read in the ears of Churchmen on the Fourth Sunday in Lent for so many centuries that it has naturally led to the day being popularly called "Refreshment Sunday." The idea is surely a pleasing one. Lent is a sort of pilgrimage through a dreary wilderness of self-denial and pleasure-limitation, and to-day we, as it were, come across the oasis of Refreshment Sunday, where we can encamp in comfort for awhile and so get freshened again for the remainder of our pilgrimage.

The miracle before us is certainly *more* than a miracle. It is a sacrament, a sacred symbol, as Our Lord shows in the discourse that follows, in St. John's account.

Christ is the real bread of life feeding hungry souls. He came down from Heaven and was broken on the Cross for the starving millions of our race; and as of old He furnished a table in the wildernesses of Arabia and Galilee, so now, this very day, for all us spiritually-hungering ones, "He spreads a table in our sight, His unction grace bestowing," and all the cravings of our souls may be stilled, all the yearnings of our hearts gratified, and all the instincts of our higher nature find their satisfaction.

TO-DAY'S SPECIAL BOUNTY.

The Gospel, Epistle and Collect are a three-stranded cable, as it were, mooring the Ark of the Church to the appointed place for the day's special bounty:—Free Refreshment from Christ to all its members on their wilderness way, through Lent, towards the great Passover Sacrifice and the Queen of Feasts.

"Miracles are Providence made plain." And a wonderful providence is shown in the miraculous feeding of 5,000 male Passover pilgrims, besides the women and children, in the midst of the wilderness, with Eucharistized or spiritually-blessed provisions, in the bringing forth of the Heavenly Jerusalem Covenant out of the Mosaic one of Sinai,—liberty out of slavery, Christianity out of Judaism, and covenant of free grace out of one of works—and in giving the special refreshment asked for in the Collect, without money and without price, to heavenly citizens (Phil. iii, 20, R.V.) now, in their pilgrimage wanderings through the wilderness of temptation.

The comfort of Grace—God's free love, favour and bounty in Christ—is the means of spiritual refreshment, and we get this comfort or strengthening through prayer (Isa. xl, 31), through Bible study (Coll. II Advent), and directly in and from the Comforter Himself, not forgetting also the special service ordered by Christ "for the strengthening and refreshing of our souls."

It is not only a beautiful thought but it is a spiritual fact that the Feast of the Holy Communion is Christ's very own, and we have only to open our spiritual faculties in order to see the Inviter and hear the invitation:—

"Come unto Me and I *will* give you rest and refreshment merely for the coming, and so refreshed, you shall go on thence-forward to take My *yoke* on you, and learning of Me, you shall find further rest unto your souls."

And such rest is the comfort of God's grace we pray for in to-day's Collect and sing about in A. & M. hymn 112.

Let us make full use of our privileges and blessings "that nothing be lost" to us or to those for whom we may be dispensers.

THE GREAT PYRAMID.—XIII.

BY LT.-COL. ARTHUR B. PROWSE, M.D.

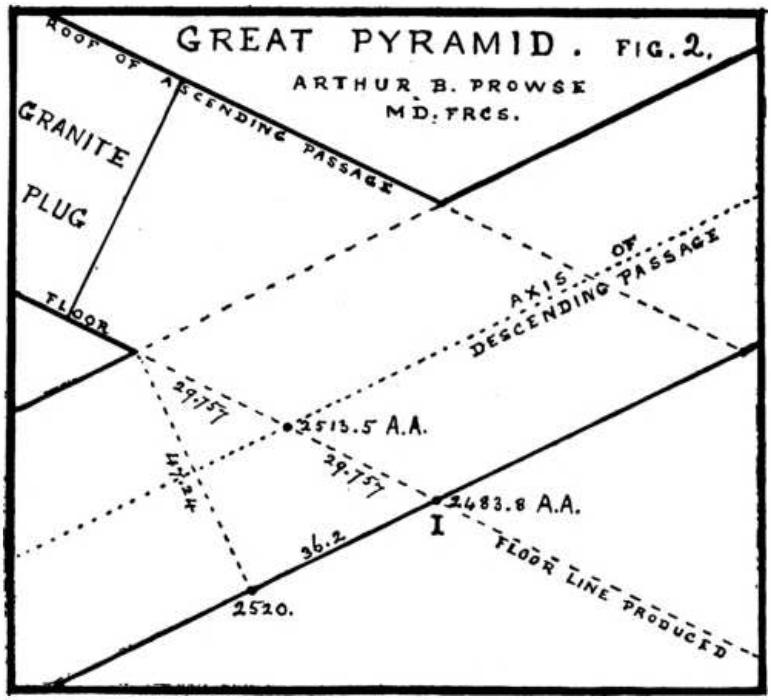
IT is important to note that if a perpendicular to the floor of the Descending passage be drawn from the point where its roof meets the floor of the Ascending passage (see Fig. 2) the place so defined is 36.2 P. in. from I. This point, as already mentioned, is dated 2483.8 &c.; so that if 36.2 be added we get the total 2520. That is to say, not only is the "SEVEN TIMES" clearly shown at the point I, by the equality of 2520 (prophetic) years of 360 days each with the 2483.8 solar years, but the same number (2520) is thus accurately defined in *solar* years (P. inches) on the floor of the Descending passage quite near by.

From the point I to the original Casing-stone surface measured (as stated in Article X) between 1110 and 1111 P. in., so that at this surface the date would be 1372 A.A. In what way can *earlier* dates than this be graphically shown on the Pyramid diagram? This point was solved by Mr. D. Davidson, C.E., and the late Dr. Aldersmith, who discovered that the floor-line of the Ascending passage, if produced downwards (see Fig. 1 in preceding article), meets the plane of the north face of the Pyramid (similarly extended downwards) at the Point O, which by calculation was found to be just 2483.8 &c., P. in. from I. O is, therefore, the *zero* point representing

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the CREATION OF ADAM, or O. Anno Adami. They have also proved that where the line I O cuts the base-line of the building at C is 400 P. in. from I; and therefore 430 years before the Exodus (2513.5). This date, then, 2083.5 A.A. or 1912.5 (true) B.C. is that of the PROMISE TO ABRAHAM.

It is very significant that this point, where the Pyramid is *first entered* at its base from the outside, should coincide with the "Call of Abraham,"—selected by God to be, both in himself and in his seed, His witness, and the channel through which



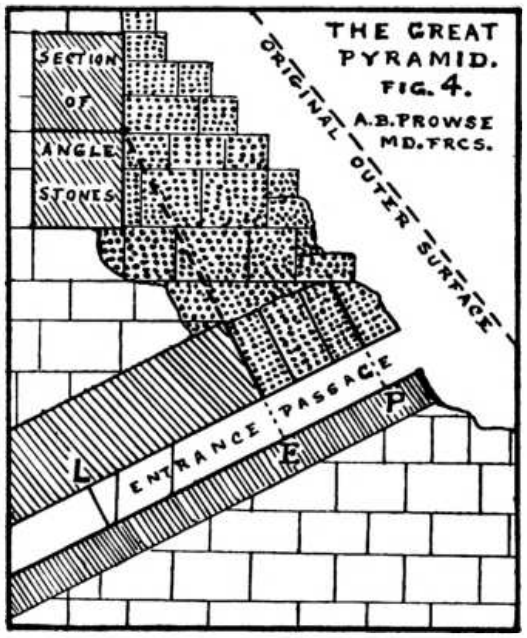
blessing should come to the whole world. Surely this is an indication that the building was intended, in a special manner, to epitomize the history of the Chosen Race:—"This people have I formed for Myself: they shall show forth My praise" (Is. xliii, 21).

As we pass downwards still further along the chronological line towards O we come to a point, vertically below the position of the "*Scored Lines*" on the walls of the Descending passage. This is 227.5 P. in. from C, and gives the date 1856 A.A., or 2140 B.C.,—when the building was *completed*.

Any point in the Descending passage can, similarly, be *correctly* shown, on the same scale, *upon the zero line*, I O, by dropping a vertical line to it. This results from the fact that the *inclination to the horizon* of both the Descending and Ascending passages is the same.

About 200 inches further down the line is a point marked F, corresponding to a point E in the passage above which is defined (see Fig. 4) by a line drawn perpendicularly to the floor of the passage from the place where the front of the four existing *Angle-stones* above the entrance all adjoin each other, two being in each layer, inclined towards and resting against each other at the upper end, forming a sort of ridge-roof. This line, perpendicular to the passage floor, coincides with the present north end of the *ceiling* of the Descending passage. Nearer the surface of the Pyramid than this, on either side of the passage are three large blocks; and the lower end of the north front of the *third* (P in Fig. 4) is 120 inches nearer the original surface than where the ceiling begins These two points, E and P, can be only approximately fixed, because *no* definite *measurements* are recorded; and their positions are deduced only from the geometrical proportions in Plate X of Professor Piazzi Smyth's "Our Inheritance in the Great Pyramid" (1880). If, however, as is probably the case, the plate is accurately drawn to scale, and my calculations from it are correct, the point E (corresponding to F on the line I O) is at the 2340th P. inch from the A.D. point. This fixes the date as 1656 A.A., which is the year shown to be that of the DELUGE by the late Mr. Dimbleby; and also shown in the margin of the Authorized Version as computed by Archbishop Ussher. The point P (corresponding to P′ on the chronological line), 120 inches distant, would represent the date 1536 A.A.; and the 120 years (Gen. vi, 3) would be those of Noah's preaching to the Antediluvian race.

The present north end of the floor of the Descending passage was thought by Piazzi Smyth to be its original begin-



ning. Whether this were so, or not, cannot now be definitely settled. It is about 38.5 P. in. north of the point P, or about 358 inches from the "Scored Lines." The date represented is 1497.5 A.A. Thence to the original Casing-stone *surface* was 124.5 P. in. where the date is 1373 A.A., equal to 2623 (true) B.C.

GREEK AND HEBREW CONNECTIONS.—XVI.

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

ISAIAH li, 21: Æschylus has the same expression, in "Eumenides," 863, "Intoxicated with passion, not with wine." The bold image of the cup of God's wrath is nowhere employed with greater force than in Isaiah li, 17-23. Plato had an idea something like this: "I suppose God had given to men a medicating potion inducing fear, so that the more any one should drink of it, so much the more miserable he should find himself at every draught, and become fearful of everything both present and future, and at last even the most

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courageous of men should be totally possessed by fear, and afterwards, having slept off the effects of it, shall become himself again" ("De Legibus," i). In the "Iliad," xxiv, 527–533, Homer places two vessels at the disposal of Zeus, one of good, the other of evil. He gives to some a potion mixed of both; to others from the evil vessel only; these are completely miserable (see *N.M.*, No. 100, p. 570).

"Pursued by wrongs, by meagre famine driven
He wanders outcast both of earth and heaven."

Isaiah lii, 2: Ascend thy lofty seat. Ordinary sitting was on the ground; or on a low divan. When sitting is spoken of as a posture of more than ordinary state it means sitting on high, on a chair of state or throne, for which a footstool was necessary. Hence in the Bible, the footstool is always joined with the throne (Isa. lxvi, 1; Ps. cx, 1; 2 Chron. ix, 18). So when Thetis comes to wait upon Vulcan, to request armour for her son, she is received with great respect, and seated on a silver-studded throne with a footstool. Homer's "Iliad," xviii, 389, *vide* Sculptures in B.M.

"High on a throne, with stars of silver graced
And various artifice, the queen she placed
A footstool at her feet."—*Pope.*

"A throne is nothing more than a handsome sort of chair, with a footstool" ("Athæneum," v, 4, L). So the Ark in the Oracle was the golden footstool of the Deity, because the miraculous Shekina rested on it.

Isaiah liii, 9: Tomb, literally "high place," on which a pillar was often erected to make it more conspicuous. So in the "Odyssey," xii, 14:

"A rising tomb the silent dead to grace
Fast by the roarings of the main we place;
The rising tomb a lofty column bore,
And high above it rose the tapering oar."—*Pope.*

Isaiah lxii, 6: The use of the chorus, as in Greek plays. Compare the song of Miriam (Exodus xv) and Moses' song.

Jer. ix, 17; *vide* Matt. ix, 23; 2 Sam. xix, 4. As men grew refined, they endeavoured to join others as partners in their sorrows. This gave rise to the custom of hiring persons to weep at funerals which the Phrygians and Greeks borrowed from the Hebrews. Women were generally employed upon these occasions, because the tender passions predominate in them. Compare the funeral ceremonies practised at the funeral of Hector, as described by Homer's "Iliad," xxv, 719:

"Arrived within the royal house, they stretched
The breathless Hector on a sumptuous bed
And singers placed beside him, who should chant
The strain funereal; they with many a groan
The dirge began, and still at every close
The female train with many a groan replied."—*Cowper.*

Jeremiah ix, 24: Sometimes the ancient Greek poets uttered sentiments of morality far beyond their Dispensation. See Phocylides on this subject:

"If wisdom, strength, or riches be thy lot
Boast not; but rather think thou hast them not,
One God alone from whom those gifts proceed,
Is wise, is mighty, and is rich indeed."

Jeremiah xxxi, 19: "I smote," &c. This was a usual sign of deep affliction among the Greeks (see Ezekiel xxi, 12). So also here it was the same among the ancient Greeks (so Homer, "Iliad," xv, 113):

"She spake; and with expanded arms, his thighs
Now smiting, thus sorrowful, the god exclaimed."

And in another instance in Homer's "Iliad," xii, 124, we have:

"Achilles saw it, smote his thigh, and spake."
—*Cowper*

Jeremiah li, 27: Concerning Ashehenaz, Homer seems to speak, "Iliad," ii, 370:

"Ascanius, godlike youth, and Phocys led
The Phrygians from Ascanius' distant land."

Lamentations i, 4: The roads lament because they are not used. All the poets among the Greeks, of any eminence, have recourse to this image. Thus Moseus, in his Greek epitaph on Bion. 1–3:

"Ye winds with grief your waving summits bow,
Ye Doric fountains murmur as ye flow;
From weeping urns your copious sorrow shed,
And bid the rivers mourn for Bion dead.
Ye shady groves, in robes of sable hue,
Bewail ye plants, in pearly drops of dew;
Ye drooping flowers diffuse a languid breath,
And die with sorrow at sweet Bion's death."
—*Fawkes.*

Ezekiel xvi, 21: Bishop Newcome quotes a very apposite passage from Dionysius Halicarnassus ("Antiquities of Rome," i, 88, 72, 75). Hudson: "And after this, having ordered that fire should be made before the tents, he brings out the people to leap over the flames for the purifying of their pollutions."

This example shows that we are not always to take passing through the fire as being consumed. Among Israelites it seems a rite of consecration.

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

"S. H. R." asks: "Will you kindly explain Luke xvi, 9; Mal. iv, 5; and Isa. lx, 11. Has this last anything to do with Protection?"

Answer.—Luke xvi, 9, is evidently the sequel to the parable of the "Unjust Steward." The Jew had committed to him the Stewardship of the Kingdom, which trust he betrayed, and when called to render an account went and sought out those to whom it had been his privilege to administer. By playing false with his Master's goods, he thought to make for himself friends outside the Kingdom. He was thus worldly wise. His career is depicted in Zech. v in the picture of the Flying Roll. The utterance is ironical. It is not likely that he would be anything but selfish unless he were faithful in such a trust as was given him.

Mal iv, 5.—The spirit and power of Elijah was present in Our Lord's time in John the Baptist. So again before the end comes. We sadly want this just now to bring our nation back to God.

Isa. lx, 11.—No; I do not think it can mean this, as if so, it would contradict Isa. xxvi, 20, "Shut thy doors about thee"; but it is evidently a confirmation of the promise that Israel is to possess the gate of her enemies, but no one shall ever possess her gates. God's protecting arm over His people's land.

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THE SECRETARY-GENERAL'S PAGE

WE gratefully acknowledge further donations for the New Premises Fund. These include one cheque for £25; one for £10 10s.; three for £10; six for £5; one for three guineas, and many for smaller amounts, some of which are anonymous. We must remind our readers that we have now only three weeks in which to raise the required sum. We therefore plead for help speedily. Please address the Secretary-General, 14, Fetter Lane, E.C.4.

* * *

The next London meetings of the Federation will take place on April 8th and 9th, in Central Hall, Westminster; afternoons at 2.45 and evenings at 7.30. The speaker on the afternoon of April 8th will be the Rev. Pascoe Goard, F.R.G.S., and on the afternoon of April 9th the Rev. G. H. Lancaster, M.A., will give an illustrated lecture on "The Passover as it was in the time of Christ." The lecturer, having the Passover table in front of him, will explain the Biblical and Hebrew significance of :—

i.	The Reclining at Table.	Which will show how the Lord changed "The Lord's Passover" into "The Lord's Supper," *i.e.*, the Holy Communion Service.
ii.	,, Paschal Lamb.	
iii.	,, Ceremonial Washings.	
iv.	,, Unleavened Bread.	
v.	,, Bitter Herbs and Salt Water.	
vi.	,, Cups of Wine.	
vii.	,, Sop.	
viii.	,, Cup of Blessing.	
ix.	,, Burnt Shank Bone of a Lamb.	
x.	,, Egg.	
xi.	,, Vacant Chair.	

Mr. H. A. Marchant will speak at the evening meeting on each day.

* * *

Mr. G. T. Vine, F.E.I.S., A.C.P., will address the Preston Branch on April 3rd, at 7.30 p.m., in the Lyric Hall, Avenham Street.

* * *

The Rev. J. J. R. Armitage will address the next meeting of the Bristol Branch on April 4th, in the C.M.S. Hall, Park Street, at 7.30 p.m.

* * *

The Rev. R. G. F. Waddington, M.A., will lecture for the Hull Branch on Tuesday, April 8th, in the Church Institute, Albion Street, at 3 p.m., on "The British Church," and at 7.30 p.m., on "Saint George for England." The Rev. D. Macrae Todd, M.A., B.D., will preside.

* * *

Mr. J. J. Morey will address a meeting on Thursday, April 17th, at 3 p.m., in the Pembroke Hall, Pembroke Gardens, W.8.

* * *

Mr. Herbert Garrison will lecture at the Town Hall, Bedford, on Thursday, April 10th, at 7.30 p.m., on "The Keys and Gates of the World," illustrated by lantern pictures.

Special Campaign Meetings will be held in the Albert Hall, Nottingham, on April 14th, 15th and 16th, and these will be conducted by the Rev. Pascoe Goard.

* * *

The Liverpool B.-I. Mission last week, lasting from Monday to Friday, inclusive, with two meetings each day, was notable for the number of men in attendance at each meeting, and especially young men. The Rev. Pascoe Goard delivered ten addresses, all of which were closely followed by the eager audiences. They made a great impression. Other speakers were the Rev. J. J. R. Armitage and Messrs. Garrison and Morey. The chairmen included the Revs. W. Bardin, P. H. Fearnley, S. J. Russell; Alderman Major Paris and Messrs. Garrison, Morey and Steele. The local Branch received a great uplift. Further particulars will be given in a future issue. The Sheffield Mission is proceeding this week.

* * *

The Manchester Mission commences on Monday afternoon next, at 3 o'clock, in the Houldsworth Hall, Deansgate. Great preparations have been made and extensive advertising has been done. The principal speaker, the Rev. Pascoe Goard, will be aided by the local President, Mr. W. H. Hesketh, J.P., and by Messrs. Ford, Garrison and Morey. A special feature of this Mission will be musical selections by Mendel, the marvellous blind musician, arrangements for which have kindly been made by two members of the local Committee. Meetings for business men will be held on Wednesday and Thursday next, at 12.45 p.m., in the same Hall, to be addressed by the Rev. Pascoe Goard. On Wednesday evening Mr. Herbert Garrison is to give his lantern lecture on "The Keys and Gates of the World," tickets for which will be available at Messrs. Forsyth's Music Warehouse, Deansgate; reserved seats, 2s.; unreserved, 1s.

* * *

Mr. Wesley was the speaker at the last meeting of the Leicester Branch. He was listened to with rapt attention, and held the interest of the audience to the end.

* * *

Mr. Herbert Garrison, the Secretary-General of the Federation, addressed a good company at the Beacon Hill Hall, Hindhead, on Sunday afternoon last, when Sir Alfred Yarrow, Bart., presided. The veteran Baronet is one of the greatest living authorities on shipping, and is the Chairman of one of the biggest ship-building firms. He was a personal friend of the late Lord Fisher, and he told the audience of Lord Fisher's firm conviction of the identity of Britain with Israel and of their conversations on the subject. Mr. Garrison and Mr. Kendra Baker dined with Sir Alfred Yarrow on the Saturday evening, and had the privilege of presenting to him the case for B.-I. Mr. Kendra Baker and Mr. H. W. Laurie are to be congratulated on the interest which has been aroused in Hindhead. Monthly meetings are to be held.

* * *

Members are reminded that the Annual Meeting will be held on May 13th, at Central Hall, Westminster.

* * *

The Congress volume, giving the addresses delivered at the Fourth Congress held last October, is meeting with a good sale. Our readers will do well to place their orders early.

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

No. 118. Vol. III. APRIL 5, 1924 Price 3d.

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.

GREAT COMBINATIONS OF NATIONS.

By Rev. Wm. Pascoe Goard.

The time for the isolation of nations has clearly passed!

The fact that the world is looking for an union of all the human family for peace and progress is manifest, and that it is desiring to bring such an union about!

That there is much to be done and a long way to go before that desire can be accomplished is also sure!

That there is as yet no general agreement as to how that great union of mankind shall be brought about is manifest to all observers!

These things being clearly seen, we may glance at the lines of approach being explored by different sections of the people.

German State Socialism.

The German had his scheme, and tried to enforce it upon the world. He failed to so enforce it, and as the power behind the scheme has fallen, the scheme, or ideal of German Kultur, has dropped out of the contest. This, by the elimination of one factor, perhaps leads us a step nearer to the desired goal.

Russian Communism.

The Russians, or those who are handling Russia as though they were themselves Russia, have another scheme. To *the Russian* the scheme means a certain form of Government, called the Soviet Government. To *the Communist* in Russia it means the use of the form of Government to enforce the *Communistic ideal*. Thus upon the broad base of the acceptance of the Soviet form of Government is erected, as a superstructure, the Communistic ideal which the Soviet Government shall be compelled to put into force. Let it be noted that the Communistic ideal has little to do with the *form* of Government. It is concerned with the Measures which the Government put into force. The *Soviet Government* is usable for their purposes in Russia. The *Constitutional Government* would be quite as usable in Britain. It cares little about the form, provided it can exercise the power. Note this fact, all Constitutionalists. It is not enough to preserve the form, the power must be also preserved.

But upon the Communistic superstructure in Russia there has been raised another story. The whole structure takes in the form of a pyramid, one step above another. The first story is the Soviet form of Government; second story, Communism; the third story of this pyramid which has been erected in Russia is that of the Jew ideal. The Jew ideal is racial, and monarchical. It aims at world dominance for the Jew, who shall ride all the machines of Government among the nations. Thus the Jew has vaulted into the saddle in Russia, and is using that great Empire for the purposes of the Jew ideal and ambition.

Whether the threefold structure thus erected in Russia is solid, or whether it is a house of cards, which will presently be swept away, remains in doubt in the minds of onlookers at the present time. Perhaps one or other of the stories will be swept away, and the remaining organization be organized to meet the coming stressful times.

Britain Talking "Universal Brotherhood."

Britain has looked on with interest as though detached from these great movements and dangers. But at long last Britain is awakening to the fact that this great contest for world dominance by ideals will inevitably again entangle her in the closest and most deadly contest.

Accordingly, upon the shores of Britain are

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breaking with ever-increasing power the seas, the "ground swell," of the storm that is raging in Europe, and it begins to appear manifest that soon a storm of no ordinary magnitude will break upon us as a people.

Britain herself is interested in her own way in the movement towards world union. She is approaching the matter very largely from *the religious standpoint*. Her preachers are preaching the doctrine of Universal Brotherhood, and they are trying to persuade Britain and the World that the time when all the human family can sit around one table, as one family, is come. They ignore the fact that their Christian faith is the faith of a minority of the human race, and that there are sections of the human race that are bitterly antagonistic to the Christian faith as taught by the Church, and to Britain and Britons.

They lose sight of the fact that the Christian religion is still anathema to the Mohammedan, and more so to the Jew. They overlook and ignore that in the Christian minority there is a cleavage quite as broad as that between the Mohammedan and the Christian.

Mohammedanism is at least free from idolatry.

British idealists ignore the fact that even Protestantism is rifted, and as at present constituted cannot sit at one table and recognize the fact that they are all one.

There is no present outlet in the doctrine of universal brotherhood, for that brotherhood does not exist.

LEAGUE OF NATIONS.

There are other groupings of the peoples who despair of union of mankind through the national ideal of any one people. They have the thought that all peoples should get together and form a plan by which all may dwell together in peace and harmony. Among outstanding national leaders has come the thought of

A LEAGUE OF NATIONS,

the supreme council of which shall sit and, by wise administration, remove all causes of friction, thus eliminating war and ensuring universal peace and brotherhood.

That such a hope is quixotic at the present time must be patent to all who really face things and peoples as they are now constituted. But the supporters of the League of Nations' movement refuse realities and look only at ideals. The League of Nations will be found to be negligible and impotent before the great forces whose movements are in view, whose direction can be ascertained and whose rate of progress can be measured. We may therefore disregard the League of Nations, as the real factors in world direction are ignoring it to-day, and will do more and more.

* * *

The Communist is busy also with its INTERNATIONALE. It is teaching the doctrines of Communism in every land with some success. But because there are the elements of death in Communism, and because it is making that abundantly clear in its effects upon Russia, and has so made it clear in its effects upon every Communistic race and people during historic time (for no people has adopted and stayed with Communism who has not perished thereby, or is in process of perishing), that before this doctrine can win its way in Britain it will be rejected. It is indeed in process of being rejected to-day, inasmuch as it has caused greater destruction in Russia in the few years of experiment than the Great War caused.

The Internationale must therefore be resisted, for it cannot prove a factor in bringing in world union and peace.

There is another and greater league of nations in process of being organized at this time. It is a Russian alliance against a British. Russia, Turkey, Bokhara, Afghanistan, Persia, Sudan, Mediterranean, Africa, Turkestan, China in part, Central Europe. The lines of this great Federation are being clearly drawn and the work of organization is far on its way. It is an organization of war, not peace; for conquest, not union. That this organization would draw together at a foreseen time is shown in a clear prediction made twenty-five hundred years ago, and now in process of fulfilment. This combination can be read in the thirty-eighth chapter of Ezekiel, the first of two combinations mentioned in that chapter. (See verses 1-7.)

* * *

Against these another combination is ordained of God. This is composed of "Sheba, Dedan, the Merchants of Tarshish, and all the young lions thereof." That is to say: Two great Indian peoples, and Britain and her descendant nations. (See Ezek. xxxviii, 13.)

The latter alone is a combination formed of God, and will stand when all the others have fallen.

THE GOSPEL OF THE KINGDOM.

Because the sacred Scriptures have been given to us as a guide, *there should have been none of the trouble and confusion which all these movements show*. If the Christian nations had given heed to the Gospel of the Kingdom there never would have arisen this confusion, there never would have been these terrible wars. But because men have put away the Gospel of the Kingdom, reserving only the Gospel of individual salvation, they have been self-scourged with war and strife, and unless they speedily awake they will be so self-scourged again.

God called His Kingdom Nation to His feet at Sinai. He has been operating through that chosen Nation throughout the ages. *He calls all other peoples to come into His Kingdom Nation*, and thus to reach the very goal they are longing for. He tells them that this is the ultimate issue of things on the earthly plane. For the Kingdom which the God of Heaven set up shall never be destroyed, but shall "become a great mountain and shall fill all the earth." There can be no escape from this, and the time is at hand.

* * *

But who shall rule over that universal Kingdom? That is the question. Shall the Prussian? He had hopes that this should be the case, and to seize that throne and power he set the world ablaze. But he failed! Shall the Russian Communist? He is working day and night to that end. But even as he works, there has climbed into his seat of power a race which is not at all Communistic—namely, the Jew. And the Communist has become a beast of burden unawares. Lenin saw, and died in the throes of the shock of seeing, crying, "God save Russia, and kill the Jews!" Such is the report in the daily Press.

Shall the Jew achieve universal power and rule? He seems to see the power within his grasp, and is organized to a degree which would startle the world to realize, for the purpose of seizing it. To him the achievement of world rule is now a matter of decades. But he will be hurled from his position and will signally fail.

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Shall the Anglo-Saxon? He never showed a greater weariness of rule forced upon him. He is losing, even in his own land, his own freedom of action. He will arouse himself and recover it to-morrow or the next day, when he has been sufficiently provoked by the onslaughts of his enemies without and within. But he is weary of the burden of rule. And yet rule he must, at least in part. For he is God's Kingdom Nation.

Who, then, shall rule?

Jesus Christ, "the root and offspring of David." HE shall sit upon "the Throne of His Father David," and "He shall rule over the House of Jacob for ever."

His return may be looked for soon. In Him alone can all the nations find an acceptable Ruler, and under His Kingship there shall be peace. His final word of Revelation in the Bible is:—

"Surely I come quickly. Amen. Even so, come, Lord Jesus."

PARALLEL TRAGEDIES OF UNBELIEF.—IV.

BY HENRY D. HOUGHTON.

7TH TRAGEDY.—ASSERTING THAT GOD HAS CAST OFF!

OUR Lord, as He hung upon the Cross, had to bear the bitter railing of many. But who was it said, "He saved others: Himself He cannot save"? It was the Chief Priests and the Scribes! They said also, "If He be the King of Israel, let Him now come down from the cross and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him."

This was the cruellest cut of all. They asserted that God had cast Him off! But God had not! He was doing His will. "God hath highly exalted Him to be a Prince and a Saviour."

And what about Israel? Our theologians say that God has cast Israel off! But is it so? Listen to what God says:—"But thou, Israel, art My servant. . . . I have chosen thee, and not cast thee away. Fear thou not, for I am with thee: be not dismayed, for I am thy God" (Isa. xli, 8–10). "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). "For a small moment have I forsaken thee; but with great mercies will I gather thee" (Isa. liv, 7). "I will never break My covenant with you" (Judges ii, 1).

Our theologians say to-day that God has cast Israel off. Now if God says He has not, had we not better believe God in face even of all the world? Let others believe man if, in their folly, they think him the wiser. As for me, I must follow God. Nor will I apologize to any man, however clever or wise, because I prefer the word of the Living God to his. It would be an insult to Jehovah to do so. "Let God be true, but every man a liar" (Rom. iii, 4).

St. Paul, writing 780 years after Israel had been driven into captivity, says: "God hath not cast away His people whom He foreknew" (Rom. xi, 2).

And God Himself declares in Jer. xxxi, 34–37, that not all Israel's sin shall ever cause Him to cast them off; but, that they shall last as a nation for ever, and that He will forgive their iniquity and remember their sin no more! And then to confirm it all, and establish it for ever, God Himself brings in the whole host of heaven and earth as witnesses to this unchangeable decree.

Could even Almighty wisdom make it any more certain or positive, or state it in clearer terms?

8TH TRAGEDY OF UNBELIEF.—MISJUDGED.

We read that even Our Lord was misjudged. For "Certain of the Scribes saith within themselves, This man blasphemeth."

Upon another occasion they said of Him, "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils" (Matt. xii, 24). And Our Lord plainly indicates that His followers may expect the same. "If they have called the Master of the house Beelzebub, how much more shall they call them of His household?" (Matt. x, 25). But even Our Lord did not lead us to expect that we should be called that by professing Christians!

Have not we British-Israelites been vilified and charged by the leaders of the Churches with blasphemy, with teaching Anti-Christian doctrines, if not actually being a form of the great Anti-Christ?

If we have not been called Beelzebub, they have called us something very like it when they have charged us with teaching doctrines of devils.

But what does God say? "Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are My people, saith the Lord God" (Ezek. xxxiv, 30).

9TH TRAGEDY.—COMMON PEOPLE ONLY EXPECTING CHRIST.

When Our Lord's first advent took place, it was not the Chief Priests or the Rulers of the Jews who proclaimed its nearness and bade the people be ready. But Simeon and Anna, two unknown people, were looking for it!

Who were they? By position they were of no importance. True, they were devout God-fearing people, but if they had not been watching for Our Lord's advent we should not have heard about them at all!

Simeon was "just and devout, waiting for the consolation of Israel."

Anna, we are told, "spake of Him to all them that looked for redemption in Jerusalem."

And who are they that to-day are looking for and waiting for Our Lord's second coming? They are not the preachers and heads of the Church as a rule who are proclaiming the nearness of the second advent. Oh, no! They are a few unknown members of the rank and file who quietly look for and speak about it.

The coming of Our Lord is close upon us, and our leaders either do not know it, or will not preach it!

Another terrible tragedy of unbelief!

10TH TRAGEDY OF UNBELIEF.—THE PROPHETS DISBELIEVED!

In that memorable walk to Emmaus, when Christ opened up the Scriptures to those two favoured disciples, He did not discriminate between certain parts of the Scriptures, retaining some, discarding others. But His reproof was: "O fools and slow of heart to believe *all* that the prophets have spoken."

How true this is of our teachers to-day!

They do not believe the prophets. Some of them openly denounce and discredit them. Others accept their predictions

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doubtfully and with reservations. Others consider it wise and necessary to turn them into symbol and metaphor.

And very few indeed of them, either High Church, Low Church, or any of the Dissenting Churches, are prepared to take them, accept them, believe them, and preach them as they stand.

What a state of things! What a terrible repetition of that old tragedy of unbelief!

11TH PARALLEL, BUT NOT A TRAGEDY.—GOD SPEAKS AND OWNS!

It is quite possible that the parallel may be carried even farther still.

Our Lord, coming to His own, were by them scorned, scoffed at, dishonoured and rejected. Yet He received from the excellent glory Divine approval and blessing.

Even when He was baptized we read that the Holy Ghost descended in a bodily shape like a dove upon Him; and a voice came from Heaven, which said: "Thou art My beloved Son; in Thee I am well pleased" (Luke iii, 32).

And again, when in the holy mount, there came "A voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him" (Matt. xvii, 5).

Thus, whom man despised, God honoured, speaking from heaven, that men might know. Whether this will ever be repeated when God owns His people Israel, no one can say with certainty, till the great event is here.

There are, however, quite a number of passages of Scripture which may have even that interpretation. Certain it is, that when God makes Himself known to His people Israel, some supernatural occurrence is associated with it; and it may even mean that a Divine voice with spoken audible words will be God's way of disclosing Himself and owning His people Israel.

"*I will say* to them which were not My people, Thou art My people; and they shall say, Thou art My God" (Hos. ii, 23).

"Yet My race shall acknowledge My power, on the day when I come and exclaim, Here I am!" (Isa. lii, 6 F. F.). "And say unto Zion, Thou art My people" (Isa. li, 6). "I will make Myself known among them (Israel) when I have judged thee" (Mount Seir) (Ezek. xxxv, 11). "Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are My people, saith the Lord God" (Ezek. xxxiv, 30). "I will contend with them that contendeth with thee, and I will save thy children . . . and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob" (Isa. xlix, 25, 26). "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" (Hos. i, 10).

These words are very pronounced, and show God's taking Israel's cause into His own hands; and indicate sudden surprise, caused by Divine and supernatural happenings; and may even mean God speaking with audible voice direct to Israel to assure them of His renewing and restoration.

God speaking to Isaiah of this very period says He will say unto Zion "Thou art My people" (Isa. li, 16).

And in another place (Isa. lii, 6) says: "Therefore My people shall know My name, therefore they shall know in that day that I am He that doth speak; behold, it is I."

THE PERSPECTIVE OF CREATION.

BY REV. WM. PASCOE GOARD.

IT is to be feared that Bible students and critics have looked upon the Creation documents of the Old Testament as upon a flat picture.

The result has been the appearance of successive pictures superimposed upon each other. Naturally much uncertainty and confusion have arisen because of this. The aim of the following article will be to supply the perspective. As, when one looks into a stereoscope, pictures which have been perfectly flat are caused to stand out in startlingly clear perspective, so the various stages of Creation presentation stand out, and confusion disappears.

The perspective of the stereoscopic picture depends upon double lenses for its realistic effect.

The perspective of the Creation narrative is indicated by the dual names of "Elohim" and "Jehovah Elohim," the Author and Maker of the heavens and the earth.

ELOHIM.

From the first verse of the first chapter of Genesis to the end of the third verse of the second chapter is the record of *the Elohim Creation.*

What, in astronomy, the fixed stars are to the solar system, that the Elohim Creation is to the Jehovah-Elohim activity which is recorded from the fourth verse of the second chapter of Genesis onward.

The fixed stars are removed by immeasurable distances from the planets of the solar system.

The Elohim Creation is removed by immeasurable periods from the Jehovah-Elohim making of the earth and the heavens.

The Elohim Creation of the first chapter of Genesis is the background for the making of the earth and the heavens by Jehovah Elohim.

With this in view let us consider the Elohim Creation.

In the first verse of Genesis we have a statement which stands alone in literature. The subject of the statement is the origin of the material universe, and it deals fully and conclusively with this great branch of scientific enquiry in not more than ten words. Nothing is wanting, and nothing could be added to the statement.

A Hebrew scholar points out that the second word in our translation is wanting in the Hebrew, and that the statement reads: "In beginning God created the heaven and the earth." There may have been many beginnings, and this, of the many, one.

This statement is set off in the eternities upon the very skyline of truth, and there is no time element connected with it; it stands alone.

This is Book I, the subject of which is the origin of the material universe. Let us set it upon the shelf in the library of inspired revelation.

The second verse picks up the story at a later date, but who may say how great an interval elapsed between the "beginning" referred to and the time at which the second verse takes up the story?

Our translation reads: "And the earth was without form and void." The original reads: "And the earth became (was) Tohu and Bohu (empty and desolate)."

Taking the exposition of Isaiah we read, "He did not create it a Tohu, He created it to be inhabited."

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It seems, therefore, that between the first and second verses of Genesis there was not only the elapse of an immeasurable period of time, but there was a process, the history of which would doubtless be most interesting if we could achieve it, during which the earth was populated and filled with life and beauty, but which period ended in emptiness, desolation, and darkness.

"And the earth became empty and desolate; and darkness was upon the face of the deep."

Thus out of the dim regions of the past appeared two initial facts, the glorious fact of the Creation, and also the fact of the end of a life-era on earth.

The next step of the process is that the spirit of God moves toward a regeneration of the earth, but still in the period of the Elohim Creation.

* * *

Last clause of verse 2: "And the spirit of God moved upon the face of the waters."

"And God said, Let there be light, and there was (became) light." Let us for a moment ask the question as a scientist would, "What is light?" Almost invariably the mind turns to the great luminaries which produce light, and we think of this verse as stating God created such luminaries. Is this according to the simplest rudiments of Science? For instance, the Sun is not light, neither in a sense does the Sun give light, but most certainly the Sun *produces* the light which radiates from it in great glory; but it does not follow that when God said "Let there be light" the Sun was at that point of time created.

Light is motion. The electric light which now illumines our cities is the product of mechanical motion. Is there not a distinct relationship between the two statements, "And the spirit of God moved upon the face of the waters" and the words "Let there be light"?

The earth and its surrounding heavens had apparently been empty, desolate, dark, motionless, dead.

Under those circumstances no light was produced; but now with motion originated by the spirit of God, which "moved upon the face of the waters," light became. It was the starting of the light-generating machinery of the Universe, at the dawn of day of the earth's regeneration.

Back in the timeless period of the Elohim Creation we are thus given to see the commencement and spread of light, "And God saw the light that it was good."

"And God divided the light from the darkness."

He divided the period of activity which should continue during the period of life from the preceding period of death and darkness. "And God called the light Day, and the darkness he called Night."

In view of this there is wonderful significance in the statement, "And the evening and the morning were the first day."

Pass now to the second stage of the Elohim Creation. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament . . . And God called the firmament Heaven."

Reading verses 6, 7 and 8 in the light of verses 14-19, we find that the firmament here made was sufficiently extended to embrace, and did embrace, the solar system.

Up to the present our thought has been directed to the creation of the heaven and the earth; now our attention is to be focused upon that system of which the earth is a part and to which it belongs.

When reading the words, "firmament, waters, dry (land), earth and seas," we must remember that we are thinking the thoughts of God expressed in the written Word, and that the terms used so to express them are dealing with *universal things*.

When twentieth-century astronomy has succeeded in reading the writing of God in the gravitational and "relativity" establishment of nature, it will in all probability find that not only is the solar system united firmamentally into one compact system, but that it is divided and separated from other stellar systems in a sharper and more actual manner than has heretofore been suspected. In all probability it will be found that the dividing of the waters which are above the firmament from the waters which are below the firmament express such an actual barrier between our system and others.

If it were possible to visualize the intangible influences and activities which bind our solar system together as a firmament from a vantage-point sufficiently distant in space, it would be found to sweep through the heavens a mighty, probably luminous body, the diameter of which would extend beyond the orbit of the planet, the path of which is most distant from the sun. Certainly the space within the firmament is filled with activity of one kind and another, and the motion thus set up may be translated into light should there be a distant observer whose eye would note the same.

Enormous bodies, which we call stars, do sweep through the distant heavens, the diameter of one of which, for instance, is estimated at 300,000,000 miles. May it not be that this is by no means a solid body but a system of bodies, similar to our solar system in miniature, the movements of which set up motion which is translated to our vision as light, thus causing a system to show with the appearance of a star.

However this may be, the second day's activity recorded in the Book of Genesis assuredly seems to be the making of the firmament *within which the solar system is embraced.*

"And the evening and the morning were the second day."

THIRD DAY.

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry appear, and it was so. And God called the dry, earth; and the gathering together of the waters called He seas; and God saw that it was good."

Thinking in the terms of Cosmic Creation, our thought is bounded by the extent of the firmament, which He called "heaven."

The gathering together of the waters and the letting of "the dry" appear would, if this chain of thinking be pursued, refer to the condensation of vaporized elements which extended to the verge of the firmament, into what the original calls "the dry." Our translators have interpolated "land," and have thus restricted our thought to the surface of the earth alone.

We suggest that the condensation of the planets of the solar system, including our earth, is here referred to.

Thus continuing along the nebular process, the concrete bodies of the worlds were being prepared for the task to be assigned to them.

* * *

Up to this time the earth had been lifeless, but now had arrived the moment when life should manifest itself, and clothe the earth with beauty.

"And God said, Let the earth bring forth grass, the

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herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth, and it was so. . . . And the evening and the morning were the third day."

FOURTH DAY.

"And God said, Let there be lights *in the firmament* of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years: And let them be for lights *in the firmament of the heaven*, to give light upon the earth: And it was so. And God made two great lights: the greater light to rule the day and the lesser light to rule the night: He made the stars also.

"And God *set them* in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: And God saw that it was good."

Let us note in connection with this that the process of condensation had given to us the earth sufficiently cooled and established in climatic conditions to bring forth the tender grass and herb.

The moon had also reached such a condition as would fit it to become the reflector of the light of the sun.

The sun itself had become sufficiently condensed, not indeed so much so as to bear life upon its surface, but as to become ignited, and by its combustion to produce such vigorous motion as, being translated into light, should enlighten the firmament of which he is the centre.

The "setting" of these in the firmament required infinitely greater skill and attention than the setting of the most perfect chronometer ever made.

The pathway of the planets, the velocity of their motion, the tilting of the axis of the earth, the centrifugal force of the planets, regulated by their speed, perfectly balancing, and thus cancelling, the gravitational pull of the sun; all these, and every other detail, required the most perfect attention when He "set" them in the heavens.

This constituted the action of the fourth day.

"And the evening and the morning were the fourth day."

FIFTH DAY.

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth, in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: And God saw that it was good.

"And God blessed them, saying, Be fruitful, and multiply, and fill the waters of the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day."

We have now reached a period of which the great geological museum of nature preserves wondrous specimens of life. Enormous creatures of the seas, of the marshes, of the land, and of the air; simple forms of life up to the most complex have been seized upon and embedded in the rock stratas and earth deposits of these dawning ages of the world's life. And so much has been written regarding it that we need not add more here, further than to call attention once again that we are dealing with the period of the *Elohim Creation*, which began immeasurably before the Jehovah-Elohim activities, and which continued probably until that time.

"And the evening and the morning were the fifth day."

SIXTH DAY.

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created he him; male and female created he them.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

"And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

"And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

"Thus the heavens and the earth were finished, and all the host of them."

It is only necessary to comment in this regard on the fact that we are still dealing with the Elohim timeless Creation, and to point out the fact that the Jehovah-Elohim Creation picks up the distinctive activity recorded thereof *during the human period on earth*. Geologists well know that this is a comparatively modern period.

The question arises, and it is an interesting one, but one for which there appears to be no answer:—Did the Elohim Creation thus recorded fill in the space between the first and second verses of Genesis? Inasmuch as the second verse seems to imply a finished and inhabited creation, while the story of the six days' activity seems to be the story of an original creation leading up to that finished and inhabited condition, it would seem probable that this narrative describes the process which filled the space between. Otherwise we have here the indication of successive creative acts and processes.

"And the evening and the morning were the sixth day."

SEVENTH DAY.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

The question arises: Does the statement of the Jehovah-Elohim activity overlap the Elohim statement and begin with the creation of man? If this be the case, then probably the period of innocency in the Garden of Eden was co-extensive with the Divine Sabbath, in which case man began by sharing in "the rest of God," and shall end, through grace, by again entering into that "rest which remaineth for the people of God."

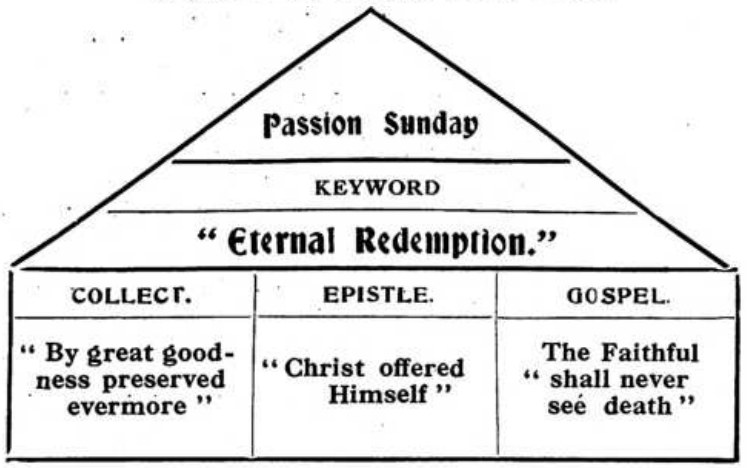
Apparently, however, the Jehovah-Elohim activity began with a new creative act, the subjects of which were the first parents of the existing human race.

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THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



Just as there was a fortnight of preparation intervening between the beginning of the Hebrew year and the Passover, so analogously Episcopalians specially keep a fortnight before Easter, the antitype of the Passover.

The last two weeks in Lent are known as Passiontide, to-day being commonly called Passion Sunday, "because of the anticipation of the Passion in the Epistle." In this first week the Church turns her onward gaze towards Calvary, whereas, next week—"Holy Week" or "Great Week"—she seeks further to enter within the veil that hides the mysteries of her Lord's Passion. To put it another way, the first week is a sort of preparation for the second, when we enter into the teaching and share the emotions of the truly marvellous drama of God's love and Man's sin. Together, their two Sundays—Passion Sunday and Palm Sunday—close up, like mountains, the long dark valley of Lent. "Sin, our sins, the world's sins bring us along to their inevitable consequences—guilt, punishment and death. And we must painfully climb up those mountains of atonement, expiation and reconciliation, before we can gaze out on the sunny plains of Easter, on the fruitful promise of the risen life."—(Canon Newbolt).

Passion, or Suffering Sunday, is thus clearly a day for showing us that God is not baffled even by human sin, for "Himself took our infirmities and bare our sicknesses"; and triumphant was the issue. But not yet is the "Eternal Eastertide," and so to-day we behold "A Man of Sorrows and acquainted with grief" leading us along the Royal road of the Cross, which we must endure as He did, despising the shame, that we may, some day, share with Him one of His "many crowns."

"Eternal Redemption."

There is no profounder expression in the Bible, outranging, as it does, human apprehension, yet provoking us to make some effort, for, as Browning suggests: "A man's reach must exceed his grasp, else what's a heaven for."

Most Christians think no farther back than the time of the Proto-Evangel, as Gen. iii, 15 has been called, disclosing, as it does, that the Satanic conqueror of Mother Eve would himself be eventually conquered, though not without the consequent suffering on the Cross, by her Personal Seed.

But this earth of ours evidently had a sin-stained history in the pre-Adamite age (see "Keynotes" IV Epiphany); and at the consummation of things its former inhabitants (now perhaps disembodied, mostly in the invisible "abyss," of which the Sea is the visible counterpart) will, it seems, be Saviour-judged prior to those of our present age, in the keeping of Death and Hades (Rev. xx, 13).

The fact seems to stand out before discerning eyes that this world, as a whole, has been mercifully dealt with from its foundation "*in the beginning*," whenever that was. This is more than hinted at in such passages as the following:—Matt. xiii, 35; xxv, 34; John xvii, 24; Eph. i, 4; Rev. xiii, 8; 1 Pet. i, 20; Rev. xvii, 8.

Now, perhaps we can "*launch out into the deep*" of the tremendous phrase, Eternal Redemption, which is our keynote to-day.

I.—Eternal.

The Greek, Αἰώνιος, is translated "everlasting" twenty-six times in the A.V., and "eternal" at least forty-two times.

In the R.V. it is never translated "everlasting," but always "eternal"; and wisely, for something that has a *beginning* can be everlasting, whereas "eternal" as applied to life (over forty times) and to God and to the Spirit; to punishment, destruction, judgment, condemnation, fire; to Gospel, covenant, kingdom, redemption, salvation, inheritance, and glory, is really timeless, being qualitative rather than quantitative in its connotation.

II.—Redemption.

The English word Redeem (literally to buy back) is variously used to mean regaining possession by paying a price; reclaiming, rescuing, delivering, saving. Property that has been mortgaged can be redeemed and tithe given by some former landowner can be redeemed by his successors. In Theology it means to rescue from Sin and its consequences; and often it is popularly used when "Salvation" is meant.

Strictly speaking, Redemption is not Salvation, though it paves the way to it. "O Israel . . . I have redeemed thee, therefore return unto Me." Such is the signification of Isa. xliv, 22.

Redemption is really a pure act of Grace on God's part for sinners in the aggregate, Salvation is altogether conditional, and is applied individually.

"Blessed be the Lord, the God of Israel; For He hath visited and wrought redemption for His people" (namely Israel as a nation).

"Believe on the Lord Jesus Christ and thou shalt be saved" (a necessary condition for every individual).

"Christ was the Redeemer of Israel and the Saviour of the world."

That is true, but is not the Prayer Book expression "Redemption of the *world*" also true? (See Art. xxxi).

Most certainly, if rightly understood, although it is a Scriptural inference rather than a statement. For though the Saviour purchased the whole of the field (which is the world) that He might, in the first place, secure the hid treasure of His specially-chosen-for-service people, yet ultimately, with them and by means of them, His purpose was to make the whole world the visible expression and counterpart of the Kingdom of God above.

If Christ was the Lamb of God slain from the foundation of the world, it must have been *then* that God so loved the world that He purposed His Only begotten Son to be a "propitiatory" (as well as a "propitiation") for human sinners, down the ages, who, by believing, would be "justified freely through the redemption that is in Christ Jesus," from beginning to end, from purpose to consummation (Rom. iii, 24-25). See Charles Wesley's hymn, 554 A. & M.

Hence perfects of prophetic certitude, as in the Benedictus, are inspirationally used in Holy Writ where we, creatures of time, would employ the future tense, hinting, as they do, that events celestial, like the rays emanating from the stars, may take many centuries and millennia ere they be recognized by human consciousness as happenings on the mundane sphere.

A glance through the references in a Concordance will show the adaptations of the English words, Redemption and Redeem.

"Redeem" in the O.T. mostly translates words meaning to redeem, to free, to free by avenging or repaying.

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"Redeem" in the N.T. translates words meaning to acquire by purchase, and to loose by a price.

The Hebrew words translated Redemption mean right or price of redemption.

The two related N.T. Greek words translated Redemption mean a loosing or a loosing away.

TO-DAY'S EPISTLE.

The word Redemption occurs twice in to-day's Epistle. In v. 15 there is the redemption or "loosing away" of transgressions that the "called" might receive the eternal, new Covenant inheritance. But in v. 12 the Greek is the same as in Luke ii, 38, where the centenarian Israelite prophetess, recognizing the Messiah in Simeon's arms, witnessed of Him to those about her who were looking for the redemption, release, or "loosing" of Jerusalem (R.V.), or better, to those, in Jerusalem, that looked (or expected) Redemption, as Simeon did (A.V.)

So Eternal *Redemption* means Eternal *loosing* from something.

"The Greek word here, for Redemption, is the old word in Lev. xxv, 23–29, of the purchasing back land or house, which has been parted with. . . . Man, who, as a child of God had been heir of 'a house eternal in the heavens' (II Cor. v, 1) had parted with his privilege. The title forfeited by sin was won back by Christ's offering of Himself—a sacrifice of infinite worth (v. 14). *Cp.* Roms. viii, 19–23." [Speaker's Commentary.] "Christ offered Himself" on earth because distant ages back He had offered Himself in Heaven. As our High Priest He finally offered Himself in Heaven's Holy of Holies, having at last consummated the work of "Eternal Redemption," Eternal "loosing" from something,—the loosing not from the obligation of keeping God's moral law, but from the terrible curse of perishing (John iii, 16) which, by the natural law of cause and effect, had it not been for the ever-prevailing "Eternal Redemption," would have inevitably ensued for the whole world.

Thus Mercy has seasoned abstract Justice all adown the ages, and from its fearsome fulminations there was, from the foundation of the world, provided THE way of escape. And so it comes about, as Shakespeare puts it: "By penitence the eternal's wrath's appeased," for "Who by repentance is not satisfied is nor of heaven nor earth."

How amazingly wonderful it is that penitent individuals (and even nations, like Nineveh) can have all the threatening "shalls and wills" of mere Justice wiped completely off the slate!

"The wages of sin is death."

"The soul that sinneth . . . shall die."

Quite so! But "with the Lord there is mercy, and with Him is plenteous redemption," and so, by virtue of the Gospel of "Eternal Redemption" and "Eternal Salvation," when the wicked man "turneth," his soul shall NOT die. For the free gift of God is eternal life—a life that is independent of time and place—and this life is in His Son; and the penitent are *safe* when they abide in His heart and wounded side.

"Praise to the Holiest!"

TO-DAY'S GOSPEL.

To-day's Gospel contains the impressive though rather puzzling promise: "If a man keep My word he shall never see death." Even the saintly F. R. H. was puzzled by it, for she said, "When we come to die, our eyes will so really see Jesus *Himself* that we shall not see death." The explanation surely is that Our Lord could not have referred to physical-body death or separation but to psychical-body death, or separation from the spirit it enshrines. Our spirit has two bodies, the outer one for self-expression on this plane, and the inner one for similar use on the next (I. Cor. xv, 44).

Both bodies can *die*. The inevitable death or "change" of the flesh-body (because of its fallen state) is "gain" (Phil. i, 21), the escapable death of the soul-body—called the second death (Revs. ii, 11; xx, 6 and 14; xxi, 8)—is *perishing* as a human entity,—the awful agony and disaster of which death Our Lord Himself seems to have endured that, from it, He might redeem and save us. For He only, of all Beings, had power to lay down His life and to take it up again. But in order for us to *escape* the second-death consequence of sin we must be "born again," so that, rightly understood, there is truth in the saying that we need to be born *twice* that we may die only *once*.

And when a man dies only *once* he never sees death in the Scripture sense. "What *seems* so is transition."

"Whosoever liveth and believeth in Me shall never die."

"If a man keep My word, he shall never see death."

Why? Because Christ has obtained Eternal Redemption, and now bestows Eternal Life on all believers in Him. (John iii, 16, R.V.).

TO-DAY'S COLLECT.

"Eternal Life" in the Regenerate, as Natural Life in the Regenerate and Unregenerate alike, needs to be kept going or preserved, otherwise death will inevitably ensue.

"He that hath the Son hath life; and he that hath not the Son of God hath not life" (that is, in the Scripture sense, he is *dead* while he liveth).

"He that eateth My flesh and drinketh My blood hath eternal life" (here and now).

Agreeably with this, when the consecrated symbols are being delivered, the following authoritative words are spoken to each Communicant:—

"The Body of Our Lord Jesus Christ—PRESERVE thy body and soul unto everlasting life."

"*The Blood of Our Lord Jesus Christ*—PRESERVE *thy body and soul unto everlasting life.*"

This is how that "by great goodness" we are "preserved evermore."

Hence the importance of constantly keeping the Master's appealing word:—

"Do this in remembrance of Me."

THE GREAT PYRAMID.—XIV.

BY LT.-COL. ARTHUR B. PROWSE, M.D.

BEFORE passing on to the consideration of the passages and chambers beyond the upper, or south, end of the Ascending passage there are three or four items to be mentioned:—

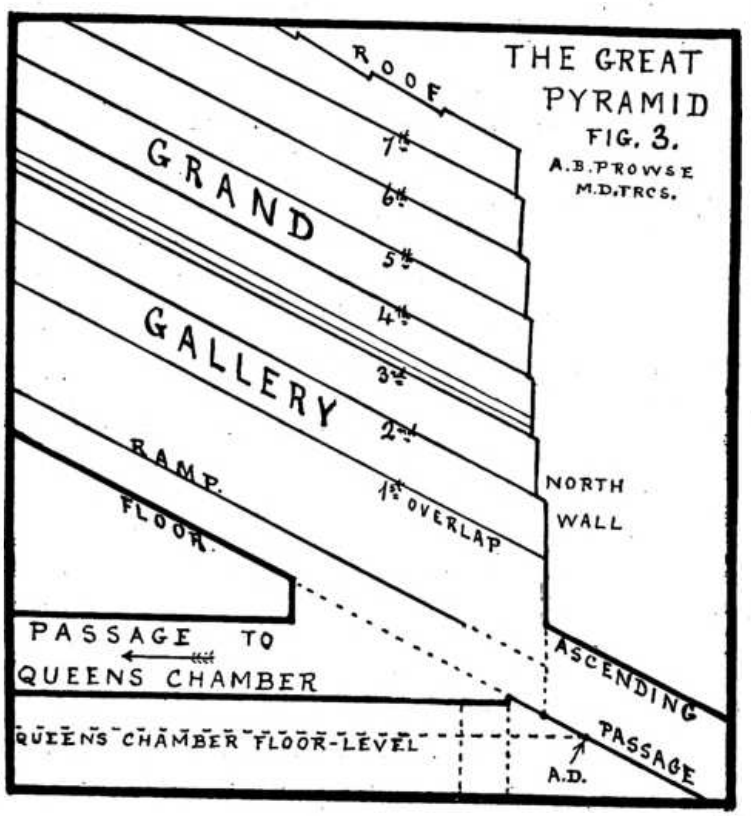
(1) The first is the device employed to draw attention to the (east and west) "*scored lines*" on the walls of the Descending passage. The joints between adjoining wall stones are almost invariably at right angles, approximately, to the direction of the passage, and therefore largely inclined from the vertical; but the two joints, on each side, just preceding the "scored lines" are practically *vertical* in direction. The thin "scored lines" are such as might be ruled on the surface of the stone by a blunt steel style; and are quite even, absolutely straight, truly perpendicular to the floor, and are just opposite to each other on the east and west walls.

(2) A similar device is employed on the *floor* of the same passage—where the limestone is very hard, as I mentioned in Article XI—evidently to point out the position of the commencement of the Ascending passage. The cross-joints in the floor between the stones are nearly all at right angles to the axis; but there are *two* which are *diagonal* to it; and they are in this harder part of the floor, opposite the space above out of which the roof-stone dropped, disclosing the lower end of the "Granite Plug." These two diagonal joints are so finely worked and close that Prof. Piazzi Smyth, in 1865, was the first investigator who noticed them. He, too, was the first to record the two vertical joints preceding the "scored lines"

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though, here, the stones are not so well wrought, and the joints are more noticeable.

(3) The associations of the geometrical measurement of 206.066 P. in. are interesting. The first use of Granite in the building occurs in the "Granite Plug." You will remember that (in Article XII) I recorded the fact that the south, or upper end of the Plug was distant 276.066 P. in. from the point I, at the junction of the Descending and Ascending passages; and it is, therefore, thirty inches less from the axis-intersection, or date of the Exodus. If from this we subtract forty inches for the 40 years of the wilderness-wanderings we get the figure 206.066, which is thus associated with the initial period of the occupation of the Promised Land by God's chosen witness-nation. This same figure is identical with the width of the Granite "King's Chamber."



Speaking of this chamber Prof. Piazzi Smyth, more than fifty years ago, remarked that "Granite in the Great Pyramid typifies both Houses of Israel *united* under Divine approval and recognition." 206.066 also occurs as the width (north to south) of the Queen's Chamber, which is, however, of Limestone, not Granite; so this may be held to indicate that the portion of Israel typified here, *viz.*, Judah-Israel, is *not* yet *united* with their brethren of the Northern House—Ephraim-Israel; and has *not* yet *accepted Christ* (Ezek. xxxvii).

(4) The last of the four points to be mentioned here is the presence of what are called the Girdle-stones in the Ascending passage. Speaking of Mr. Waynman Dixon's very careful investigation of this passage in 1872, Prof. Piazzi Smyth says: "The chief discovery was that at stated intervals the smaller blocks forming elsewhere, separately, portions of the walls, floor, and ceiling of the passage were replaced by *great transverse plates of stone*, with the whole of the passage's hollow rectangular bore cut clean through them; wherefore, at these places, the said plates formed walls, floor, and ceiling *all in one piece*." These plates are what have been termed Girdles. Several of them are crowded together near the lower end of the passage; but the three farthest up the passage are distinguished by being *vertical* in position, and by having exactly symmetrical joints between the nearest stones above and below them. These three farther ones consist, curiously enough, of *two* blocks each; the upper one forming the roof and a small part of the side walls, while the larger lower one forms the floor and the greater part of the side walls.

These three Girdles, too, are distinguished from the others by having what may be called *pointers* to draw attention to them, in the form of small oblong stones inset or inlaid upon extra-large blocks in the wall, next to them on the lower side. The "pointer" to the highest or southernmost Girdle is on the *west* wall; that to the next in order is on the *east* wall; and that to the third is on the *west* wall again.

In passing from the Ascending passage to the Grand Gallery (*see* Fig. 3) it will be noticed that the continuation of the floor projects into the Grand Gallery, forming its floor for a short distance (24 P. in.), and that there then comes a slight drop on to a horizontal plane, which is really the beginning of the floor of the passage leading to the Queen's Chamber. The *roof* of this passage begins about 16 ft. farther on; and about 7 ft. above the floor here is the continuation of the floor of the Grand Gallery. There is, therefore, a distance of about 18½ ft. of floor missing at this northern end of the Grand Gallery.

ENGLAND'S CRUCIFIXION IN 1926.

AS FORETOLD IN THE BIBLE.

A REVIEW BY REV. COMMANDER L. G. A. ROBERTS, R.N.

THE above is the title of a pamphlet which has been sent to me by someone, composed by Mr. N. H. Pickering.

The author runs very much upon our lines, but his conclusions are, to our mind, at variance with 2 Sam. vii, 10, and Isa. liv, 9, 10. It is true that he suggests that the warning we are receiving, and shall receive until we are convinced that we are sinning against God, may cause us to repent and turn unto God. The great assurance that our land is inviolate, and that "no weapon formed against us shall prosper," leads us to know that the goodness of God will lead us to repentance.

The writer's argument is based upon several passages in Ps. xxii and xxxiv, which he supposes cannot refer to Christ, but do apply to Israel's enemies, for Our Lord prayed, "Father, forgive them." Yet we (that is, most of us) see that they receive accomplishment in the Jew. No doubt many expressions in the Psalms have a dual fulfilment, as Christ's people also suffer with Him, and "if they have persecuted Me, they will also persecute you." Many of these cruel trials have come upon Israel in the past at the hands of those who should have been her own familiar friends, but have acted the part of Judas.

But there is plausibility in his argument so far as if we got what we deserve, but God's mercy upon Israel overreaches His just wrath. He always tempers the wind to the shorn lamb (Isa. xxvii, 1–9). "By this therefore shall the iniquity of Jacob be purged."

Another argument he advances is that Isaac, Samson and Our Lord were all types in their sufferings of Israel's crucifixion.

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To ourselves it appears that Christ suffered for us, that we might be forgiven and spared the sufferings we rightly deserve. At the same time, we shall be called upon to deny ourselves and in a great measure to sacrifice ourselves for the good of humanity. But this is a voluntary matter begotten of our having learnt of Christ.

Coming now to our writer's argument. He views Rev. xi and fixes upon the 1,260 years witnessing in sackcloth as commencing A.D. 666, because, as he says, this is the number of the beast, the date about which time the form of worship was Latinized. Then 1,260 years on to this brings us to A.D. 1926. The 3½ years wherein the witnesses' testimony ceases he makes to correspond with the days Our Lord lay in the grave.

We are rather glad to reckon this writer as in some measure corroborating the view we ourselves have held for so long.

We demur to the exact parallelism of the analogy; for Our Lord's strongest testimony was but three years: "I must work to-day and to-morrow, and the third day I shall be perfected." Again, though 3½ years is but a little over 1,260 days of the prophesying of the witnesses, yet the witnesses lay in their grave 3½ days, which does not fit in with Our Lord's being in the heart of the earth. Mr. Pickering does, to his satisfaction, argue that Our Lord was not manifested to the eleven with Peter until the evening of the third day (or making this a part of a fourth day). We state this to do him justice, and to give our readers an idea of his reasoning. It is after 1926 that he makes out that England will be crucified, by trusting to her false friends and a deceitful leader, who for gain will listen to the inducements of our pretended Allies, weakening our Navy and Army, and thus exposing England to invasion; these "the Syrians before and the Philistines behind will devour Israel with open mouth." London taken, the country yields, and the Empire would be a thing of the past. But, like Isaac, at the last moment, by the intervention of the Almighty, we shall be saved. Like Samson, we are to be beguiled by the flattering lips of our Delilah, and handed over to the tender mercies of the cruel, but, like Samson, more of our enemies will be slain in our death than formerly in our life.

Mr. Pickering pleads very earnestly with the people of England to save themselves by returning to God with all their hearts.

But this is enough to show our readers that there is cause for anxiety and effort in order to deliver ourselves from Babylon.

We have noticed many reasons given concerning 1923. But the marks given for its importance to our mind all fall short of the reality. Elsewhere we have shown that the Council of Whitby in A.D. 664 was the era of our protestation against the errors and assumptions of Rome. The 1,260 years (days) of prophesying were up in A.D. 1924.

In 1923 we saw the most flagrant departure from the Faith "once for all delivered to the Saints," in that a section of our Anglo-Catholic Community held a series of meetings, declaring that they would never be satisfied until the MASS was acknowledged to have a place in our Church, *i.e.*, that the living presence of Our Lord in the tabernacle was to become the doctrine of our Church.

"If they shall say He is in the Secret Chamber (tabernacle) believe them not."

This to our mind is a denying of the Holy Spirit's presence sent by our God-man Christ Jesus and the Father, and substituting therefor a priest-made idol to be worshipped instead.

After upwards of 360 years we are now asked to alter the character of our Prayer Book, bring back our worship to be in touch with the Church of Rome, and yet to change the character of our Bible and to cast a denial against the utterances of Our Blessed Lord.

Yes, indeed, should we as a nation submit to the cry of the fractional tenth (not certainly more) and go back into priestly sacerdotalism, we shall deserve to be crucified. But the Word of God is our refuge.

"The words that I have put into thy mouth shall never depart out of thy mouth, nor out of the mouth of thy seed—from henceforth and for ever."

Let, therefore, the solid nine-tenths of our people awake to the battle-cry, and insist upon the VIth Article of our dear old Church being the determination of our resolve.

Then: "When the enemy comes in as a flood, the Spirit of the Lord will lift up a standard against him."

Read in Isa. lx and see what comes!

KINGDOM AND CHURCH.

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

THERE are three main general distinctions which students of Israel Truth are always under the necessity of observing in the Scriptures—the distinction between the Birthright and Sceptre tribes; the distinction between Israel and Judah; and the distinction between the Kingdom and the Church. Let us consider the last-named.

It would appear that there are two schools of British-Israel teaching in the present day, not in opposition, but with different view points; one teaches that the Kingdom and the Church are identical, and the other that they are two distinct entities. The teaching of the "*Identity*" School does not ignore the spiritual side of Scriptural truth, but appears to eliminate the Eternal. The strong tendency in its witness is to teach only the temporal aspect of the Kingdom of Heaven. There are two dangerous extremes in the interpretation of the Bible, the Charybdis of the spiritualizers on the one hand, and the Scylla of the materializers on the other, both of which have to be carefully avoided if the ship of truth is to be navigated through dangerous straits. In the case of the Identity School; the Scylla of materializing is the danger to which it exposes itself. In which case there is very little use for a Church. What Church there is, though spiritual, is, like the Kingdom, temporal. There is no Church with an Evangel to save souls and build up "the Body of Christ." The sole teaching is the story of the Abrahamic Covenant and Kingdom and its fulfilment in these latter days.

The Identity School goes the length of teaching that *now* is the time for restoring the Constitution of the old Kingdom of Israel in the world. But, with all due respect to those honoured and beloved brethren who hold this view, it seems to some of us to forget, if not to ignore, the numerous cycles of time and dispensations, as these are plainly or inferentially pointed out in the Scriptures. There is, according to these, therefore, a time for everything, and the time for the restoration of the Constitution of Israel is not now, but in the Kingdom age, and the Kingdom age will begin only when the King has come.

There is a Church *dispensation* during which the Kingdom is subordinate, and there is a Kingdom *dispensation* when there will be no Church. The Church *dispensation* is *now*, the Kingdom

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dispensation is *to come*. True, the Kingdom has been *in gestation* for ages, but it is not yet born, it has not emerged, it is not manifested, it is not yet recognized. "For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. viii, 22). It is still only on the way, as Our Lord taught us to pray, "Thy Kingdom come!" He has given us in His Word cycles of time and pointed out many signs of the times that are to herald for us the approach of the Second Advent, when we are to expect the coming of the Kingdom which shall not have fully come until He Himself arrives. Until these cycles run out and these signs have appeared we remain in the Church dispensation.

That there is a distinctive Church dispensation is implied in Our Lord's saying and purpose, "*On this rock will I build My Church.*" The Identity School objects to the use of this word "Church" at all, and even has the audacity in, at least, one instance in an otherwise most informative publication to say that this text and saying of Our Lord, just quoted, is not to be found in the original Greek manuscripts. Why, then, is it given to us in the Revised Version of the New Testament? Because it *was* found by the translators in the three greatest of all the ancient manuscripts—the Codex Sinaiticus, the Codex Vaticanus, and the Codex Alexandrinus. It may be proper enough for objectors to refuse the word "Church" as the translation of the Greek word used by Our Lord, namely, *ecclesia*, meaning "called out," but for convenience, perhaps, there is no other and no better. The point to be reached and accepted is that there is an ecclesia, or Church, or Body, which Jesus Christ said He was about to build on the testimony given by Simon Peter to the Divinity of Our Lord. Call it by whatever name is most appropriate, but grant that it is something, it is a building, it is a called-out company, a spiritual temple of which Jesus is the Founder and the Head. It cannot be a reference to the Kingdom, for nobody has yet ventured to assert that Jesus was the Founder of the Kingdom. In the Epistles we have numerous references to "The Church in the house" of so-and-so, but never anywhere a reference to the Kingdom in the house.

The Church is therefore something distinct from the Kingdom. It is something new—"a new creation." It does not introduce *a parenthetical period*, with a hiatus or abeyance of the Kingdom, and the necessary and accompanying spiritualizing of many of the Israel prophecies in favour of the Church. But it does introduce what, for want of a better name, I might call *a Sublimation Period*, during which the Kingdom sublimates into the "Body of Christ." To sublimate is, in its dictionary meaning, to raise a solid substance to a state of vapour by heat, to heighten, to improve, to refine to a high degree. And this is the Church, the spiritually called-out; they are in that light, and, by special grace, *a sublimation of the Kingdom*, under refinement to a higher degree of perfection and glory than pertains to those who are the subjects of the Kingdom only. The Church is therefore distinct from the Kingdom.

(*To be continued.*)

LIVERPOOL MISSION.

THE week's mission recently held in this city has been an unqualified success. Good audiences have gathered each day, afternoon and evening, and the interest has been sustained to the end. The evening meetings especially were well attended, and we were particularly pleased to note the large proportion of men who came day after day to hear our exposition of the Scriptures. On every hand we hear testimonies as to the great benefit and illumination received. Liverpool is waking up, and a distinct advance has been made in the spread of British-Israel teaching in this great centre of activity. Young men, with Bibles in hand, have closely followed the arguments set forth, greatly impressed by the reasonableness of our teaching and by the high spiritual tone which characterized all the addresses. Mr. Herbert Garrison, F.R.G.S., the Secretary-General of the Federation, gave four addresses on Monday and Tuesday, and carried the audiences with him as he forcefully established the strong position of our Empire in fulfilment of the wonderful prophecies of the Bible concerning the great nation of Israel, proving beyond question that God is working out His great purposes in the life of this nation and the growth of the Anglo-Saxon race. Mr. Garrison made a great impression, bringing conviction and assurance to all who heard his enthusiastic and well-reasoned statement of the British-Israel position.

The Rev. J. J. R. Armitage gave several addresses, and with his customary force and clearness showed the real value or otherwise of the modern social movements of our time.

The Socialist and Communist teaching was brought under his searching criticism, and its real evils clearly portrayed; the modern menace of Bolshevist teaching was scathingly exposed; the errors of German Bible criticism were made clear; and the undoubted teaching of the Scripture as related to the life of the nation was most ably expounded. Mr. Armitage is a most powerful advocate of the great principle of the Word and the national teaching of God's law. His masterly expositions were most helpful and illuminating.

Mr. J. J. Morey gave a series of six addresses on the elementary principles of our belief, and his lucid presentations of truth were greatly enjoyed.

He dealt with the various proofs of our Israelitish origin, with the actual history of the Jews, with the great message of Isaiah to the British nation, and with the great fulfilments of prophecy which are to be found in the history of our race and the position of the British Empire to-day.

The Rev. W. Pascoe Goard, F.R.G.S., addressed each of the ten meetings, and his truly wonderful expositions were a great delight to all. Everyone felt that here was a man who saw clearly the true meaning of God's revealed Word, and one who, by inspiration of the Holy Spirit, knew for himself the purpose of Jehovah and the mind of Christ. He taught us the Gospel of the Kingdom, related the teaching of the law to the life of our nation, and showed with remarkable clearness that the Kingdom of Britain is the Kingdom founded at Sinai and the Kingdom of God on earth, over which Christ will reign in righteousness. Mr. Goard raises British-Israel teaching to its highest level, and his teaching of the Old Testament is filled with the spirit of the New, accompanied and enforced by the convincing, inward power of the Holy Spirit.

His final address, on Friday night, was upon the subject of Divine Healing as taught in the Kingdom teaching of the Bible, and was the climax of the week's mission. A most powerful spiritual atmosphere pervaded the meeting and greatly affected the audience. All were deeply influenced, and went away longing for more. There are great things in store for Liverpool, and we look forward to great developments here in the near future.

Great praise is due to Mr. Steele and his willing helpers.

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THE SECRETARY-GENERAL'S PAGE

DONATIONS for the New Premises Fund continue to come by each mail, we are glad to say. We have one cheque this week for £100, two for £25, and several for lesser amounts; but we have a long way yet to go in order to reach the sum required to enable us to claim the £1,000 before mentioned by Easter, and the time is very short. We are compelled to state that the case is one of the greatest urgency. There never was a time when the need was so great as now for every ounce of support from every friend of the sacred British-Israel Cause, nor were there ever such opportunities as those which now present themselves for a mighty British-Israel Forward Movement; while every adherent will agree that Israel teaching is more needed to-day than ever before in our history. There is a pressing call for united and strenuous effort; for a consolidation of all available forces; and for liberal giving. Let us emulate the early Christians in their zeal, devotion and self-sacrifice. Let us realize how signally God has blessed the British-Israel Movement, and how marvellously He has honoured and prospered every bold step we have taken in faith to promote His Kingdom on earth. The amount of money being spent on mere amusement and self-gratification is appalling. May God give us all the courage boldly to remind selfish spenders of their duty, and of the blessing they are missing, and the remorse they will feel when at last they realize the opportunities lost and blessings denied. On the other hand, there are many making great sacrifices, and giving nobly. Great will be their reward. We cannot find words adequately to express our admiration of those who, having little money to give, send instead gifts in kind. We have many such; among gifts received this week are gold chains, valuable gold necklets, and handsome tapestry curtains. We shall be grateful if those who kindly promised donations at the last Congress will send their cheques, crossed A/c B.I.W.F., before Easter. All communications should be addressed to the Secretary-General, 14, Fetter Lane, London, E.C. 4.

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We look for large audiences for the meetings on Tuesday and Wednesday next, in the Central Hall, Westminster, at 2.45 and 7.30 each day.

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Our members and supporters are reminded of the Sale of Work to be conducted by Mrs. Theodore Bent at the Annual May Meetings on the 12th and 13th of next month. Those who are kindly proposing to provide articles for sale are invited to send them, with prices marked thereon, to Mrs. Bent, 13, Great Cumberland Place, Hyde Park, W. 1.

* * *

A great event for the British-Israel-World Federation is the Conference on the British Empire, to be held on Empire Day (May 24th) at the British Empire Exhibition, afternoon and evening. We want this to be an unqualified success, and want our readers to attend in big numbers. It is hoped that visitors from the Provinces will time their visit to the Exhibition to include this date. We are called upon by the authorities to ensure the attendance of a certain number, and to purchase tickets for them in advance. Will all those, therefore, who intend to be present kindly advise us as early as possible? Magnificent lantern pictures illustrating the various parts of the Empire will be included in the programme. Further particulars will be given in later issues of this journal.

* * *

Our Kiosk at the Exhibition will be ready for the opening day. We shall gladly welcome all our friends any week-day from April to October. A splendid opportunity is offered to bring B.I. literature to the notice of thousands who may have never before seen a book or a pamphlet on the subject. Funds are needed for this object, and we shall gratefully acknowledge voluntary contributions.

* * *

The Sheffield Mission last week proved of great benefit to the local Branch. Many of those attending the meetings were previously unacquainted with Israel teaching. They listened very attentively and were much impressed. The Rev. Pascoe Goard gave ten addresses. Other speakers were Mr. J. J. Morey, Mr. T. W. Plant, and the Secretary-General. Another Mission is asked for. The Manchester special meetings this week are arousing keen interest.

* * *

The Southport Branch holds its Annual Sale of Work on April 29th, at the Y.M.C.A. Parcels may be sent to the President, Mr. G. T. Vine, c/o Y.M.C.A., Eastbank Street.

* * *

Colonel W.G. MacKendrick, D.S.O. ("The Roadmaker"), author of that wonderful book, "The Destiny of Britain and America," is a live-wire for B.-I. in Canada. His many activities are extended far and wide. He is constantly preaching and lecturing to large gatherings, and loses no opportunity to proclaim Israel Truth. We hope to welcome him at our Congress in October next.

* * *

The Vancouver Conference, the Programme of which we published in a former issue, proved a great success. The morning meetings were conducted by the clergy and ministers of the city. The afternoon meetings were well attended, men being always in the majority, and, without exception, they followed the speakers closely. Large gatherings assembled each evening. The chairmen included the prominent men of the city, and they always had a good word for the Movement. The addresses were all of a high standard. The final meeting was held in the First Presbyterian Church, which was so packed that there was not even standing room. A veteran B.-I. champion, the Rev. Mark Jukes, who sends us these particulars, entered upon his 83rd year during the Conference. We warmly congratulate him. He says:—"There is no time in the world's history when the powers of evil have been marshalled with such skill as in the present day; it is Satan's great effort before he will be subdued. May God give each one of His people grace to walk circumspectly, and fight victoriously in His strength." Professor Odlum, M.A., was the principal speaker at the Conference. He rendered yeoman service to the Cause.

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An interesting report of the work of the Ulster Association is to hand. This shall appear later.

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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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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 UNEMPLOYMENT AND HOUSING PROBLEM.

By Rev. Wm. Pascoe Goard.

THREE great political parties are endeavouring to find relief for unemployment, overcrowding, and the housing troubles, and are not meeting with very great success. The reason for this is that they lay down certain limitations to their activities, which have thus far built and will continue to build barriers to successful administration in these regards.

First, they lay down the proviso that provision must be made in these Islands for the full number of the population now dwelling therein.

Secondly, that the door must be kept open for all Europeans who care to enter and make their abode in Britain.

The result of these and other causes is that there are in these Islands several millions more of population than can be profitably employed, and hundreds of thousands of houses less than the population requires, and the tendency is for the population to increase, both naturally and by immigration.

To meet these conditions one avenue has been explored, viz., that of finding a foreign market for home-manufactured goods.

Efforts in this direction are countered by the competition, daily becoming keener, of European manufacturing countries which, by paying their labour in debased currency, and by a lower standard of living, are able to produce goods much cheaper than the British manufacturer can do. They are countered to an even greater degree in certain lines of industry by the establishment of machine manufacture among the races of the other Continents; for instance, during the War alone, Japan instituted 25,000 new industries, for which she trained three million operatives, the latter working twelve-hour shifts and the machinery working constantly seven days and seven nights a week; this was only a beginning, and new industries are being constantly established ever since.

Much the same thing is happening in other Asiatic countries and in Africa, where raw material at hand, combined with cheap labour, is supplying the Eastern market with goods which used to flow from Manchester, Sheffield and Birmingham.

While this progress of foreign machine manufacture is going forward, operatives in the Homeland are very rightly demanding improved conditions of labour and a living wage.

Here is a condition of things the ends of which are not drawing together, but rather are spreading wider apart. What shall be done under the circumstances?

The present attitude is to close the eyes stubbornly to facts as they exist, to cling tenaciously to the birthplace, and to spend, in subsidizing industries and supporting the unemployed, the capital of the Nation. In spite of all legislation and the wisest administration possible, limited by the above provisos, this can only end ultimately in universal bankruptcy for the Nation.

What, then, is the way out?

While not assuming to be wiser than others, but only to be ready to look in directions which others refuse to consider, we make the following suggestions:—

First, an Emergency Committee of experts should survey the field for new lines of enterprise, having in view the introduction of industries not yet established in Britain, and of the supply in the World's markets of products hitherto not produced in Britain. The field of enterprise is not yet by any means exhausted, but the enterprise of Britain has fallen into ruts, from which it is difficult to depart.

But, chiefly, the attention of all Britain should

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be directed to Greater Britain over the seas. So preponderant is this consideration that it might very well outweigh all others as the ready way of relief from existing conditions; for instance, the greatest need of the Dominion of Canada is population—BRITISH POPULATION. She is a Dominion capable of maintaining and enriching a hundred million people; her present population is only eight or nine per cent. of that number. In the meantime, she has constructed public works sufficient to handle the product of twenty-five millions, and these public works are only partly remunerative because of lack of population; thus an influx of, say, ten million British settlers, *if rightly organized, directed, supported, and established*, would be the greatest possible boon to the Dominion of Canada. These would not be leaving British shores for a foreign country, but would be leaving one part of Britain for another, and, having arrived at their destination, under such circumstances as the above-used terms indicate, would only realize the difference by improvement in their circumstances and in outlook for their children. In the meantime, the building of the material equipment for the life of such a community would give a tremendous impulse to industry of every description, both at home for such products as they would buy in the British market, and in the Dominion where such construction would be carried out.

At home the relief to the community, by the happy removal of ten millions of the population, would leave the industrial market in such a healthy shape that, for a full generation, unemployment would be unknown, unless it were produced by mischievous activity.

What we have said regarding Canada is true of all the Overseas Dominions, and *it is beyond question that this was the Divine Plan when He gave the great heritages into our possession.*

Of course we are not speaking of going from the overcrowded industrial centres of Britain to the fully-occupied industrial centres of Canada, or the other Dominions; but to distribute such increase of population in due proportion between the industrial centres, and the possession and cultivation of the land. The latter is now so greatly a matter of modern machinery that it is a gentleman's occupation compared with the drudgery of mines and mill. Two short seasons of strenuous activity at seed-time and harvest, and months of leisurely employment intervening.

Conditions will ultimately force such a movement as this; would it not be wiser to inaugurate and carry it through before that time, thus *investing* the Nation's wealth in a great enterprise which would bring certain returns with great increase, rather than to hold doggedly to the present course until the Nation's wealth has been wholly expended and it is compelled to begin again under impoverished circumstances with unnecessary labour and hardship?

THE PRIESTS OF THE LORD, THE MINISTERS OF OUR GOD.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

WE have arrived at a condition of things in respect of British-Israel Truth which requires careful examination, lest, having bestirred people to Bible research, they should fall back into the old style of spiritualizing our great subject. The argument we meet is not from doubters or sceptics, but from those who are earnestly desirous of utilizing every means to overthrow higher criticism and infidelity, and in their anxiety make use of British-Israel Truth as a proof whenever it may be used to advantage.

They admit the truth of our propositions, but wish to use it simply as one means out of the many of interpreting the Word of God. This is all very proper in its way, but we warn our Bible Study Circles that this is not what the British-Israel-World Federation stands for *par excellence*. Ours is a definite study, which has for its object the positive assertion that we British and United States people are Abraham's seed according to promise.

We do not wish to take the work of the Christian minister out of his hand, but we wish to assert that his work would be so very much easier and its results more effective if he would believe as we do, that "ALL the promises of God are yea and amen in Christ Jesus," "that Jesus Christ was a minister of the circumcision *for the sake of* (ὑπὲρ) the truth of God, to confirm the promises made unto the fathers" (Rom. xv, 8). "He confirmeth the word of His servant, and performeth the counsel of His messengers." "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, seek ye me in vain: I the Lord speak righteousness, I declare things that are right" (Isa. xlv, 19).

It is the nation of Israel that is thus addressed, they that were escaped from among the nations and are now gathered. These are His Witnesses that He is God (Isa. xliii, 8, 10, 12).

If His Word has failed here, there is no evidence to the world that He is a God of Truth (Isa. xliii, 9).

Therefore, because this great Truth has been neglected, through the spiritualizing tendency of Origen and commentators ever since, until most of the Christian world has been taught that God has cast away His people, thereby making our God a God incapable of bringing to pass His own counsel (see Driver on "Jeremiah"), it is high time that we who have been led by the Holy Spirit in the fulness of time to see these promises fulfilled, wish anxiously that our British-Israel Bible studies should confine themselves to the proof that we are the people of God. There are very many ministers who have through the centuries preached individual salvation; we wish to confine ourselves to the Kingdom of God, our nation's salvation. This Kingdom is spoken of first in Exod. xix, 6, as the calling of Israel.

"Ye shall be unto ME a Kingdom of priests and an holy nation." To teach Jacob God's judgments and Israel God's law, the tribe of Levi was appointed by God and given exceptional power against those who should rise against them (Deut. xxxiii, 8-11). "Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again." The continual office of the Levite is a promise made as sure as that of the throne of David (Jer. xxxiii, 18).

In order that the people, the whole nation of Israel, might be instructed, their lot was to be scattered in Israel (Gen. xlix, 7).

We can trace their work throughout the Old Testament, and the results summed up in Mal. ii, 1, 4-7, which covenant they corrupted. God promises, however, in Mal. iii, that the ministry of the Lord Jesus will purify the sons of Levi, so that the offering they offer shall be in righteousness.

After the glorious work of the Lord Jesus we read that "a great company of the priests became obedient to the faith"

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(Acts vi, 7); this tendency is more than hinted at in John xii, 42, "Among the chief rulers also many believed on Him." Tribal distinctions, though alluded to prophetically in the Book of Revelation, are historically lost. To assume that most of the Levites remained in unbelief would be unreasonable, but the teaching of God's judgments to Jacob and to Israel His law we may be sure continued after the first disciples, who were Hebrews, received the name of Christian.

In 1 Pet. i, 1-5, and ii, 5-10, the whole of the διασπορά there addressed, as well as James i, 1, 18, are begotten again by the Word of God, and returned as sheep unto their Good Shepherd. The Kingdom here is not in its initial stage, as under the Covenant of the Law, but as under the Covenant of Grace (Heb. viii, 10, 11). We may apply this to "the whole twelve tribes instantly serving God," as a result of the united work of the converted Levites and Benjamin (see the remarkable position these bear one to the other in Deut. xxxiii, 8-11, 12).

Now St. Paul was of the tribe of Benjamin, and appropriates to himself and fellow-Christians (of Benjamin, presumably) the words of Isa. xlix, 6; xlii, 6; Acts xiii, 47, when addressing "Men and brethren, children of the stock of Abraham, and whosoever among you that feareth God, to you is the word of this salvation sent" (verse 26).

We know Barnabas was a Levite (Acts iv, 36), and probably Ananias, so instrumental in Saul's conversion (Acts xxii, 12).

Now look at St. Paul's own account of the office to which Israel as a nation is called (Rom. xv, 16), as impersonated by himself one of the tribe of Benjamin (Ps. lxxx, 1-3), the instructing tribe, for read carefully Isa. xlix, 1-9; xlviii, 1, 9, 10, 12; Jer. vi, 1. Here, in Rom. xv, 16, we have the sacrificing or priestly constitution of the whole of Israel to bring in the Gentiles as an offering, acceptable unto God by Jesus Christ. The priesthood has ceased to be individual and is now national to offer spiritual sacrifices, the offering up of the Gentiles by Israel, God's Priest Nation.

Let us, B.-I. Bible students, therefore tenaciously hold on to our calling lest it should slip into the rut of former Biblical researchers, to whom it was not, as yet, given to see our Truth. Generalities are out of the question here. We are established to prove a Truth, lost sight of ever since the διασπορά became so scattered as to blossom and bud and fill the face of the earth with Christian teaching. So effectual was this work as to bring about an apparent setting up of the Kingdom upon earth before its time. An "Imperium in Imperis" hinted at by St. Augustine's "City of God"; and clutched at by Rome, which assumed thereupon the position of the Spiritual Israel. It is this parasite which we are now seeking to replace by the literal Israel unto whom the promises were originally made. Israel must come into her own. Without this Gospel of the Kingdom being preached, the end cannot come. Are we to give way, then, in any way to a system which the Church has tried and acknowledges its failure? Or shall we do our best now that the Kingdom has come to Israel to assert the goodness and forbearance of God in forgiving His people and receiving them back to Himself? We are determined to go forward, God helping us, until we are acknowledged to be the Priests of the Lord, and men call us the Ministers of our God.

HAVE you learned to know your Lord by His physician name? "I am Jehovah that healeth thee." Many have found healing in His touch.

PERSPECTIVE OF CREATION.

JEHOVAH ELOHIM ACTIVITIES.

BY REV. WM. PASCOE GOARD.

WE saw in the last study that the "*Elohim*" *Creation* in the first chapter of Genesis stands in time in relation to the "*Jehovah Elohim*" *activity* in the second chapter as the fixed stars do to the Solar system in space, namely, at an immeasurable distance. The "*Elohim*" *Creation* is the background for the "*Jehovah Elohim*" activities; and stretches away into the dim and unknown periods of the past.

The Jehovah Elohim activities are later, and nearer to us in time than the Elohim Creation. So much later and nearer that they may well be called modern, and taking the narrative of Scriptures for what they claim to be, namely, the "testimony of the Lord" regarding the beginnings of the world of men and things, we may well say that the earliest of these Jehovah Elohim activities come within *the historic period of life on earth.*

In the Universe as it is constituted we are compelled to the realization of an intelligent Creator, or First Cause.

Granted an intelligent Creator, active in producing the Creation, we must conclude that He had an intelligent object in view.

Asking what that object may be, we see that the greatest single factor in the Creation is man.

Observing man, and the processes of his life, we are led to the consideration that man reaches his highest development, and approximates most nearly to perfection, through the moral and spiritual forces which act upon him and develop within him.

To reach this desired end we find that *information* and *instruction* in fact and truth are required. We are made aware that hypothesis and error taught in place of fact and truth have a deterrent, not to say degenerating effect upon the mental and moral nature of man, and that these do not develop in him the phenomena of Spiritual life.

These things being so, there is nothing to be wondered at that the Scriptures insist that the facts of History, beginning with the Creation and of God's dealings with His people, should at all costs be taught to the children in their generations.

All these and other considerations lead to the inevitable conclusion that He who formed man for His purposes and glory saw to *the supply of knowledge*, so necessary to man's development, knowledge of the beginnings of the Universe, the Solar System, and especially of the Earth and Man; all of which are so intimately bound up with human life, especially in its more intelligent forms.

We should therefore expect that information about the things which lay at the beginning of human life would be by Him supplied.

Accordingly we have the first chapters of Genesis! And they are so exactly the class of information we should have been led to expect, that there seems to be not the slightest ground for refusing to accept them as historic, with *Jehovah as the Historian.*

To admit the *intelligent production* of the Universe, the Earth, and Man upon it, and *to deny the intelligent revelation of the process, to man, the created*, seems to be not well-balanced reasoning.

We therefore assume that we are reading historic data, supplied by the Divine Historian, and therefore dependable literature of the historic period of the world.

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Those whose faith and reason will not carry them so far will still be interested to see that the form of the documents we are studying have a distinct perspective, which gives new interest and verisimilitude to the Scriptures before us.

Let us then approach the second section of Creation literature and study *the Jehovah Elohim* activities.

Referring to the preceding study of the "Elohim" record, we call attention to the certain fact that *many periods* have distinctly elapsed since "In the beginning God created the heaven and the earth," and that these periods occur before the beginning of the Jehovah Elohim activities. The Creation period for the Universe has elapsed (Gen. i, 1).

The fact of *the Creation of "the heaven and the earth"* is declared in historic form as a past event. How far past in the ages, or the ages of the ages, no man may know or say. It was a completed action, and it is not included in the tablet of creative days.

In the creative days we see that—

1. The introduction of light has taken place.

2. The making of the firmament, which occupied a full creative day, has been finished.

3. The gathering together of the waters, and the appearance of "the dry"; the clothing of the earth with grass and trees has become accomplished fact.

4. The "setting" of the sun, moon and stars in the firmament has been finished.

5. The bringing forth of the orders of animal life in water, on earth, and to fly in the air has taken place.

6. The making of man in the image of God.

All this is completed.

7. The Sabbath of the Lord ensues.

Thus is the completed record given in regard to the Elohim Creation: as yet Jehovah Elohim has not been revealed.

* * *

But now the Jehovah Elohim activity begins.

With the fourth verse of the second chapter of Genesis the history of that activity is introduced.

Let us note the scope of the Jehovah Elohim activity.

There is nothing here regarding the "setting" of the planets. There is nothing here regarding the heavenly bodies. The Jehovah Elohim activity is restricted to the earth. And its period is restricted to the time between the Creation of Adam—and the expulsion from the Garden.

As to time, we must move the slide of the stereoscope up so near to our vision as to be able wellnigh to reach out our hands and touch the events, and the scene presented is restricted to the earth. Be sure and get the lines of perspective rightly focused.

It is interesting to note that apparently the primitive conditions of the earth were such that the vegetable life had to be constantly renewed. "The Lord God (Jehovah Elohim) made . . . every plant of the field before it was in the earth, and every herb of the field before it grew; for Jehovah Elohim had not caused it to rain upon the earth, and there was not a man to till the ground."

It will be helpful here to turn to the study of *Elohim* and of *Jehovah Elohim*, and to see again that these great Names are plural, and that they take in God and His associated forces, and Jehovah and His associates, who are all called "Elohim." For some will have difficulty in associating Divine activity with the making of plants, and planting gardens. As He has on earth to-day, the Lord had then many helpers. "There was not a man to till the ground," but there were Elohim to glory in the task, under the Divine direction. (See article on "Elohim" in NATIONAL MESSAGE, No. 106, Vol. 3, dated January 12th, 1924.)

"And Jehovah Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

This is the central fact of the Jehovah Elohim activity. The question arises: Are we now reading of the forming of the original parents of the human race? Does the narrative of the Jehovah Elohim activity go back to the morning of the sixth day of the Elohim Creation, and the first creation of man?

This question cannot be SURELY answered perhaps. Not at this time by the writer at all events. But the scope and direction of the narrative seems to point to the fact of a much later activity.

Again the question comes: Did the Elohim Creation "days" fit in *between* the first and second verses of Genesis? Let us remember that the original documents consisted of tablets, written in clay and burned in the oven. Probably the first and second verses of Genesis, or rather the first sentence of the latter, were all that was written on the first tablet, and that it contained the first and last stages of a preceding order of life on earth; the Creation, and the final emptiness, desolation and darkness; while the following verses, containing the record of the Elohim Creation, describe the process which lay between.

At all events, there is no good reason to deny that the beginning of the Jehovah Elohim Creation takes up the story *after the earth became "Tohu" and "Bohu" and Dark.*

When we know, as we shall know in the regeneration which is to follow, we shall in all probability find that there had been a preceding human era on this earth, perhaps many such. That during that era a human family had appeared, had passed through its period of probationary millennial years, had come to the end of the period, and passed on to the following stages of life.

However this may be—and these things are not wholly imaginary—we may be sure that—

The Jehovah Elohim activity brought into being the first parents of the present human family, the history of which is still being made.

So near in the past is the beginning of that activity that *it is not by any means a spent force.* In fact, it is more and more active as the ages pass, as the generations multiply, and as the numbers of the human race on earth increase.

So startlingly near is that commencement that it had a vital contact with ourselves in the persons of our ancestor and ancestress, Adam and Eve, whose blood runs in our veins.

So startlingly near is the fact that we are made to hear in the Scriptures, as in a phonographic record, the voices of our first parents: We are caused to enter into their experiences and emotions: We are given to know their manner of life and the place of their abode.

We are even given to examine with care the terms of a Covenant entered into in their presence and on their behalf, a Covenant of redemption in which we are all interested, and which is a document of vital importance to-day.

"And Jehovah Elohim planted a garden eastward in Eden . . . ."

"And Jehovah Elohim took the man, and put him into the garden of Eden to dress it and to keep it. . . ."

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The geography and hydrography of the garden are described, and the rivers mentioned are still draining their watersheds.

Failing to find and profit by full companionship with Jehovah Elohim, which was the man's privilege, he became lonely. And Jehovah Elohim said, "It is not good that man should be alone; I will make him an help meet for him."

"Jehovah Elohim formed every beast of the field and every fowl of the air."

For a time this was a companionship for man. Thus he touched the higher order, the Elohim life, above; and the lower order of animal life below. But now he was made to enjoy fellowship with an equal on his own plane.

"And Jehovah Elohim . . . made he a woman, and brought her unto the man."

The Jehovah Elohim activities continue throughout the Garden experience.

In fellowship with Jehovah Elohim the parents of the present family of men dwelt, until the Fall. The Fall broke the fellowship of man with Jehovah Elohim. With the sinless Elohim he might no further associate upon terms of intimacy, and but little inferiority.

The last sad step of the Jehovah Elohim activity is recorded thus: "Therefore Jehovah Elohim sent him forth from the Garden of Eden, to till the ground from whence he was taken.

"So he drove out the man; and he placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

* * *

Ah yes, the way of the tree of life is kept indeed. Perhaps the flaming sword was not so much to keep man from again treading the way to the tree of life as to keep the way for him to tread when the time should come that it should be opened again through the redemption, and the Redeemer who should fulfil the Covenant expressed in the Garden on behalf of sin-cursed man.

For we read in the last two chapters of the Bible that the tree of life has been preserved and has multiplied upon the banks of the river, and that the redeemed walk under the beauty and shade of the tree of life, eating its fruit, healed by its leaves; in company once more with Jehovah Elohim, and of the whole Elohim of God.

With the expulsion of the man from the Garden the Jehovah *Elohim* recedes from view, no more to appear upon the historic pages of human history until the redemption is complete.

Thenceforth *Jehovah alone* watches over, and brings about, the atonement for His creature man.

* * *

The Jehovah activities will form the subject of another study. In that activity we share to-day.

GLOSSARY OF TERMS.

"Elohim," translated God—"The Father" and His associates.

"Jehovah Elohim," translated "LORD God"—"The Son" and His associates.

"Jehovah," translated LORD—"The Son."

"Elohim Creation," created by the Triune God—"The Father."

"Jehovah Elohim activities," the activities of God the Son—"The Word," Who with His Elohim took up the activity with Adam and continued it until the expulsion from the Garden.

"Jehovah"—Who continues revealed in activity towards the Covenant People to the end of the Adamic period.

PARALLEL TRAGEDIES OF UNBELIEF.—V.

BY HENRY D. HOUGHTON.

12TH TRAGEDY.—SEIZING THE RIGHTS OF OTHERS.

ALL the foregoing are amazing repetitions in this our day of the errors and blunders of a bygone age, showing how strangely history repeats itself, and how our leaders are committing exactly the same blunders with regard to the discovery of Israel that the Jews did with regard to Christ.

There is, however, another point which must be mentioned.

Israel was carried away into captivity about 721 B.C. Now about 127 years after that, part of Judah still dwelling in her portion of Canaan, and seeing that Israel had long been gone into captivity, she formed the project of seizing Israel's land and claiming it for her own! In other words, she wanted to lay claim to Israel's inheritance!

Now, one would have thought that this would have been allowed by God. But, No! God would not have it!

In clear and forcible language, God rebukes Judah for her designs on Israel's land, and tells them that, though He has scattered Israel among the heathen, that did not give them any right to Israel's inheritance; but that He (God) would preserve them, be a little Sanctuary to them; and in His time bring them back and give them the land of Israel!

Listen to these great words of God Himself: "Therefore say, thus saith the Lord God; although I have cast them far off among the heathen . . . yet will I be to them as a little Sanctuary in the countries where they shall come . . . I will even gather you from the people and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel . . . And they shall come thither . . . And I will give them one heart, and I will put a new spirit within you; . . . and they shall be My people, and I will be their God" (Ezekiel xi, 15-20).

All this clearly refers to Israel, as verse 15 tells us.

Please note, God would not allow Israel to be robbed, not even by Judah. The plan to seize her land He emphatically forbade.

And, further, He took that opportunity of telling Judah and all whom it might concern that, though He had cast Israel far off, He was going to bring them back to their land, back to His favour, and cause them to walk in His statutes, and keep His ordinances, and do them, and make them again His people!

But Judah is not alone in her desire to rob Israel! The leaders of the latter-day Gentile Church—exactly like Judah—say, falsely, "Israel is now cast off for ever by God, let us seize her name, her promises, her blessings, and her rights." Indeed, they have already tried to do so.

Will God wink at this robbery of Israel? No! If God would rise up and forbid Judah to lay any claim to Israel's land, will He allow a new and totally-unrelated claimant to rob Israel of the greater inheritance?

God is very jealous for His people Israel, and if any rejoice

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in her punishment (though God Himself has brought it on), that at once arouses His fierce indignation and anger.

Listen to these words: "I will bless them that bless thee, and curse him that curseth thee."

"All they that were incensed against thee shall be ashamed and confounded . . . they that strive with thee shall perish."

"I will contend with him that contendeth with thee, and I will save thy children." "Because thou (Mount Seir, or Edom) hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end" (this must refer to the latter days): "therefore as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee; . . . I will make thee perpetual desolations" (Ezek. xxxv, 5-9).

What a condemnation this is of the robbery of Israel, and of the attitude to Israel of our leaders to-day. While a few hear, receive, and accept to their great joy, the great majority of the Churches have no use for Israel!

That subject is a disturbing element, it upsets all their calculations, violates their ism, and generally disturbs their smug complacency; and so, like the Jews, being wedded to their own special theology, they refuse to recognize the rights of Israel, and claim them for their own!

But God would not allow Israel to be robbed, not even by Judah. And the attempt of Christian men to-day to steal from Israel first her name, then her blessings, then her rights, is a policy utterly opposed to the first principles of honesty and justice; and one which constitutes a most awful parallel tragedy of unbelief. "For I the Lord love judgment, I hate robbery for burnt offering, . . . and I will make an everlasting covenant with them" (Isa. lxi, 8).

Let it be said here that there are several passages in Scripture which show how the true Gentiles may come in and be joined to Israel; but not instead of her!

Those Gentiles should be very thankful that they may come in and join Israel, and not assert that they are promoted by God to supersede Israel; or attempt to disinherit her through whom they are blessed.

For only as Israel retains her rights and fulfils her mission can blessing come to the Gentiles. And Israel, found in the British race, is doing it at this very moment the world over!

To the Christian man, labouring and toiling for the evangelizing of the masses, the discovery of Israel in the British race ought to be as rain in drought, or as the joy of harvest after long years of barrenness.

But, alas! he has been taught by our pastors and teachers that to find Israel in the British race is opposed to the Gospel.

How false such accusations are! It is the devil appearing, as is his wont, as an angel of light.

On the contrary, we magnify God, we honour His Gospel, and we show and prove that God is a God of perfect truth! A God whose ways are as high above the petty miserable conceptions of men as His heavens are above the earth.

We show that all the infidel criticisms of the modern theologians are false, and will recoil upon their own heads; and that the prophecies of all the Holy men of old are as sure as the succession of day and night.

True, the great Book is full of imagery—Divine, beautiful, glorious imagery. But not imagery to conceal, but imagery to reveal, to make plain, to impress and illustrate its glorious truths.

But our theologians have made the awful blunder of imagining its real statements and prophecies are imagery! A blunder full of the most disastrous consequences!

Strange to say, however, they have allowed the real statements and prophecies of rebuke, correction, and punishment to stand unaltered, as actual literal fact.

But when the seers prophesy on Israel blessing, enlargement, restoration, at the hands of God, then they come in with their unscriptural theory, and say that these are all imagery, and that the words "Israel" or "Ephraim" are imagery too. A grosser perversion of Scripture I do not know. And as long as God shall lend me breath I will protest against such a false method of explaining the plain words of the All-wise.

The Book says, "The Lord is my Shepherd, I shall not want." But nobody supposes that it means that the Lord is an ordinary shepherd tending literal and actual sheep on the hillside.

It is beautiful metaphor, clearly so, for it says, "*The Lord* is my Shepherd." Obviously the figure is used to magnify God's loving care and oversight, His guardianship, and His faithfulness.

But let us take good care that we do not lose sight of the chief things, the literal things in the Word. In this passage, the literal things are "the Lord" and "me." "*The Lord* is *my* Shepherd."

If an explanation is offered which dissolves the word "Lord" into someone else, or into thin air, then that is an obvious perversion of Scripture. "The Lord" and "me" are the things that are literal and actual; the rest is obviously beautiful imagery, added simply to open up and more fully reveal the great meaning behind it, connected with the two literal persons, "the Lord" and "me."

So when Scripture says, "Israel is a scattered sheep," or "Israel is My son, even My firstborn," or "Israel, fear not, for I have redeemed thee," or "Thou Israel art My servant; I have chosen thee, and not cast thee away," we may not alter the actual and literal Israel of whom the Word speaks, whether in blame or whether in blessing.

To alter the subject of any prophecy is to attempt to divert and destroy the fixed Word of the unchangeable God; and any attempt to alter it, even in the most minute particular, will but bring confusion and disaster on those who so tamper with it.

The Bible is a revelation, and especially is it a revelation to the man who, of pure intent, sincerely desires to know what he may do. That man shall find!

To the conceited, the upstart, the proud, the Book is an inscrutable mystery! Of course it is!

God's truths, God's glorious revelations, are not for that man! Our Saviour gave voice to a great principle when He forbade the casting of pearls before swine, "lest they turn and rend you."

But to the man of humble mind (however great his position or attainments) of sincere reverent attitude, who seeks to know what God's will is that he may do it, the mysterious Book lights up with a glory, a magnificence, a simplicity far beyond anything there is in the writings of men.

The Word, though often hidden from the wise and prudent in their own eyes, reveals itself in all its force and beauty even unto babes.

A little while ago I read of a lady who spoke with contempt when asked if she ever thought what had become of the Ten

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Tribes of Israel. She replied, in effect, "I am thinking of a much greater thing, I am saved through the blood of Christ; what has become of the Ten Tribes is nothing to me, why should I bother about that?"

Now, I would not question her salvation, but it is certain that such an attitude is most dishonouring to God.

God says, "They that honour Me I will honour." And if the integrity and honour of God, which are so bound up with Israel, are no concern of ours, where is our faithfulness?

When Israel of old, because of her sin, fled before her enemies, Joshua pleaded with God, and urged that if Israel was blotted out the Holy Name would be for ever tarnished; and so there burst from his lips the great and unanswerable argument, "What wilt Thou do unto Thy great Name?" Nor did God reprove Joshua for his temerity, but was mightily pleased with him and honoured him in that he cared for the great Name!

To those who say that they are saved, and so Israel and God's promises to her are no concern of theirs, I would say, "If God's word fails and His promises are broken, where are you? And what becomes of your salvation? For God's bare word is all you have to depend on."

Let it be said here that the salvation of every believer is irrevocably bound up with the integrity and faithfulness of God, and if the one fails, the other fails!

But what saith the Scripture? "God is faithful who has promised." But faithful in what? One thing? No! In absolutely everything He has promised. And if not, He is not faithful at all!

So then in showing and setting forth the faithfulness of God to Israel, and for Israel, we are exhibiting Him as a covenant-keeping God, and are laying a foundation for our faith both steadfast and sure.

On the other hand, if the faithfulness and integrity of Jehovah could be successfully assailed, what have you left? For when these are gone you have destroyed the very basis of your own salvation.

In other words, whether we know it or not, the faithfulness of Jehovah to Israel, the integrity of God, and the believer's salvation are bound up inseparably together. And if it were possible for you to destroy the first you would have destroyed them all!

But that will never happen, 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?"

Let me repeat. If you could destroy the faithfulness of God you would have destroyed the very foundations of faith.

But you cannot destroy it! Nor can any man! Nor can any assembly of men, however vast, however united. That is a thing inherent in God Himself.

It is not like man's virtues or accomplishments, an acquired thing. IT IS PART OF HIM! It is His unalterable, unchangeable character. Therefore He must be faithful to Israel!

Listen to these inspiring words of the prophet Micah, with which he closes his prophecy:—

"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 Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

The root of all this long series of tragedies, both ancient and modern, Jewish and Christian, with which we have been dealing, is wicked, God-dishonouring unbelief!

But, on the contrary, let the honest sceptic once see this truth, and his infidelity drops from him of its own accord.

Even to others God had become a mere memory of childhood, a vision of a Power, once great and mighty, but now grown old and powerless; but when this truth is seen, what a change? The God once thought old and feeble is seen working, clothed in might and in majesty as when He made the world!

Not capable of being thwarted in His plans by wicked men, not even by wayward Israel herself; but working, accomplishing, controlling, and winning even erring Israel back, exactly and precisely as He said He would; when, lo and behold, the nation that has risen to be a marvel and an astonishment to all the world, the wonder-nation of all time, is strangely found to be none other than God's own long-lost, long-loved, Covenant people "Israel."

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.

Palm Sunday.

KEYWORD

"Lowliness of Mind."

COLLECT.	EPISTLE.	GOSPEL.
"Great humility"	"He humbled Himself"	"He answered nothing"

THE SIX DAYS BEFORE EASTER.

KEYWORD.	*COLLECT.*	*EPISTLE.*	*GOSPEL.*
The Father's love.	"tender love."	"multitude of loving-kindnesses."	"Abba, Father."
The Son's love.	"took our flesh."	"I gave My back."	"Scourged."
"The Example."	"His patience."	"Sacrifice of Himself."	"Thy will be done."
"In remembrance"	"Mankind should follow."	"This do."	"Remember."
The Atonement.	"Upon the Cross."	"One sacrifice for sins."	"It is finished."
Christian Baptism.	Death and resurrection.	Quickened by the Spirit.	"body to be delivered."

ARCHBISHOP TRENCH sent to his son Richard these injunctions for Holy Week:—"Do not let it pass over altogether unobserved or unimproved. Observe it with some small self-denials imposed on

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yourself; improve it by trying to think oftener than at other times of Christ's sufferings for us. I do not know whether you go to daily service, but read over seriously and devoutly on each successive day of the week the Epistles and Gospels appointed for them; and may God bless you with His grace and favour."

PALM SUNDAY.

Although the last Sunday in Lent was shorn of its symbolism, in 1549, when the special service, with its collects, responses, and picturesque ritual for the exorcising, blessing and distributing of Palms, was set aside, and although the only fixed reference to the great event of the day is in the second Lesson for the Evening Service, yet, through the centuries as now, right in the foreground of people's thoughts (showing how persistent are old customs), is the triumphant procession over the mile or two of road that lay between Bethphage and Jerusalem.

Hitherto Jesus had taken precaution to prevent premature disclosure of His position and dignity. Now, of set purpose, and with intentioned publicity, He set Himself to fulfil the old prophecy which told of the King of Zion making His humble entry into the city of Zion, riding upon an ass, and that a male colt followed by its mother.

On this colt that had never been used before, He would ride in triumph over the garments strewing the way, and amid the waving and bestrewing of palm branches. But none knew, save Himself, that it was in triumph to the *Cross*, and none seemed to know, save Himself, that even the palms were tokens of victory through suffering (Rev. vii, 9 and 15).

The King would enter His own city not haughtily and pompously, as a mighty warrior, but with submission and lowliness of heart (Matt. xxi, 5; Zech. ix, 9).

That Jesus was "lowly in heart" He declares in Matt. xi, 29. St. Paul means the same thing by the entirely new expression, "lowliness of mind," in Phil. ii, 3. Hence his exhortation in verse 5, which begins to-day's Epistle, is really:—

"Let this (lowliness of) mind be in you, which was in Christ Jesus . . . He humbled Himself."

There was first the great stoop of God, in the Incarnation, and His final unspeakable stooping-to-conquer, in His death on the Cross, which is so important that nearly one-third of the four Gospels is taken up with it.

Of course the whole of His earthly life was through the Vale of Humility, but, because it was for us and for our salvation, He patiently worked and waited until His Divine nature should return to the Height whence it came, and His human nature should be highly exalted above the things in heaven, in earth or under the earth.

HOLY WEEK.

During Holy Week, which Palm Sunday ushers in, the Evangelists, in the order familiar to us in the New Testament—St. Matthew to-day, St. Mark Monday and Tuesday, St. Luke Wednesday and Thursday, and St. John on Good Friday—bring before our astonished gaze, in the Gospels for each day, incident after incident, showing the Saviour's humility or lowliness of heart and mind, and the patience which was its fruit. We confine ourselves to Matt. xxvi and xxvii, the continuous narrative which for more than 250 years has been publicly read on Palm Sunday morning, in Churches where Holy Communion follows Mattins.

Since a tree is known by its fruits, how good must have been the Life-tree of humanity to have brought forth the fruits of patience so repeatedly and plentifully, *e.g.*, with Judas (Matt. xxvi, 23 and 50); with St. Peter, verse 40; under the Agony, verse 42; towards His apprehenders, verse 52; before the High Priest, verse 63; under maltreatment, verse 67; before the Jews and Pilate, xxvii, 12 and 13, when "He answered nothing"; under the cruelties of the executioners, verse 29; under reviling, verse 39; and under the sense of the Father's abandonment, when He poured forth His soul as an offering for the sin of the world, verse 46.

TO-DAY'S COLLECT.

Notice that to-day we are not definitely praying to follow the example of the Saviour's *humility*—that indeed we could only follow a long, long way off—but His *patience*, the fruit of lowliness of heart.

This we can very largely follow as we pass on through the changes and chances of our workaday life. The nearer we live to God the more patience we shall need, for the porcupine nature of evil-disposed people and things will more and more assert itself, and misrepresentations and misunderstandings, oppositions and contradictions, provocations and rebuffs, and crosses and losses of all sorts and kinds are bound to come our way.

At such times we must "consider Him that endured" (Heb. xii, 3), and "rest in the Lord and wait patiently" (Ps. xxxvii, 7; Jas. v, 7), knowing that "tribulation worketh patience" (Rom. v, 3); and we must "let patience have its perfect work" (Jas. i, 4), that we may be directed "into the patience of Christ" (II Thes. iii, 5).

Thus it is that, in the Collect for this week, after extolling, in a beautiful expression, the Father's *tender love towards mankind*, in sending His Son for our salvation and example, through the humiliation of the Incarnation and the Crucifixion, we may, by a like lowliness of heart and mind, be led to be His faithful followers in cross-bearing that at length we may be co-sharers with Him in the glory of the Resurrection life (II Tim. ii, 11–12).

LOWLINESS OF MIND.

Lowliness of mind is acceptable unto God (Isa. lxvi, 2). There is "justification" for it (Luke xviii, 13). Angelic beings have it (Isa. vi, 2). It is required of us (Micah vi, 8). The Master Himself "made Himself of no reputation," literally, He emptied Himself when He became incarnate, being found in fashion as a man. He humbled Himself at birth, and as a man, became obedient unto death, even the abject death of the Cross. This double humiliation was surely "great," and exemplary. So was the *Patience* exhibited in consequence; and as we are His pledged disciples, we must be content with nothing less than being His faithful followers unto our life's end. Such is the meaning of the "*profession*" we each took upon ourselves in our Baptism, referred to in the Prayer-Book Exhortation to Godparents:—

Our "profession" is not what gets us our living, but "to follow the example of Our Saviour Christ, and to be made like unto Him; that, as He died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness," etc.

See also the second exhortation in "The Order for the Visitation of the Sick":—

"There should be no greater comfort to Christian persons than to be made like unto Christ, by suffering patiently adversities, troubles and sicknesses. For He Himself went not up to joy, but first He suffered pain; He entered not into His glory before He was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with Him in everlasting life."

THE GREAT PYRAMID.—XV.

BY LT.-COL. ARTHUR B. PROWSE, M.D.

THERE is a rather marked difference in the estimates by Prof. Piazzi Smyth, Prof. Flinders Petrie, and the brothers Edgar, of the length of the horizontal passage leading to the Queen's Chamber—counting from the north wall of the Grand Gallery to the north wall of the Chamber—the lengths given being, respectively, 1519.4, 1522.3, and 1520.9 in Pyramid inches. The *mean* of these is just under 1521 P. inches, or 126¾ feet. For six-sevenths of the distance the floor is at one level; then

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there is a vertical drop, or step, of 21 inches to a *lower* level —that of the floor of the Queen's Chamber. The average *height* of the longer part of the passage is 46.4 P. in.; and that of the shorter portion is 67.4—just sufficient for a man of average height, 5 ft. 7½ in., to stand erect. The *width* of the passage is 41.15 P. in.

The difficulties in the way of actual measurements, even in horizontal passages and by competent investigators, are well shown by the three lengths just quoted; and, when we remember that such work is even more difficult in sloping and slippery passages, the wonder is, speaking generally, that there is such near correspondence in the records of various observers. Workers may conduct their operations with care and thoroughness, but even then the "personal equation" must be allowed for. Prof. Piazzi Smyth very justly said: "*No two human measures ever agree exactly: all that finite man can hope for is to come within moderately close limits.*"

Where, in these articles, figures are given including several places of decimals, it must be understood that such refinement is due to mathematical calculations based upon the carefully-ascertained *means* of a large number of observations (in linear and angular measure) made by various investigators.

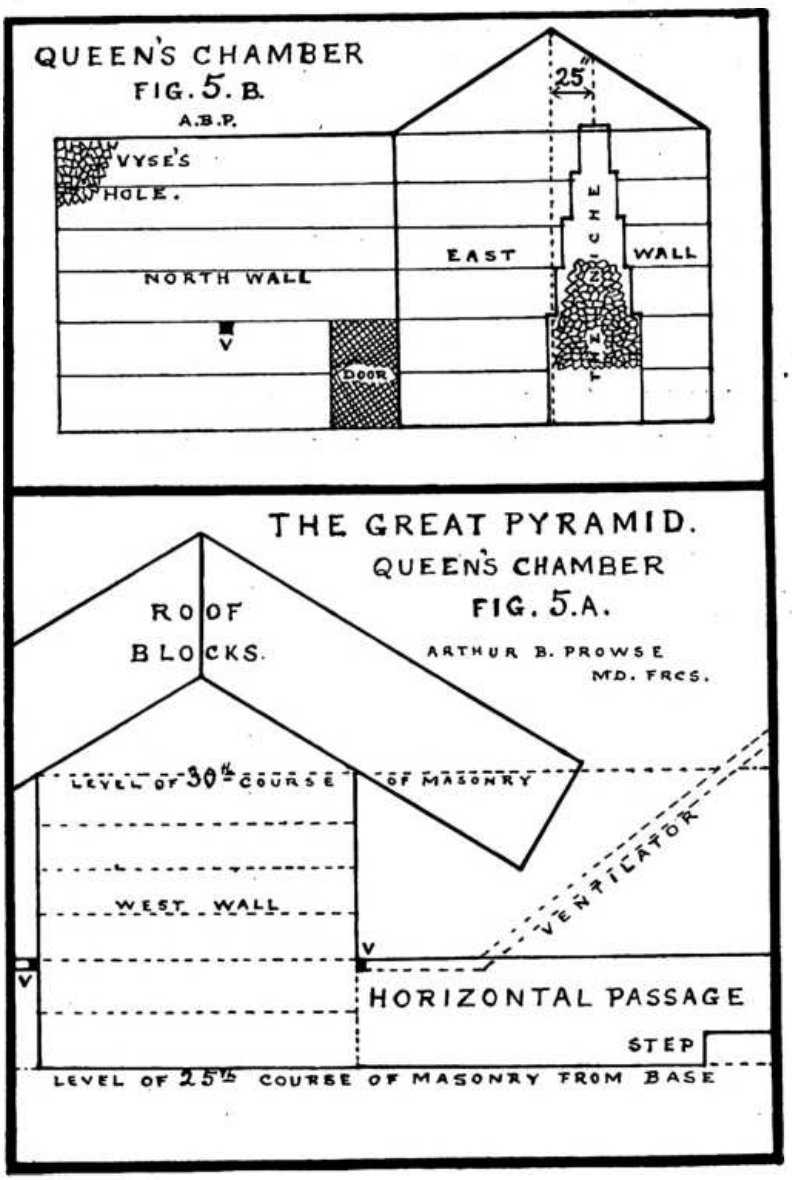
The masonry of the passage is very symmetrical. From where the roof begins for a distance of about 620 inches each wall consists of *two* equal courses, in each of which are fifteen stones 41.25 inches long and 23.2 inches high. Each stone in the upper course rests upon one stone only in the lower course, so that the vertical joints are continuous from roof to floor; and those on the east wall are exactly opposite those on the west. Following these uniformly-sized stones come two, on each side, of the same height as the former, but about six feet in length. Beyond these as far as the step there is *one* course of stones only, each as high as the passage. Thence onwards to the Queen's Chamber the walls are covered with a hard saline incrustation which prevents the joints being accurately defined. A similar incrustation is found in the Queen's Chamber; and also to a small extent on the walls of the Ascending passage, but not elsewhere in the building.

The Queen's Chamber is a large rectangular room, with a gable roof. It is not quite square, for the *length* (E. to W.) is 226.6 and the *breadth* (N. to S.) 206.066 P. in. The *height* of the north and south walls is 182.4 P. in.; and that of the highest point of the east and west walls, beneath the ridge of the gable, is 244.4. Counting the *two* sloping roof-planes the Chamber is seven-sided.

The walls are entirely of limestone built up of six horizontal courses of blocks. The lowest is 36 ins. high, while the others lessen by degrees to 34, 32, 30, 26, and finally the topmost is only 24 P. in. The joints are very close, and a great part of the surface is incrusted with a hard saline deposit.

The *north* wall (*see* Fig. 5 B) shows in its lower eastern corner the entrance, or doorway, from the Horizontal passage (67.4 P. in. by 41.15). At the top of the second course of blocks, and in the middle of its length, is a squarish opening which leads into a ventilating shaft. At the upper north-west corner of this north wall is an irregular opening called Vyse's hole—one of the (unfortunately) many excavations in the Pyramid, made since Al Mamoun's time, mainly during last century, by otherwise worthy investigators in order to test some pet theory, of their own or their friends, as to the existence of other chambers in the building.

The *south* wall is similar to the north one in that it has a corresponding *ventilating* hole, but no other opening. It is a most interesting fact that neither of these ventilators was known until 1872, when Mr. Waynman Dixon, C.E., and Dr. Grant found a small crack in the south wall, and were able to push a wire in for a considerable distance. They then got a workman to use a steel chisel and hammer on the soft limestone round the crack, and found that at a depth of just



5 ins. a cavity was reached, rectangular in section, 9 in. wide and 8 in. high. This extended horizontally southwards for about 7 ft., and then turned upwards at an angle of about 32 deg. towards the surface of the building (*see* Fig. 1, 16.2.24 and 22.3.24). The man was next set to work on the north wall, at a corresponding point; and here, too, was found at the same 5 in. depth from the surface of the solid block a similar-sized ventilating shaft, running horizontally northwards for 7 ft. and then turning upwards at the same angle as the other towards the north face of the building. The upper openings of these ventilators have not been certainly located on the north and south faces of the Pyramid, but they

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are believed to be near the centre of the 90th course of masonry.

The result of opening the lower end of these shafts was at once apparent in the improvement of the ventilation of the Chamber, and by a gradual lowering of the temperature. It is strange to think that for 4,000 years these carefully prepared shafts had been inoperative because the lower ends had been completely closed by *five* inches of solid rock. Careful investigation showed that the closed condition was *not* due to the insertion of stone plugs into the channels, and proved that the five-inch screen had been deliberately left when the rest of the long tubular shafts had been made. We can be absolutely sure that this was not done without a very definite reason; and what we have to do is to endeavour to fathom the symbolical teaching of this, as in the case of many other features of this marvellous building. This matter will be alluded to later on in this series of papers.

THE BRITISH RACE.

AN ENQUIRY INTO THE ORIGINAL OF THE BRETONS OF ARMORICA AND ELSEWHERE.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

PART II.

THE early colonization of Britain from Phrygia is to-day an admitted fact. M. Salomon Reinach, Membre de l'Institut, Paris, the best authority on the subject, being our witness. Prof. Rhys, in "Celtic Britain," tells us the Veneti traded with Britain in Cæsar's time. These Veneti took tin from the Cassiterides (Devonshire and Cornwall), and, disembarking it on the Loire in France, transported it across Gaul. These Veneti are connected with the Veneti in the Adriatic, and originally came from Paphlagonia.

This subject is worked out in *Covenant People*, June and August, 1903. The authorities are given ("Strabo," Book iv, ch. iv, 1; Bk. v, ch. i, 4; Bk. xii, ch. iii, 25) shortly summarized: The Veneti were a nation on the north-west coast of Gaul, *i.e.*, France; they came from the Veneti in the Adriatic. They, in turn, came from the Veneti, or Heneti, in Paphlagonia, who took refuge with Autenor after the Trojan war. These came, according to Mœandrius, from the country of the Leuco-Syrians (*i.e.*, Palestine), to assist the Trojans in the war; that they set sail from thence with the Thracians and settled about the recess of the Adriatic ("Strabo," Bk. xiii, ch. i, 53). "Autenor and his four sons, together with the surviving Heneti, are said to have escaped into Thrace, and thence into Henetica on the Adriatic."

Cæsar, in his "Commentaries," Bk. iii, 8, tells us of their prowess and how they resisted him in 220 ships, that they were by far the most powerful and considerable of all the nations inhabiting the sea coast (of Gaul) . . . they drive a mighty traffic to Britain, and their skill and experience in naval affairs greatly surpasses other maritime nations. These ships he describes as larger than his own, having iron anchors and chain cables.

Archdeacon Williams says: "That these Veneti were of the Cumbrian race in Britain there can be no doubt; even the name of the present Cumri of North Wales is, if spelt after the Roman manner, the same—Gwined Venetia, Gwinedig Veneticus, Gwinedigion Venetici. The trade which alone could have enabled the Gallic Veneti to have maintained so powerful a navy was, according to Cæsar, with Britain, but assuredly not with that part of Britain which he afterwards invaded," &c.

The late Ewart Gladstone informs us in "Juventus Mundi" that the Trojan war was Danai against Dardanai, fathers against children; and he also tells us that the Danai of Greece were the ancestors of the Tuatha de Dannans of Ireland. Latham tells us the *eponymus* of the Danai must have been the tribe of Dan. The first book of Maccabees, and also Josephus, says the Lacedæmonians of Greece claimed to be descendants of the stock of Abraham and kinsmen of the Jews, which relationship was acknowledged by the High Priest of the Jews, 180 B.C. *cir.* (I Macc. xii; Josephus Aut. xii; iv, 10; xiii, v. 8.)

We thus can trace the inhabitants of Brittany, or Armorica, to the Hebrew race, and also into Britain, showing they were in both these localities in the time of Cæsar.

In the "Archæological Journal," No. 157, 1883, the Rev. John Hirst, quoting from a learned work on the "Britons and the Cimbri," by Dr. Vincenzo De Vit, proves the existence of Britons on the Continent from monumental remains still extant, and dating back to A.D. 85 to A.D. 178. These were:—

(1) BRITTONES *Anavionenses*, subdued by Trajan, living beyond the Rhine, A.D. 117.

(2) BRITTONES *Nemaningenses* and the *Triputienses*, between the Necker and the Maine, also the name DIANÆ, A.D. 178. To this day a village near Mayence is called Bretzenheim; in Latin, *Vicus Britannorum*.

(3) BRITTONES *Curnedenses* or *Gurvedenses* in Heiderheim the inscription is to be seen; Nassau.

(4) BRITTONES *Aurelianenses*, in Wurtemburg.

BRETTON is a small town in the Palatinate, where Melancthon was born (February 6, 1497).

BRITTIA, the former name by which Denmark was known; mentioned by Procopius, and he tells us the Angli and Frisones lived there.

He also shows us that these British (or Northmen) invaded Armorica or Brittany, *cir.* A.D. 460.

In A.D. 383 we read of the British of the island crossing the Channel and, joined by their Gallic brethren, they attacked Gratian, the Emperor of the West, in the city of Paris. Maximus, the Celt, assumed the purple, and fixed his court at Treves (A.D. 385). His brother, Cynan, is said to have led over 60,000 of the Cymry and Lloegrwys to his assistance. "Maximus established a strong colony of Cymric and Lloegrian Britons among their brother Celts in Armorica."

Gildas, § 14; *Nennius*, § 27; *Gibbon's* "Decline and Fall; *Williams'* "History of Wales," &c.

Again, in A.D. 407, Constantine, a British soldier, was elected Emperor by the British; he enlisted all the Cymry and Lloegrwys capable of bearing arms, took them across the Channel, landed at Boulogne, obtained recognition from the cities of Gaul, and gained some victories over their German invaders. He then defeated the Roman army sent against him by Honorius, and pushed his conquests into Spain. During the invasion of the Jutes, Saxons and Angles, "great numbers of warriors, bards and ministers of religion fled from the conquered to the unconquered states, and many sought refuge from the pursuing fire and sword in the Channel Islands, in Ireland, and in Armorica." The Normans were Northmen

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who, passing through Jutland, or Gothland, settled in Armorica. Some of these were roving warriors who flashed through Europe, at times in Spain, in Italy and Sicily, even into Palestine, with the "wolf" as their standard. It was in A.D. 911 that Rollo, the Northman, established the Duchy of Normandy. "The cognisance of the Dukes of Normandy was a *wolf*" ("Israel's Wanderings").

FROM WHAT TRIBES WERE THE DISCIPLES OF OUR LORD SELECTED?

By Rev. Wm. Pascoe Goard.

There are no means of determining from what tribes the disciples were selected. It is certain that they were not all of the tribe of Judah. Judas was evidently a Jew. Perhaps Thaddeus was also. Two of the disciples were of the House of David. One was a Canaanite, it appears, but just what we are to understand by that word may be called in question. It may have signified residence, or it may have signified race. Some have suggested that there was a disciple from every tribe. This could hardly be the case inasmuch as there were pairs of brothers among the twelve.

It seems to be fairly certain that after the defection of Judas all the disciples were Gallileans. This refers to residence, and not to tribal descent, however.

It seems to be wise to accept what information we have, and when we have exhausted that, to let the matter rest.

Where are the Individual Tribes?

Just as it is difficult to ascertain to what tribe the individual disciple belonged, so it is difficult to ascertain where each tribe is to be found in Israel to-day. There are many who take a pleasure in the endeavour to distinguish the several tribes in the present Israel populations. This seems to be an enquiry which cannot lead to any certain conclusion. As a matter of fact, there seems to have been a cessation of the tribal divisions after the division of Israel from Judah and the House of David. There came the captivity when the people were carried away under the hand of a conqueror who paid not the slightest attention to the tribal divisions of the people. To the Assyrian, Israel was a unit. In the migrations of Israel through Europe, &c., there was a continuation of the admixture of the tribes. Certain of the tribes seem to have preserved their distinction for a time. For instance, the Jute, or the men of Judah, seem to have preserved themselves as a distinct tribe for centuries. As Jutes they came into Britain. But once there, even that division passed from sight. Up to that time it may be supposed that they were distinct among the Israel peoples, as are the Jews among the peoples to-day. But after the settlement in Britain that distinction passed. With the acceptance of Christ there was an end to their tribal differences. The record is kept in heaven, but it has been lost on earth.

Larger divisions persisted for a time. For instance, the Anglo-Saxons, or Bull Saxons, kept their formation more or less. These were the three tribes which followed the Bull standard of Ephraim, and who held the Western face of Israel's camp. The Dan section also kept some of their outlines for long. These were more than the tribe of Dan. They were that three-tribed Brigade of Israel which rallied to the Dan standard of the Flying Eagle.

The Lion standard also kept its following distinct for long. This was not only the standard of the tribe of Judah; it was the standard of the three tribes who followed that Standard as their brigade ensign. These held the east of the Israel camp.

But to-day all these standards and their following are merged into one. There still is the "John Bull" standard; there still is the Lion standard; there still is the Flying Eagle standard in America; but all have, by one consent, hoisted the standard of *the Man* as the United Israel standard, and the watchword is, "Behold the Man"; which man, of course, is Christ.

Under that standard all the tribes of Israel are united to-day.

It will be fruitless to try to define the boundaries or dwelling places of the various tribes to-day, for they are all mingled in one Israel, under their King, the Anointed Christ, whose earthly kingly representative is "the House of David."

ENQUIRERS ANSWERED.

By Rev. Commander L. G. A. Roberts, R.N.

T. H. A. in a letter to Brother S. takes exception to Commander Roberts' *ingenious* "attempt to distort or ignore facts so that they may appear to support a misinterpretation of prophecy." This serious charge he founds upon the article in *N.M.* of March 1st: "The British Nation shown to be historically connected with the Hebrews of Palestine."

Answer.—Our friend has been much interested, but is entirely without conviction. We should ask him to look at the thing (or "theory") at the very beginning. It is the Word of God which convinced us first. The inconsistency of the preacher 70 years ago when touching upon Israel first arrested the writer of the article, and led him to study the Word for himself. The first thing that presented itself was the wonderful contrast between the prophecies relating to Israel and Judah. This led him to study their histories. He saw clearly that Israel was to be Lost, to lose their name, to change their language, to forget their original, to be taken beyond Euphrates, to lose their paths, to become wanderers amongst the nations, scattered amongst them all, and yet eventually to come together into the islands of the North and the West, to become a Great Nation, a Nation and a Company of Nations; to return to God, to become His witnesses, and to be unconquerable.

A. R. asks:—"Does the Bible say positively that the Jews will return to Jerusalem in unbelief?"

Answer.—Not in so many words. It is, however, the conclusion we arrive at from Our Lord Himself—"Ye shall not see me henceforth, till ye can say, Blessed is he that cometh in the name of the Lord" (Matt. xxiii, 39).

This, in Zech. xii, 10, is seen to be at the last siege of Jerusalem. It appears also from Ezek. xxii, 15-22, after their scattering everywhere, they are to obtain their "inheritance in thyself," *i.e.*, in a profane way; and consequently bring upon themselves the terrible doom pronounced in Zech. xiii, 8 to xiv, 3.

Our Lord also said of the fig tree, which symbolized the Jewish nation:—"Let no fruit grow on thee henceforth till the age" (Matt. xxi, 19; Mark xi, 14). So that any fruit coming of Israel during this dispensation would be independent of the Jew as a nation.

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THE SECRETARY-GENERAL'S PAGE

WE are now within a few days of Easter, and we must frankly say that the amount required for the new premises to entitle us to the £1,000 promised by one of our Patrons has not yet been subscribed. We acknowledge with gratitude many donations during the week in sums of £20, £10, £6, £5, £3, £2, £1, 10s. and 5s., and gifts in kind, including a gold watch and some valuable oil paintings. For all these we tender to the donors our warmest thanks. We are aware of the sacrifice that many of our supporters are making for the Israel Cause. We are trusting to others to do their share and to come to our aid quickly. Unless they do so the situation, it must be confessed, will be a serious one. We have signed the contract and paid the required deposit—a large one. The balance of the purchase money must be paid within the next few days. The great undertaking of securing a suitable building in an ideal position, immediately opposite Buckingham Palace, was embarked upon by the Council in the faith that God would put it into the hearts of all British-Israelites, and those who are ready to support Israel teaching, to provide as His stewards the necessary means. There we leave the matter, only adding the hope that our readers will get a true vision of what adequate premises will mean for the expansion of the work all round, and the teaching side in particular, the necessity for which has been urged upon us repeatedly by the clergy, ministers, lay preachers and others. Letters of congratulation on the acquisition of new premises are reaching us from all parts of the country, and some have already come from Palestine and from Canada. There is joy indeed in the Israel camp.

* * *

Special meetings were announced by our Croydon Branch for Thursday, 10th inst., at Eldon House, Wellesley Road, to be addressed in the afternoon at 3 by the Rev. W. E. Woodhams Denham, and in the evening at 7.45 by Mr. W. J. Pilcher.

* * *

It has been decided by the Executive Committee that the Annual Meeting of Members and Associates of the B.-I.-W.F. shall take place on May 13th, at 11 a.m., in the Central Hall, Westminster. Public meetings will be held on May 12th and 13th, each day at 2.45 and 7.30.

* * *

Our readers are reminded of the Nottingham B.-I. Mission, to be held on April 14th, 15th and 16th, in the Albert Hall Institute, each afternoon and evening. Speakers, the Rev. Pascoe Goard, and Messrs. Garrison and Morey. All are invited, and helpers are asked to communicate with the Hon. Secretary, Mr. Chas. Webster, 503, Pittsmoor Road.

* * *

Mr. Herbert Garrison, Secretary-General, lectured at Manchester on April 2nd, at Hendon on April 4th, for the British and Foreign Bible Society, and at Bedford on April 10th. On April 29th he lectures at Melksham, and the following day at Hawkhurst, where Colonel Edward F. Gosset will preside.

* * *

The Mission at Sheffield has aroused so much interest that a lively correspondence is proceeding in the local papers. A challenge to a debate has been issued and accepted. Particulars will be given in due course.

* * *

The Manchester Mission concluded on Thursday of last week. The speakers were the Rev. Pascoe Goard, Messrs. Booth, Ford, Garrison and Morey. Mr. Goard gave nine addresses, including two arranged especially for business men. To our great disappointment our good friend, Mr. Hesketh, was unable to help owing to illness. A feature of this Mission was the wonderful music rendered by Mendel, the marvellous blind musician, whom we hope to give our London members a chance of hearing in the near future. Our best thanks are tendered to Mr. C. H. Pepper, Mr. F. O. Booth, Mr. J. A. Ford, Mrs. Witham and all other helpers. Another Mission will be held in the City ere long.

* * *

Mr. S. E. Steele, Honorary Secretary of the Liverpool Branch, writes: "On behalf of our members I desire to thank you most earnestly for the great help you have given us in undertaking the recent Mission in our City. Great interest has been aroused in our subject. Several new members have been secured, and many enquirers have requested information as to further meetings of our Branch. I have great hopes for the future."

* * *

Our Worthing Branch meetings are held on the second Wednesday in each month, at 3 p.m., at 71, Rowlands Road. Honorary Secretary: Mrs. Rowlett, 3, Belsize Road, West Worthing.

* * *

Among many letters expressing great satisfaction that B.-I. is to be represented by a Kiosk at the British Empire Exhibition at Wembley are some from as far afield as Illinois, U.S.A. Mr. T. Ernest Hill will take charge of the Kiosk, and will be assisted by many volunteer helpers. Donations towards the expenses will be thankfully received.

* * *

Mr. T. W. Plant gave a highly-appreciated address for the Halifax Branch at a very successful recent meeting; with the aid of a valuable map he traced Israel's wanderings across Asia and Europe into the British Islands. He is invited to give another lecture in Halifax as soon as may be possible.

* * *

The Rev. Philip Young, L.Th., President of our Worthing Branch, gave on April 1st an interesting lecture on "The Great Pyramid" at a very successful drawing-room meeting at Littlehampton, kindly arranged by Mrs. Bremridge. Many persons expressed a desire to learn more of the subject. A. Dobbs, Esq., presided.

* * *

The Honorary Secretary of the Leicester Branch writes: "Mr. Borwell has given us a most interesting address on 'The Stone of Israel.' We are looking forward to the day when we can have the Rev. Pascoe Goard with us."

* * *

We learn with great pleasure of the expected early arrival of the Rev. Ebenezer Fox, of Queensland, one of the leaders in our Brisbane Branch.

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

No. 120. Vol. III. APRIL 19, 1924 Price 3d.

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.

PROPHETIC CHRONOLOGY.

By Rev. Wm. Pascoe Goard.

It is well at times to take a review of the matters dealt with in our writing, reading and thinking. These may be classified in many ways, and should have places of importance or otherwise according to the nature of the matters in hand.

1.—The Certainties.

These are, first, the Covenants—the unconditional Covenants. Whatever comes or goes the unconditional Covenants will have complete fulfilments.

In the same class are the unconditional promises, and the promises whose conditions have long since been fulfilled. These also will have complete fulfilment no matter how other things may take their course.

To these must be added the non-contingent prophecies. Among these are the Messianic prophecies: the Israel prophecies as to continuance, increase, mission, and final glory; the Kingdom prophecies as to nation, throne, constitution; and the fact of Our Lord's return.

2.—The Contingencies.

These consist of covenants and promises which were conditional, and punitive sentences and foretellings which were subject to reversal upon repentance. There were Covenants in which alternative sequences of events were provided. Such a Covenant will be found in Lev. xxvi. In this there is an "IF" sequence, and an alternative "BUT" sequence of events. It was the privilege of Israel to take advantage of the former, in which the consequences are *a line of blessing*. Unfortunately she chose the latter, the consequences of which were, and have been, *a line of punishment*.

Extended from this line of "BUT" consequences are the *sentences of punishment* (*see* Lev. xxvi), which are, however, *contingent upon continued rebellion against the Divine Law*. These sentences, which might have been long ago reversed upon Israel's repentance, had she been repentant, form *the groundwork of prophetic chronology*. Mark, we say PROPHETIC chronology, which has the forward vision, not historic chronology, which looks back to the beginnings of the human era on earth, as, for instance, the Usshur chronology.

If the series of seven times and the lesser divisions of the same periods were removed from prophecy, then would prophecy be without any well-defined prophetic time element, and the progress of the race would be as rapid as their spiritual uplift would warrant.

But the series are included in the prophecies, and have many ramifications. Some of these are mentioned as follows:—

Seven times' punishment on Israel: This went into effect 740 B.C.

Seven times' punishment on Israel: This went into effect 721 B.C.

These are the periods of the two Captivities of Israel.

Seven times on the House of Judah: This went into effect 603 B.C.

Seven times on the House of Judah: This went into effect 587 B.C.

These are the times of the Judah Captivities.

Coincident with these is the setting up of *the seven times of the Babylonian succession of Empires.*

These Empires were erected to carry on during the period of Israel punishment.

A half of this seven times' period, described as time, times, and half a time, were determined to the end of the Cæsars. Upon the expiry of this period the Cæsar succession came to an end.

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Time, times, and a half, are determined *from the time of the fall of the Cæsars, for the rise and continuance of the Mohammedan Power.*

Time, times, and a half, are also determined from the time of the fall of the Cæsars, *for the rise and continuance of the Papacy.*

From the beginning, *these chronological predictions were contingent upon the national repentance of Israel.* When we say national repentance we are not thinking of the matter of faith expressed in worship and creed, but of faith expressed in obedience to the Rule of Jehovah, the King of Israel, and to the Constitution established in His Kingdom from the beginning. Needless to say, our present system of Government varies widely from this.

But the end of several of the seven times' periods has already come and passed. They were, for Israel, times of punishment; and with their passing there came in a time of increasing light, progress and blessing. One of these several periods is still running its course, and will not have completion until about 1934. It is still contingent, and may come to an earlier end by the repentance of Israel.

The seven times of the Babylonian succession of Empires has already passed, and with them the Babylonian Empires are fully gone.

The time, times, and half a time, of the Mohammedan Power has well nigh run out to the bitter end, and with it is going the Mohammedan Power. Perhaps but one dramatic event remains to be fulfilled, viz., that related in the Book of Obadiah.

The time, times, and a half, of the Papacy is also rapidly nearing its end, and with it will pass that great *system* which has burdened the nations so long. This also does not run beyond the date 1934, and may perhaps end before that time. Mark, we are speaking not of a form of religion, but of a temporal power which can disturb peoples and nations.

Thus the great group of seven times' chronology is nearing its finish, and there never was a race of any description watched with more breathless interest than the race between prophetic fulfilment and the last days of these fateful times.

Much that was contingent has become certain by the lapse of time in this regard.

What shall be at the end of these times?

Turning from the Bible for a moment, let us look at the "Bible in Stone," as many call it—the Great Pyramid. The study of this great "Pillar of Witness" is absorbing more and more attention. But it will be well to ask, What is certain and what contingent in the reading of the Great Pyramid?

CERTAINTIES.

Only that which has already become history is certain in the reading of the Great Pyramid.

Let the foregoing statement be remembered and called to mind again and again. The period of the Exodus is well marked in the Pyramid, by the beginning of the Ascending passage. The period of the beginning of the Christian era is also well marked, by the beginning of the Grand Gallery. The moment of the beginning of the great war is well marked, by the beginning of the low passage into the Antechamber. These things are now certain.

Here the measure seems to change, or at least to have a shorter reading, namely, an inch to a month, instead of an inch to a year, as formerly. None may say that the Pyramid is not continuing also to measure Great Events at the rate of an inch to a year; but all will agree that it is now measuring the time through which we are passing at the rate of an inch to a month. At this rate of measuring, the next low passage will begin on May 29th, 1928, and the end thereof will be September 16th, 1936.

But again there is the hope that once more the scale of measurement will be reduced from an inch to a month to an inch to a day. *There is but the hope of this.* Only the event will show whether this will be the case. The hope is based on the promise of Our Lord, "for the elect's sake these days shall be shortened."

Now the certainties of events which have passed in regard to Pyramid reading comes from the fact that while the Pyramid furnishes ONLY A CHRONOLOGY without any indication as to what shall happen at the time so clearly marked, HISTORY HAS PROVIDED THE INFORMATION AS TO THE EVENT. These combined, the chronology of the Pyramid with the answering event of history, has given us a sure knowledge of what the Pyramid was intended to mean in the past.

CONTINGENCIES.

That combination as to future events is not possible, because the history has not yet been made. Therefore we have not positive knowledge as to what the Pyramid is telling us of the next few years. *We only know that it marks these years as being ominous ones, for which we should be prepared.*

But while it is a fact that history is not forthcoming as to the events of the future, is not a combination possible, by the use of prophecy, which is history pre-written?

Yes, this is possible. And there are very many who are working on matters still in the future with the combination of Pyramid chronology with prophecy. Let us see what can be done in this regard.

We know that prophecy foretells two terrible wars at the last: First, with Edom-Turkey, and secondly, with Roosch Mesheck (Russia) and her combination of nations and races, against "The Merchants of Tarshish and all the young Lions thereof." That is the contribution of prophecy. When shall these things be?

We know that the last of the seven times' punitive periods of Israel's punishment runs out about 1934, and that the time, times, and half a time, of the Mohammedan Power, and the same period of the Papal Power, will expire at the same time.

These two are the contribution of prophecy.

We know that the Pyramid by the shortened measure shows that we shall enter the next low passage in 1928, and by the present scale of measurement we shall issue therefrom about 1936.

May we couple these things together and conclude that they will all culminate during the low passage period? It seems reasonable to do so *as an expectation.*

BUT LET IT BE REMEMBERED THAT EXPECTATION IS NOT KNOWLEDGE, and that KNOWLEDGE WILL NOT BE FORTHCOMING until we can add the fact of history to the Pyramid chronology.

We may *expect* that the Turkish war will be over, or Turkey converted and saved by that time.

We may *expect* that all nations will be gathered against Jerusalem to battle, and the last great war fought out and passed, by the end of the low passage.

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We may *expect* that Our Lord will return and that "His feet shall stand in that day upon the Mount of Olives."

And *it is probable* that our expectations will be fulfilled.

But we must remember that *we are not dealing with the knowledge*, but are using the less certain, because less well-known, details of prophecy to supply the interpretation to the chronology of the Pyramid. The conclusions reached by this method must depend upon our reading prophecy aright.

Let us *expect*, and *look eagerly forward;* for this Our Lord has instructed us to do, and that attitude cannot but be well for us all; but let us remember that *expectation is not knowledge*. Therefore let us avoid dogmatizing, even in our own minds; much more so in our teaching, regarding the times of the end, and the Coming of Our Lord.

Certain we are that at the time named *we shall be out from under the last of the punitive periods*. Certain we are that by that time *all the times of the Babylonian Powers will have elapsed*.

Certain we are that *the time of Our Lord's return draws near*. Let us gird up our loins, and be busy preparing the way of the Lord; *expecting* and *hoping* that what we read in the prophecies and the Pillar of Witness is rightly read, and that the glorious day of Our Lord's return will be hastened, even though it be presaged by the darkness of the hour which immediately precedes the dawn.

Let us still watch the "long hand" of the Pyramid chronometer, to see if it also is bearing a message of times the significance of which shall be demonstrated by the unfoldings of history. Perhaps it will mark the progress of Our Lord through the Agenda of His activities upon His Coming, given by Him in the twenty-fifth chapter of St. Matthew's Gospel, and ending in His fully-established reign.

KINGDOM AND CHURCH.—II.

By Rev. J. Anderson Watt, M.A., F.R.G.S.

(*Continued from page* 167).

That there is a dispensation of which the Church is the outstanding feature is also implied in the vast host of texts in the New Testament referring to the institution of the Church, which have no direct bearing upon the temporal Kingdom. If there is no Church, then how are we to account for the multitude of spiritual sayings and descriptions and instructions in the Gospels and Epistles? What a vast area of New Testament inspiration must go for nothing! What bearing upon the Kingdom, as apart from the Church, for example, have the following beautiful and spiritual sayings of Our Lord and His Apostles?

John iii, 3: "Except a man be born again, he cannot see the Kingdom of God."

John iii, 14: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life."

John xiv, 2: "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also."

Philip. i, 21: "For me to live is Christ, and to die is gain."

Col. iii, 1: "If ye then be risen with Christ, *seek those things which are above*, where Christ sitteth on the right hand of God. *Set your affections on things above, not on things on earth*. For ye are dead, and your life is hid with Christ in God. When Christ Who is our life shall appear, then shall ye also appear with Him in glory."

Titus ii, 13: "Looking for the blessed hope and appearing of the glory of our Great God and Saviour Jesus Christ."

1 Thess. iv, 13–18: "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and 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."

Rev. xx, 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."

Philip. iii, 10–11: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead."

Philip. iii, 13–14: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark *for the prize* of the high calling in Christ Jesus."

What is *the prize* here referred to? Is it not the attainment of participation in the first resurrection? Is it not the glory of joining the bridal company at the rapture on Christ's return? And is this not a special prize—something higher than any or all of the Kingdom blessings and promises?

1 Pet. i, 3-5: "Blessed be the God and Father of Our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, *reserved in Heaven* for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Eph. v, 32: "This is a great mystery; but I speak concerning Christ and the Church."

Acts xv, 14: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name."

This can refer only to the Church, the called-out ones, taken from Gentilized Israel. But what do all these texts point to? Not to the consummation of the Kingdom—nothing so earthly and temporal; but to the consummation of the Church, Christ's Body, regenerated and sanctified Christians. Theirs is the "blessed hope," the hope of translation to their home "eternal in the heavens."

That there is a dispensation with the Church in the foreground and the Kingdom less conspicuous is further implied, in that there are two Gospels corresponding to the Church and the Kingdom respectively. There is the Gospel of the Grace of God, which teaches salvation to the individual, and separation for holiness and service here below and in Heaven above. And there is the Gospel of the Kingdom of God, which teaches that Israel is the chosen race and nationally she is God's Kingdom, to which all other Kingdoms will have in time to become subordinate. The Gospel of the Grace is characteristically for the Church period, the Gospel of the Kingdom

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is supplementary. These two Gospels are doubtless in a comprehensive sense only one Gospel consisting of two parts; but they mean very distinct and different things, the second long outlasting the first when the need for the first has ceased and the Church gone!

That there is a Church dispensation, with the Kingdom for the time being subordinate, is still further implied in the Seven Typical and Chronologically Consecutive Phases of the Churches of Asia. These phases have not yet absolutely exhausted themselves, which proves that we are still in the Church dispensation. The Church may or may not be anticipated in the prophetic writings of the Old Testament, seeing that the Church was evidently something new when Our Lord came, and possibly contingent upon His rejection by the House of Judah; but we may be allowed perhaps to see in Zechariah's Golden Candlestick and Seven Lamps *a picture and forecast* of Israel and the Church in the Gospel dispensation. We may think of the lampstand as Israel, the lamps as the Church, the oil as the Grace of the Spirit, and the olive trees as the Abrahamic and the New Covenants. The lamps are removed and the Church dispensation gives place to the Kingdom age when the Church is translated, the Kingdom having its own paraphernalia and propaganda prepared for it for its effecting the illumination and salvation of the world. We seem now to be in *the transition state*, as the parables of the thirteenth of Matthew would lead us to believe, if we may interpret that string of mystery parables as teaching that the first four of them, which constitute the "things new," are descriptive of the Apostasy of the nominal Church in the Church dispensation, followed by the last three, which constitute the "things old," and are descriptive of the events concerning Israel which pertain to her when she is left to her own after the Church's translation indicated between the four and the three parables in the announcement of the 43rd verse—"Then shall the righteous shine forth as the sun in the Kingdom of their Father."

That there is a Church dispensation, temporarily overshadowing the Kingdom teaching, may perhaps also be implied in a more or less speculative sense in the condition of the Great Pyramid, so full otherwise of information of an Israelitish and Christian character as to be entitled "The Bible in Stone." From time immemorial the head of the Great Pyramid has been and is awanting—some 30 feet of it is lacking to make it complete and perfect. May not this fact, without pressing it too far, point to the "Body of Christ," Head and members who together constitute the Chief Corner-Stone, that is Christ and the Church, and who, according to the symbol of the Great Seal of the United States, are in their union in the heavens exalted above the Kingdom composed of the main body of the Pyramid, but will in due time come down upon it to perfect and complete it—the Kingdom being until then without its Head and King, which is Christ and the Church?

By the Identity School the Church as a distinct institution is denied. According to its teaching the Body of Christ is Israel. So is the Bride. But how can a divorced wife become *a bride again* to her own old husband? How could Paul's words ever appropriately apply to Israel cast out and divorced—"For I espoused you to one husband, that I might present you as a pure virgin to Christ" (2 Cor. xi, 2, R.V.)? An Apostolic presentation! Don't tell me that it is Israel's *redemption* that makes the difference. Israel is undoubtedly the cleansed and reinstated wife of Jehovah *on earth*, but the "chaste or pure virgin" of the New Testament is the Church, the fresh young Bride of the Lamb, a new creation, destined to be His Consort *in the heavens* during His reign over Israel and the world through the millennial age.

Unless this is so, there can be no rapture and no translation, and those passages referring to such must be explained away. The Church and Kingdom being, as in the teaching of many, identical, they are also of necessity coterminous. In which case this school of teachers has no hope or comfort concerning the dead. Happy are you if you live long enough to see the Kingdom "come"; but that happiness is denied you if you are gone. The only hope of many Israel Truth believers is the coming of the King at Armageddon to stay the fight and inaugurate the golden age on earth. The parousia of Our Lord and the sound of the trumpet and voice of the archangel and the awakening of them that sleep in the dust and the sudden change of the ready ones then alive upon the earth, not being in the purview of their faith, are without inspiration to them. They cannot rise from the earth and the earthly; their whole song is Israel and the Kingdom; they seem not to seek "those things which are above" but only "the things that are on earth." And this appears a dangerous and shameful ignoring of what seems to be the main purport of the New Testament teaching, namely, *the creation by grace of a spiritual Church*—call it by whatsoever name is more suitable!—to become the Body of Christ that, dying, is raised to become the Bride of Christ in the Heavens, as Israel will be the Wife of Jehovah on earth, and to co-operate together with the nations on earth for the salvation of the heathen and the bringing in of the new heaven and the new earth.

There is a conspicuous contrast between the Kingdom and the Church not yet pointed out. It is this: the Kingdom has a beginning and no end. It is temporal, spiritual, mundane, perpetual. The Church is its soul and spirit and conscience during the Gospel Age. The Church on earth has a beginning and an end. It is temporal, spiritual, eternal. As a temporal institution it began at Pentecost and ends at the Second Advent. As an eternal institution it is translated to the heavens, and there it becomes the Lamb's Wife in glory. The translation completed, the Kingdom emerges, is manifested and published world-wide. The Kingdom Age is then inaugurated on earth. Its constitution, statutes and judgments come into vogue and practice again. The mighty outpouring of the Holy Ghost promised through the prophets descends upon Israel. There comes the reopening of the "Eastern Question" and the "Controversy of Zion" concerning the Jews and Jerusalem and the "cup of reeling" and the "burdensome stone" (Zech. xii, 2), with possibly an initial success to Zionism followed by its inevitable doom. The veil is lifted from Israel; she sees and believes. The same happens to Judah and she looks upon Him Whom she pierced, and mourns. Then the fountain is revealed and the Tribes are cleansed and united in and through the trouble ending in Armageddon. The Church and Kingdom, continuing distinct and separate, the one in the heavens, the other on the earth, co-operate in bringing in the golden age upon the nations. Christ, as the Shiloh of Judah, and His spiritual Bride reigning over Israel on Israel's throne, which is the throne of the Lord, in glory everlasting. "*He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne*" (Rev. iii, 21).

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PERSPECTIVE OF CREATION.

THE JEHOVAH ACTIVITY.

By Rev. Wm. Pascoe Goard.

In the two preceding articles we have considered two phases of the Creation records, each denoted by a separate name of God.

The first of these is the Elohim Creation (Elohim, translated God), the record of which is contained in the first chapter of Genesis and the first three verses of the second chapter (*see* an article on Elohim in The National Message of January 12th, 1924).

The second phase is the Jehovah-Elohim activity (translated Lord-God); the record of this activity begins with the fourth verse of the second chapter of Genesis and continues to the last verse of the third chapter.

We now come to the third phase—the Jehovah activity (translated Lord), which commences with the first verse of the fourth chapter.

It will be noted that *the Jehovah activity begins with the birth of the first-born of the human race*: Cain.

It is interesting to note how closely Jehovah hovered over Cain; how He pleaded with him when Cain took the wrong road of sacrifice; how He mercifully called him to account for his brother's death, and finally pronounced sentence upon him, he being unrepentant. Then comes the tremendous statement in the sixteenth verse:—"And Cain went out from the presence of Jehovah . . ." Thus was the relationship between Jehovah and Cain, earth's first-born, finally broken, and never again is the name Jehovah connected with Cain or his descendants in their generation.

We now come to the birth of the second heir through whom should descend the Covenant line, Seth (which being translated means "Appointed"), as it is recorded in the 25th and 26th verses of the fourth chapter of Genesis:—"And she bare a son, and called his name Seth: for God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

"And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of Jehovah."

The Broken Chain Renewed.

The fifth chapter of Genesis reverts to the facts of Creation. The record begins in the first verse of the chapter, thus:—

"This is the book of the generations of Adam."

It notes the creation of man; it notes the creation of the male and female (Adam and Eve); it notes the fact of their being named "Adam," thus identifying them definitely with the parents of the present race of mankind; and the blessing of God upon them.

Read now the next significant statement:—

"And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth."

Some commentators have seen in these three phases different accounts of the same event, and, therefore, have been led to doubt which of the three accounts should be taken as the authentic one. But, examining the accounts in perspective, it becomes evident that they are not diverse accounts of the same event.

The Elohim Creation precedes the Jehovah-Elohim activity.

The Jehovah-Elohim activities end with the expulsion of Adam and Eve from the Garden *prior* to the birth of their first-born.

The Jehovah activity commences *with the birth* of the first-born.

But the story connected with the renewal of the broken chain of descent begins *with the birth of Seth*, and the manifest purpose is to show him in the direct line of descent from God, through Adam, to Seth; the broken links of Abel and Cain having been dropped out of the line of descent.

From this time forward the Jehovah activity is clearly written in the Bible narrative; it is confined entirely to the Seth line, and of the Seth line, to that descent which carried with it the Covenant to Noah, whose important function was to carry the Covenant made in the Garden concerning the seed of the woman across the Flood.

On this side of the Flood the Jehovah activity, following the Covenant, is confined to the *House of Shem*; and in the House of Shem to that line of descent which led directly to Abraham, Isaac, Jacob, and the Nation Israel.

Thereafter, throughout historic and prophetic times, that name is confined to God's Kingdom Nation Israel, in the midst of which Jehovah has established Himself as King for ever, and through which He is proceeding to carry blessings to all the families of the earth.

For a full consideration of this Jehovah theme, and also of the other Names of God, see "The Names of God in the Bible," by the author of the present series of articles, Covenant Publishing Company, Ltd., 14, Fetter Lane, London, E.C. 4.

BEHOLD I WILL SEND ELIJAH THE PROPHET.

By Rev. Commander L. G. A. Roberts, R.N.

In considering this (Mal. iv) it is well to see the responsibility which rests upon Israel. This Elijah is to come *before* the dreadful day of the Lord come. His object is to turn the hearts of Israel back again. Look at the words, "He shall turn the heart of the fathers *with* the children, and the children *with* the fathers." Like Abraham and Isaac *they went both of them together*. Being of one mind. This looks as if the Anglo-Catholic Movement, a challenge to worship false gods, shall stir up this determination of the Evangelical section of the whole of the nation. There shall be a great one, as Elijah, who shall lead the people back to God. So united will they be that the Law of Moses will bring out all God promises to Abraham, Isaac and Jacob, that Israel is appointed to this end.

The conviction will work under the outpouring of God's Holy Spirit, and all will be together as one in work for God.

"Lest I come and smite the earth with a curse."

Then there is a promise held out. Why is this outpouring so especially spoken of in each connection (Joel ii, 28-31; Acts ii, 17-21); notice the *before the great and terrible day of the Lord*; and compare Isa. xxxii, 15-20.

At any rate Mal. iii, 10, contains an affirmation. Yet Mal. iv, 1-3, shows that not all will become converted or all escape the wrath of Almighty God.

It was this remarkable series of prophecies which fitted only the British and United States which led this young man to look earnestly into what was said of the original of this

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remarkable race inhabiting these islands. He found Camden, Barber, Canon Lysons and many others giving him a helping hand. Etymology, craniology, ethnology and numismatics all strengthening the claim. The study of anthropology reveals no hard and fast rules, merely a general development if unattended by any abnormal environment.

As to Abraham, Isaac, Jacob and all Israelites being Shemitic, is this not rather giving the questioner's cause away? Surely he has heard of the black and the white Jews lately revealed as an historic fact. Or to come nearer home we have Jews in birth, in parentage and genealogy, who to-day cannot be known from Anglo-Saxons. Even Holman Hunt when he pictured Our Blessed Lord on canvas shows Him to have been a veritable Anglo-Saxon type.

It is the reading of Job xxx and Lamentations which caused the writer to see there were anthropological arguments against the normal method of reasoning. He also saw that physical characteristics underwent great changes through intermixture of the race. Although Joseph may have wedded a Shemite, we know Judah and many of the tribes were of mixed pedigree, notwithstanding the Law made by God to keep them pure. Moses was taken for an Egyptian, and he himself had married an Ethiopian woman. It is not this alone that should guide us. It is the separation of the people and their dwelling alone, coming out from amongst the ungodly and keeping themselves pure, like Joseph, their pattern. This is a feature instilled by God into His people (Mal. ii, 15-16). Neither Jonah, Mordecai, nor Esther were recognized as to their race. We insist that anthropology does not contradict Bible prophecy.

As to the Phœnicians, we know that many Canaanites were amongst them, and in Tyre and Sidon were also many Israelites. This is proved by Camden's quotation of Postellius, p. 963.

Our objector says that the Anglo-Saxons, Jutes, Danes and all the rest who came into Britain were Japhetite. We throw the burden of proof on him. If he will carefully look over our manuals, and kindly give us proof that we are wrong, we shall be glad to hear him.

Our arguments are mainly based upon God's Word, and we are glad that T. H. A. believes in the fulfilment of prophecy. Then let him answer us one or two questions:

1. The Sceptre shall not depart from Judah until Shiloh come. Has Shiloh yet come? Where is the Nation that has this Sceptre? Notice, it is absurd to say this refers to that period after Christ's Coming. For 2 Sam. vii, 10-17, and Ps. lxxxix forbid this, as does also Jer. xxxiii.

2. The blessings to Joseph, Ephraim and Manasseh all refer to great power of these nationalities, before the millennium.

Who is now wielding this power? It cannot be during the millennium, for Isa. ii and Mic. iv, as well as Isa. xi, 9; lxv, 25, forbid this.

FULFILMENT OF SCRIPTURE PROPHECY—II.

(*See number* 116, *dated March* 22, 1924).

BY W. GORNOLD, D.A., F.R.A.S., M.S.A.

HAVING established the elements of a true chronology and notation, it is next necessary to observe that all calendars must eventually be referred to a common basis. In the process of equalizing the various eras from which dating takes place in various histories, much research has been effected by historians and chronologists, but with results that are even now open to criticism. The Chinese and Hindus count by sixty-year cycles which would soon lose themselves in time if they had not adopted certain landmarks or dates which serve as starting points. The same may be said of almost all peoples through all times; their chronologies start from some well-defined event which begins an era. But owing to political and other changes one era gives way to another, and thereafter chronological dating becomes chaotic.

There is, of course, only one way by which dating can be safely made, and that is by direct reference to a luni-solar position in connection with a week-day. Before the Flood the ancients worked on a year of 354 days, twelve months of 30 and 29 days alternately, which repeated the same day of the week on the same day of the month after a period of seven years. At the end of these seven years they brought the lunar year of 354 into line with the solar year by adding 77 days or exactly 11 weeks, because each lunar year was 11 days shorter than the solar year, and in seven years this would amount to 77 days without in any way disturbing the succession of the days of the week and the observance of the Sabbaths. When we come to the post-diluvian period of Scripture history, however, we find that none but lunar years are used. Each consists of a month of 30 and 29 days alternately, with an intercalary period of 34 days at the end of every third year.

Now, as the first of every month was a new moon day, these years harmonized the motions of both celestial bodies and at the same time accommodated the unalterable week of seven days, so that at the end of 15 years they began again with a new moon on a Sabbath on the first day of the month. With this solar cycle in hand any given date in the Bible (O.T.) can be readily verified. This brings me to the question of several epochs which are frequently mentioned in connection with the fulfilment of Scripture prophecy.

The first of these is the date -622, when the Babylonian Empire was consolidated by Nabopolasser. This was in the third year of his reign. Ptolemy gives us the first year as -624, and also records an eclipse which had taken place in the year -620 on April 22nd (Old Style). The eclipse is verifiable and enables us to certify the dates to which it is related. Ptolemy further informs us that Nabopolassar reigned 21 years, and therefore was succeeded by Nabokolassar (Nebuchadnezzar) in the year -603. Now Daniel opens his account with the taking of Jerusalem by Nebuchadnezzar, King of Babylon, "in the third year of the reign of Jehoiakim, King of Judah." Therefore, the first year of Jehoiakim must have been -605. The year -622, which marks the new Babylonian era, is a fulcrum date. It is balanced by the date A.D. 622, that of the Hegira. If to -622 we add the half-week of 1260 years, we derive the year A.D. 638. This is the date of the "setting-up of the abomination in the Holy Place and the taking away of the daily sacrifice," made absolute by the building of the Mosque of Omar on the site of the Temple. From A.D. 638 a further 1260 years brings us to the date A.D. 1898, which is the end of the Times of the Gentiles. But it is not the end of the Jewish times of which Daniel prophesied, for the Jewish Kingdom ended in -592, thirty years after the world-power of the Babylonian Empire was established, and the "treading down of Jerusalem" extends, therefore, to 30 years later. This is clear from the period named by Daniel, where he says: "From the time the daily sacrifice is taken away and the abomination that maketh desolate set up, there shall be one thousand two hundred

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and ninety days." By adding 1290 to A.D. 638 we arrive at the end of the Jewish Times in A.D. 1928, which is 30 years after the end of the Gentile Times in 1898.

Now the year A.D. 1928 is, according to the apprehensions of many Bible students, the time of the "putting in of the sickle," and the "treading down of the wine-press of the wrath of God." It is the end of the Prophetic Week of 2520 years extending from the prophecy of Daniel -592 to the end of the Dispensation and the fulfilling of the dream of Nebuchadnezzar. Before this terminal is reached, however, there are preliminary indications in the sun, moon and stars, earthquakes in divers places, pestilence, famine, &c. In the Apocalypse we read of this Great Devastation which precedes the "gathering of the nations to the great day of God Almighty." It says: "There was thunder and lightning and a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great." This cataclysm has been referred to the year 1926, and for these reasons: The ordinances of the sun and moon and stars were from the beginning created for "signs," as well as for seasons and months and years. Our Lord warns us that the end of these times will be indicated by "signs in the heavens," by solar and lunar eclipses, when "the sun shall be darkened, and the moon shall cease to give her light and the powers of heaven shall fail."

In this connection it may be of interest to observe that in "The Story of Eclipses," by Mr. George F. Chambers, F.R.A.S., it is said: "perhaps this may be a convenient place to make a note of what seems to be a fact, partly established at any rate, even if not wholly established, namely, that there seems some connection between eclipses of the sun and earthquakes." He points to the records of the German physicist, Ginzel, which show no less than twenty earthquakes coinciding with solar eclipses in the course of thirty-eight years. If we took note also of the lunar eclipses and knew more about the laws controlling their operation in the sublunary world, we might be able to fill in the entire list of seismic disturbances. The demonstration is, however, adequate to show that there are "signs," if not actual physical causes, in the phenomena of the heavens. Bearing this in mind we may define any set of celestial phenomena as important in proportion to their rarity. In the year 1926 we are faced by a set of conditions in the earth's greater environment which are unique in the experience of this age. The planets Mars and Jupiter will be in exact conjunction and both in direct opposition to Neptune, while Saturn will be in quadrature to all of them. Consider for a moment what may be the effects of these planets pulling directly upon opposite sides of the earth at the same time. But at the time of the New Moon in May the luminaries will be in direct opposition to Saturn, and thus Neptune will pull against Mars and Jupiter, while the luminaries will pull against Saturn along a line that is at right angles to the first named. The earth will be strained to the breaking point and whole areas, but more especially the seismic areas defined by the existence of sporads detached from the continents in what are known as earthquake areas, will be affected. And if an earthquake can follow upon a solar eclipse, what may not follow upon a celestial combination such as this? "The earth was moved out of its place, and the islands of the sea fled away." This earthquake is destined to effect the beginning of the end. It will alter the physiography of the whole of the Near East, including most probably Egypt, Palestine, Asia Minor, the Grecian Archipelago and parts immediately surrounding. It will alter the Nile Delta and, perhaps, obliterate it entirely, for in those days "they shall pass over dryshod as in the days when Israel went out of Egypt."

Why have I brought earthquakes into this prominence in connection with the end of the dispensation? It is because people should be warned that the time is short, and because many think that nothing will happen until the Armageddon, "if it ever comes." The sure Word of Prophecy is with us, however, and we know that the times will be shortened for the Elect's sake, because Our Lord has said so. We cannot imagine that the vast populace of the world will be wholly involved in the actual hostilities of the Armageddon, the scene of which is curtailed and defined. The danger that "there should be no flesh saved" does not apply entirely and solely to the Armageddon but to that "time of tribulation such as was not since the world began." This time, although shortened, will embrace widespread mortality due to terrific storms, great earthquakes, pestilences, famines, tidal waves due to subsidences and eruptions in various parts, and partially only to the effects of warfare, for we are assured that any future warfare will be of such an intense character that it could not possibly extend over a long period, and, being principally conducted in and from the air, will chiefly be directed against the capital towns, the means at our disposal being such as to wipe out London, Paris or Berlin in a single hour. But because the Great Day is to be connected directly with Palestine and the Holy City, the inheritance of David, "the Prince of my people," we may look upon the Armageddon as the culminating act of the great human tragedy called "Self-realization."

The nations have taken counsel together against the Lord and against the Lord's Anointed, they have left Christ out of the programme; and the "people have imagined a vain thing," presuming that there could be such a thing as self-realization outside of the realization of Christ Jesus. But "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." How carefully have our statesmen defined the borders and partitioned the territories of the earth! God will touch the earth and it shall smoke. The landmarks will be blotted out, in a moment, when the earth shall reel to and fro like a drunken man.

Then comes the "Stone, cut out without hands, that grew to be a mountain, filling the whole earth." This is the fifth of the kingdoms revealed to Nebuchadnezzar by the Prophet Daniel under inspiration from above. Daniel gives us the key to this Stone Kingdom in verses 13 and 14 of the 7th chapter of his Book. "I saw in the night visions, and, behold, 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 domination, and glory, and a kingdom, that all peoples, and nations and languages should serve him: his dominion is an everlasting kingdom which shall not pass away, and his kingdom that which shall not be destroyed." Here we have direct mention of the Everlasting Kingdom which was promised to David by Nathan the prophet on condition of his repentance and amendment of life. "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 (Judah and Israel) one nation in the land upon the mountains of Israel, and one king shall be king over them all, and they shall no more be two nations, neither shall they be divided into two kingdoms (North and South) any

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more at all." . . . "And David my servant shall be king over them and they shall have one Shepherd . . . and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children and their children's children for ever, and my servant David shall be their Prince for ever." Then there is a promise of a new and everlasting covenant, for then the covenant made with Abraham, with Jacob, with David successively, will have been fulfilled. Let us not deceive ourselves into the expectancy of the miraculous. Hitherto God has performed His vows and fulfilled His Word by natural means. These things of which I now speak will follow on and be brought about by just such means as from the beginning God has employed for the working of His Divine will. Natural means have brought about the fall of the four great world dominions. Natural means drove Israel forth from her inheritance in the eighth century B.C., and natural means will be employed in bringing them together again along with Judah into the possession of that inheritance when the time is fulfilled. Already there are signs of this return. Great Britain has authority in Palestine, and her influence extends over the whole Jewish and Arabian (Abrahamic) population of the Middle Kingdom that is to be. Our representatives, our agents, our soldiers, our surveyors, our explorers are all there, waiting only the financial backing which is bound to come from Judah when the time is ripe. Then, when the physiographical changes which I have mentioned shall have been effected by the great earthquakes, a new era will dawn upon the Middle Kingdom, and God's Word will be justified.

"THEY COMPELLED HIM TO BEAR THE CROSS."

BY J. G. MODIN.

A THOUGHT FOR EASTERTIDE.

"Take up thy Cross, the Saviour said,
If thou wilt My disciple be;
Deny thyself, the world forsake,
And humbly follow after Me."

JESUS' own words were: "Whosoever will come after Me, let him deny himself, and take up his Cross and follow Me" (St. Mark viii, 34). "And he that taketh not his Cross and followeth after Me, is not worthy of Me" (St. Matt. x, 38).

Has the terrible solemnity of this challenge ever struck you? Read it again. Does the Saviour Who suffered on the Cross really mean that His would-be followers must bear a Cross as a *condition* of their discipleship? Is that *His* will?

This question has puzzled many, the writer included, and to unconverted sinners, who have not consciously experienced the Love of God, and cannot therefore take things on faith, it is a very real stumbling-block. They cannot understand a God Who professes to love them, and then lays on them a Cross, the symbol of suffering and humiliation, as soon as they turn to Him. And so they hesitate, and often turn away from the Lord of Life, and His free salvation. To the writer this matter became suddenly clear from one sentence during a recent Sunday evening service. The second lesson of the service was taken from St. Mark's Gospel, chapter xv (*cf.* St. Matt. xxvii, 32; Luke xxiii, 26).

The trial of Jesus was over; He had been sentenced to death, mocked and scourged, and now His enemies led Him away to crucify Him. "And as they came out, they found a man of Cyrene, Simon by name, *him they compelled to bear the Cross.*" Has it not been the same ever since? The world *lays* the Cross on the disciple; Jesus *challenges* the disciple to take it up, at the same time giving him strength to bear it.

What is the Cross? One often hears Christians speaking of earthly troubles as "the Cross they have to bear"—and yet one sees those same troubles being borne by non-Christians as well. Surely the Cross of discipleship is something peculiar to the Christian alone, something which he has thrust upon him, and takes up, when he becomes a Christian. What is it?

It is the Cross of witnessing for Jesus.

The newly-converted sinner knows what this means. The British-Israelite knows what it means, unless he hides his light under a bushel, which lukewarm discipleship Jesus says "is not worthy of Me" (St. Matt. x, 36).

"A man's foes shall be they of his own household!" "If the world hate you, ye know that it hated Me before it hated you!" (St. John xv, 18). "Blessed are ye, when men shall revile you, and persecute you, and speak all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad, for so persecuted they the prophets that were before you!" (St. Matt. v, 11). "These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation, but be of good cheer, *I have overcome the world*" (St. John xvi, 33). Thus Jesus forewarns His would-be followers.

And as Simon bore the Cross, Jesus walked beside him! Some would have us think of the ascended Lord sitting on the right hand of God, directing His servants' footsteps from a distance. Not so! He *is* at the right hand of the Father, but He is also *beside* every disciple who shoulders the Cross rather than renounce His Lord, walking through the thorny paths with him, strengthening and encouraging him by personal contact. "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*" (St. John xiv, 18-27).

Let us, Christians, "Israelites indeed" as we should be, look this Eastertide closely into our lives, and test our discipleship by whether the enemy has "laid hold on us" and "compelled us to bear the Cross," or not.

(1) How often have we accepted the challenge of the "enemy," and taken up the Cross? Think it out.

(2) How often have we *evaded* direct action, or even given way in some small matter touching our Christian life, rather than face public opinion by taking up the Cross? Think that out.

(3) How often have we definitely *shown* our colours to the "enemy" at all?

(4) Has the "enemy" even discovered that we *are* professing Christians?

Oh! what cowards we Christians often are—how unlike our Pattern, who "for the joy that was set before Him endured the Cross, despising the shame"! (Hebrews xii, 2). "He that taketh not his Cross and followeth after Me, is not worthy of Me"!

In future, let there be no doubt as to Whose we are, and Whom we serve. "Let us go forth, therefore, unto Him without the camp, bearing His reproach" (Hebrews xiii, 13),

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not by a vulgar display of sanctimonious piety, but as Jesus Himself directed—"Let your light so shine before men, *that they may see* your good works, and *glorify your Father* wihch is in Heaven" (St. Matt. v, 16).

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.

Easter-Day.

KEYWORD

"Christ our life."

COLLECT.	EPISTLE.	GOSPEL.
"Christ liveth and reigneth"	"*Is* our life"	"He *must* rise"

EASTER MONDAY AND TUESDAY.

KEYWORD.	*COLLECT.*	*EPISTLE.*	*GOSPEL.*
Things "opened."	"gate of life."	"mouth" (of a message).	"eyes" and "the Scriptures."
Remission of sins.	"through Jesus Christ."	"preached."	"among all nations."

It is said that in the city of Hanover is an old neglected churchyard. Near the entrance is a tomb in which are the remains of a woman who was buried about the middle of the eighteenth century. The tomb is covered with massive blocks of stone fastened with heavy iron clamps. On one of these stones, besides the name of the woman and the date of her birth, there are carved these words:

"This grave bought for all time
must never be opened."

But there are mightier forces than heavy stones and iron clamps. A little seed found lodgment in the crevice between two of the stones. It took root and grew until now there is (or was) an immense birch tree waving its graceful limbs over the tomb.

But as the tree grew its roots went through the grave, and the trunk lifted the great stones and broke the iron clamps. And the little seed has opened the grave, for its power was greater than the stone and iron.

It was the power of life.

. . . . . .

Into a new rock-hewn cave outside the city of Jerusalem, late one Friday night, they bore a bruised and battered and bleeding body enswathed from head to foot in many yards of bandages, fragranced with quite a hundredweight of spices. Then they rolled a massive stone wheel in its recess in front of the entrance. Then they cemented it in its place. "Now," they said, "this grave can never be opened from within, but lest it should be opened from without, we will have a guard of two-hundred Roman soldiers, and what is that power that shall deliver the dead body out of our hands."

Ah! they forgot the power of life and knew not that "He *must* rise again." Inside that sunless sepulchre was the Holy Spirit of Life Who never left that sacred body (hence it saw no corruption), whilst its human soul was undergoing a temporary separation in Paradise. And so, when the third day had dawned, being the first day of the week, the human soul of Jesus came back to its human body and, bursting through all obstacles, was the first fruits of the Resurrection, of which one day we shall be the after-fruits.

. . . . . .

Now, every Sunday is a Festival of the Resurrection, but Easter Sunday—the first "Lord's Day"—is *the* Festival. Being "the day which the Lord hath made we will rejoice and be glad in it." It is also marked out in the day's "C.E.G." and "Anthems" as the day of the *Christ*. This title there occurring eleven times is the Greek for the Hebrew "Messiah" and the English "Anointed."

Jesus was anointed, in His "Confirmation," immediately after the Baptism in the Jordan, not by oil as the prophets, priests and kings aforetime, or by the laying on of human hands, but by the Holy Ghost, the inward part signified (Acts x, 38).

This anointing to His threefold office was "for ever, after the order of Melchisedek." Of a certainty the Prince of Life "*must* rise again." The Written Word had declared it (*e.g.*, Ps. xvi, 10). So, too, the Living Word (*e.g.*, John ii, 19); and Easter Day was the consummation. At the Easter Eucharist (literally "rejoice well"), in the "Proper Preface," we specially praise the "Holy Father" for this, *viz.*, the glorious resurrection of Jesus, "the Anointed one" and "Our Lord"—the true Paschal Lamb, the vanquisher of death by death and the restorer of everlasting life by living again.

So Christ, the permanently anointed Prophet, Priest and King, living and reigning, is our life!

. . . . . .

The opening chapter of the Revelation of Jesus Christ through St. John is most suitable as the New Testament lesson for Easter morning, being, as it were, a moving picture of the Saviour in glory—Christ living and reigning.

In the midst of the seven golden-branched lamp-stands, He shines forth as the Light. Robed as High Priest, and girt about with a golden girdle indicating His Divinity, with an appearance like the Ancient of Days, indicating His everlasting nature, having fiery eyes indicating His omniscience, and glowing feet indicating His strength in judgment, His great voice sounds forth with authority and power, and His countenance is as the sun shining in its strength, dazzling to behold, and almost destructive to human life. Little wonder that St. John fell at His feet as one dead. But Jesus was love as well as power, and He laid the hand that had been pierced upon the beloved Apostle, telling him at the same time not to fear any longer, for He was the first and the last, and the Living one Who *was* dead but is alive for evermore.

"I am He that liveth," or R.V., "I am the Living one." Such is the declaration of the risen Jesus—the truth symbolized in our churches and above great cathedrals like St. Paul's, by the empty cross. It is the meaning of the empty tomb. It is the inner aspect of the Blessed Sacrament. Christ on earth, in His human body, could only be in one place at a time. So it was expedient that He should go away that He might, in His Divinity, be present in a million places wherever there is room for Him in the within.

Now, Christ is God, and God is everywhere like the glorious sun. Up in heaven somewhere, yet it is all about the earth, vivifying and renewing it. Its light and heat together come to us through our coal and peat to soften the asperities of our winter season.

It is reflected by the moon and radiated from all parts of the earth, which had previously drunk it in. It is refracted and reflected

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by our atmosphere. It holds the moisture which fertilizes our vegetation, in the form of clouds and mists. It wells up from the Gulf Stream, which providentially encircles our island like a muffler, and keeps us from being frozen out of existence, and so on, and so forth. Wherever the *rays* of the sun are, wherever the *influence* of the sun is, there the *sun* is.

So, if in a sense, the sun is everywhere, ever alive and doing its beneficent work for us, how much more true to state that Christ the Creator of the sun (Who Himself is the Sun of suns, finer and more glorious than the etheric waves which give us light, heat and colour) is *everywhere*, that He ever liveth, the Living one, with life in Himself, issuing from Himself with such power and glory that some day the earth shall be filled with the knowledge of His glory as the waters cover the sea.

In the meantime let us believe what St. Paul tells us in to-day's Epistle that Christ is our life—the keyword to the joy of the Easter Festival.

He is life itself, affirmed alike to Martha and to Thomas. His words are life (John vi, 13). Knowing Him is life (John xvii, 3). Believing on Him is life (John iii, 36). Assimilating Him is life (John vi, 54). And most startling of all, possessing Him is life (1 John v, 12). (See the conclusion of next Sunday's Epistle).

Christ our life! The objective possession made over to us at the Font.

Christ our life! The subjective possession given to us in Conversion and Holy Communion, when we possess our possession.

In Baptism and Conversion we are drawn into Christ.

In Spiritual and Sacramental Communion Christ is drawn into us. Christ our life on the Cross becomes our life in the heart, and unless this be so all our Easter rejoicing is as sounding brass and a tinkling cymbal.

A man may possess a coal mine and yet die of cold if his mine is not worked, just as misers, with lots of unused gold about them or in the bank, have been known to die of starvation. So Christ our life is not really our life unless we *use* Him, unless we possess our possession and our Possession possesses us. In other words Christ our life must be cultivated or He will be crucified afresh in us instead of being enthroned. Each one of us may say: "On the Cross on Good Friday, the Lord, once for all, gave Himself *for* me; in Holy Communion, through the power of the Resurrection life He gives Himself constantly *to* me.

But He won't and He can't fully give Himself where He is not wanted, invited, prepared for, and used. Thus, after all, Christ is our life only as we *let* Him be so.

Therefore it will be an everlasting reproach if His gracious purpose, not merely that we may have life in Him and from Him, but that we may have it "*abundantly*," does not become a personal endowment and enduement.

THE "CHURCH TIMES."

To the Editor of THE NATIONAL MESSAGE.

IN the last number of the *Church Times* which has reached me, I notice two more letters on the subject of "British-Israel."

In this matter there is (1) The Physical or National side; and (2) the Spiritual side.

(1) We believe that we have found a lost race. This race used to be described as "The Lost Ten Tribes."

There were originally Twelve Tribes. Of these, two Tribes, according to certain prophecies in the Old Testament, have been carefully preserved, and we know where to find them.

These two known Tribes come under the heading of the Jews of Judah. The other Ten come under the heading of Israel.

Therefore we have the Kingdom of Israel and the Kingdom of Judah.

Now, when we read about Judah and see how, up to the present time everything foretold of them, in the Old Testament, has been faithfully carried out, is it too much to suppose that the same principle applies to Israel?

Don't forget that Israel was to be unknown to themselves even, until the proper time came for disclosure.

When a gentleman, writing to the *Church Times* of December 14th, and who signs himself as W. F. Harding, can make the following statement, what are we to think? "The British race has the privilege of being the descendant of Israel, but so also are the Spaniards, the Armenians, and the Zulus, and Israel is truly there where stands the Church Universal." (The last clause, for the moment, does not bear on the subject at all.) According to this there is no distinction of race in the world at all. We are all descended from Noah as well.

But are all these different races descended from Israel?

Has Mr. Harding never noticed in the Old Testament how careful God is to keep the nation pure? They were not to intermarry with the people round them and the like. No, the purity of the people of Israel was a great point with God. Again, Mr. Harding states clearly "The British race have the privilege of being descended from Israel."

I take it that Mr. Harding understands what he is writing about, for that is what we claim. The expression British-Israel just means that. It means that racially we are the Northern Kingdom of Israel. So that when people talk about Spiritual Israel and the Catholic Church and the like, the term British-Israel has nothing, in the first place, to do with it.

In what Mr. Harding states in the *Church Times* he makes the extraordinary assertion that British, Spaniards, Armenians and Zulus all come from the same stock.

Now, let us grant that the British can be identified with Israel, and what follows?

A tremendous responsibility, for all that is said of Israel in the latter days belong to us. Why are the British so different to any other nation in the world? I have not the space to elaborate this, but the character of Israel in the Old Testament is as nearly identical with that of the British as it is possible to make it.

If only we, as a nation, knew this, what a Power we should be! I live in a foreign country, and Faith is being unsettled and upset by the controversies at home to a terrible extent.

One more word on this point. A certain amount of play is made by Mr. Geldart in the second letter in the *Church Times*. The quotation is as follows: "More wonderful still was the answer to my question as to the 'Israelitism' of Prussians, Danes, and Swedes, and other tribal migrants. Yes, the Protestants are, but not the Catholics."

The answer is not quite in correct form, for we are all Catholics. The point to notice is that the *Roman* Catholic Church is an essentially Gentile Church and of Gentile origin. Here comes in another little coincidence which Mr. Geldart loves so well. It is not about Lions and Unicorns this time, nor about a fact that I did not realize before I saw his letter, that the sarcophagus in the Pyramid measures four times a quarter of wheat. That is a most interesting fact, and, of course,

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settles the whole question! My coincidence is this: All our Kings and Queens were crowned on the Coronation Stone (another coincidence that we should hold this), except Queen Mary, who was a *Roman* Catholic.

I agree with Mr. Harding on one point—What is wanted by the people of England at the present juncture is *elementary instruction*.

If only people would read the Old Testament in this spirit with an open mind, and take God at His word, there would be less orthodox unbelief, if I may put it so.

I was in England last summer and heard a sermon on the Burning Fiery Furnace of Dan. iii. Everybody and everything were demolished except the Golden Image, which still stood erect at the end of their sermon. All this does infinitely more harm than all our so-called British-Israel heresy.

(2) The Spiritual Side.

I have, so far, been trying to show that British-Israelitism is, in the first place, an interesting historical research.

It has a spiritual aspect, and that a very important one. When the Apostles preached the Lord Jesus, that was considered heresy, they were even accused of blasphemy. False witnesses came up against Our Lord Himself. One story was that he had said, "I am able to destroy the Temple of God, and to build it in three days."

How very like the things that are said about us now, who are trying in a smaller way to vindicate the Truth of God's Word.

I wonder whether we should all have been Christians if we had lived in Our Lord's day.

We are accused of holding the most absurd ideas, such as we read in the original article in the *Church Times*.

It was there asserted that we hold that Salvation is only available for Israel, that is, in the light of what I have previously said, only for the British.

I was glad to see the letters written by General Hadfield, in which he successfully combated that very silly idea.

Recently it was pointed out in The National Message that in the New Testament there are two elections—the Election of Race and the Election of Grace.

The first I have already dealt with very shortly, the second is what we have now to consider.

"They are not all Israel who are of Israel," an oft-quoted text, but a very true one. You may be a physical Israelite, or in other words a Britisher, a thousand times over, and on that ground alone you are not one inch nearer Eternal Salvation. On the other hand, you may be an Esquimaux or Red Indian or anything else you like, and in Jesus Christ you may be an inheritor of the highest heights of heaven.

I have set out that statement as clearly as possible; I make it on behalf of the Federation. That is the definite belief of every true British-Israelite. That is what he proclaims every time he speaks. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." "And if ye be Christ's, then are ye Abraham's seed and *heirs according to the promise*."

Now is that quite clear? If so, then I say that the *Church Times* ought to withdraw that part of their article. The paper goes all over the world, and it is a serious thing for this enormous Federation to see such a statement in a reputable Church paper.

I don't labour the point, but leave it to the good taste of the Editor of the *Church Times*.

Let me leave this part of the subject and get back to Mr. Geldart and his Lions and Unicorns. Is it so very funny after all?

Suppose Mr. Geldart went for a trip to America and in his travels met with a man of his own name. In trying to ascertain whether their families were connected, suppose he found that the other man possessed and used the same coat of arms, would not that almost prove that they were of the same stock? His Majesty the King commonly flies the Standard of Judah over the place where he happens to be residing.

Just in passing I would say that if Mr. Geldart quibbles at my illustration, and wants to know how the "same name" comes in, and what, in our case, that name is; I would reply that it is given in the Prayer Book which we use, day by day, in our National Worship, "Thy Chosen People" and "Thine Inheritance," both of which names are strictly applied to Israel. While on this subject of the Royal Arms, let me ask Mr. Geldart a conundrum. The motto on those Arms is "Dieu et mon Droit." What Right? I wonder whether Mr. Geldart can find out the answer.

I will now give Mr. Geldart another little coincidence of a different kind. The British took Jerusalem in 1917. In Daniel xii we read, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. The year 1917 was the 1335th year of the Mohammedan calendar, and in that year the Western calendar was adopted.

In conclusion, let Mr. Harding and Mr. Geldart and the Editor of the *Church Times* study such books as "God and my Birthright" (N.B. Mr. Geldart) and "What Saith the Scripture?" and take in a copy of The National Message, and read these with a view of finding out what the real teaching is, and the Bible will be a new Book to them and God will be found to be really a Living God and carrying out His Sovereign Will in spite of the tangle in which the world seems to have got itself.

Yours truly,

N. S. Falkland Isles,
Valparaiso.

[The above letter from the Bishop of the Falkland Isles was refused publication by the Editor of the *Church Times*.]

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THE SECRETARY-GENERAL'S PAGE

WE gratefully report many donations during the week for the New Premises Fund—one of £200, one of £100, one of £50, one of £30, one of £27, two of £20, and several of smaller amounts down to 5s. All are most welcome and timely. Our warmest thanks are tendered to all the donors. We have faith that a large number will be sending to us during the Easter season their Thank-offerings for blessings received, and we know that these will bring more blessings to the senders, for we know well how the Divine favour has been again and again manifested to those who have laboured and given to help on the proclamation of God's glorious truth as revealed in His Holy Book, and as taught by His servants of Israel, who rejoice in their birthright, and who carry on their mission as God's witnesses and lightbearers.

* * *

We beg to acknowledge with gratitude the following anonymous gifts:—N. P., £3; A Friend, £1; Anon., £1; C.C., 10s.; Anon., £2; A Friend, 10s.; Anon., 10s.; A Friend, 10s.; Anon., 7s.; J. B., 5s.; A Friend in Derby, 5s.

* * *

It is gratifying to record progress being made with the Million Shilling Fund, and how eager many of our readers are to come to our assistance in this regard.

* * *

Arrangements are going forward for the Meetings on Empire Day, May 24th, afternoon and evening, in the Conference Hall of the British Empire Exhibition at Wembley, and applications for tickets are now coming in daily. We hope for full gatherings.

* * *

We are glad to report that our stalwart in B.-I., Mr. W. H. Hesketh, J.P., President of our Manchester Branch, is now much better, and that he is announced to speak on "New Light on Old Truths" at the next meeting in the Houldsworth Hall, Deansgate, Manchester, on April 22nd, at 7.45 p.m.

* * *

Mr. J. J. Morey addressed a goodly company at the High Wycombe Branch meeting on April 8th. He was announced to speak on April 17th, at 3 p.m., in the Pembroke Hall, Pembroke Gardens, W., on his return from Nottingham, where, with the Rev. Pascoe Goard and the Secretary-General, he is helping this week with special meetings for the Branch there.

* * *

Mr. Garrison lectured at Bedford on April 10th, and at Wealdstone on April 14th. He is invited to address the Bristol Branch Annual Meeting on May 21st.

* * *

The Rev. Pascoe Goard and the Secretary-General are to be the speakers at a special meeting at Dorking, on May 1st, at 7.30, in the Lecture Hall, Junction Road, arranged by the local Secretary, Mr. H. E. Turner. Mr. E. W. Attlee is to preside.

* * *

Mr. W. Gregory has given a very instructive and interesting address at Royston, on "The Throne of David." "It was," says a correspondent, "an educational treat, and showed how carefully Mr. Gregory had studied the subject, of which he had a fine appreciation, and the facts about which he skilfully marshalled."

* * *

Miss C. L. Cook, Hon. Secretary of the Croydon Branch, reports two successful meetings on Thursday of last week, when very helpful addresses were given by the Rev. W. E. Woodhams Denham on "Our Divine Inheritance," and by Mr. W. J. Pilcher on "Joseph."

* * *

The Rev. Joseph B. Gratton has given an interesting address for the Southport Association, and he is invited to give another.

* * *

Mr. J. H. Tench recently lectured for the Liverpool Branch, and impressed his audience by his presentation of "The Parable of the Talents." The Rev. R. G. F. Waddington, M.A., is the speaker for the next meeting and his subject is "St. George for England."

* * *

The Rev. Pascoe Goard addressed a crowded audience at the Central Hall, Westminster, in the afternoon of April 8th, on "The Covenanted Inheritance." Mr. Garrison presided. The Rev. G. H. Lancaster, M.A., gave his lecture on "The Passover as it was in the time of Christ" to a good audience in the afternoon of April 9th. Captain Alfred H. F. Young, R.N.R., presided. Mr. H. A. Marchant, of Brighton, addressed both evening meetings on those days. Other speakers were Miss Hamilton Hunter and Mr. J. J. Morey; Rev. Pascoe Goard and Mr. A. R. Heaver were the respective chairmen.

* * *

The Rev. J. J. R. Armitage has addressed a full audience for our Bristol Branch, and was favoured with a good report in the local papers. He also spoke at two meetings at Nailsea, a drawing-room meeting (kindly arranged by Miss Thatcher and Mrs. Gardner), and a public gathering in the Congregational Chapel. A new Branch is being started in Nailsea.

* * *

An interesting letter from a Constantinople correspondent reports that THE NATIONAL MESSAGE reaches there regularly and is eagerly read by a circle of friends. He says: "British-Israel Truth strongly appeals to us. We were amazed to read in the issue of March 1st that Turkey had given permission to her subjects to examine Christianity and to choose between it and the Koran. Turkey has been proclaimed a Republic and religion has been divorced from politics, but Mohammedanism remains the religion of the State. Government Departments still use the Hegira Calendar. Our experience is that the Turks are changing from their attitude of contemptuous tolerance to one of persecution of Christians. No Christian school is allowed to give religious instruction. A certain percentage of the teachers must in future be Moslems. All holders of Government concessions have to dismiss their Turkish Christian employees. For the past six weeks we have been forced to observe Friday as a day of rest. There is certainly no sign that Turkey is likely to accept Christ." So much the worse for Turkey, for it brings Obadiah's prophecy nearer.

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

No. 121. Vol. III. APRIL 26, 1924 Price 3d.

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.

GOOD FRIDAY.

By Rev. Wm. Pascoe Goard.

We have celebrated on this anniversary occasion a great Individual and also a great British national event. It is nothing less than the great Atonement made for every man. It is also nothing less than

The Great Redemption of Israel.

In the Gospels the great event is recorded and its application to every man of the human race is made known.

In Isaiah and the other prophets the great event is presented as of the most infinite national importance.

It is to the latter we shall turn our attention.

The Great Redemption chapters of Isaiah may be said to begin with the 49th chapter. It is a call to Israel in the Isles to listen to the voice of the Lord, the Redeemer of Israel. Let us distinguish. The call is not to Israel in Palestine. The great message to Israel in the Isles, which commences with the 40th chapter and sweeps on to the end of the Book, is not addressed to Israel in Palestine; for that nation was then tottering to its fall when the original documents of the Isaiah literature were produced.

It was not written to Judah in Palestine, for they have their particular messages addressed to them, and the two in a hundred ways do not fit.

It was addressed to the Israel Colony in the British Islands. Again and again are the Isles called to hear the words of the Lord. Now the gracious call is to hear the Great Redemption story.

"Where is the bill of your mother's divorcement whom I have put away."

In this question Israel in the Isles is addressed, and the question is regarding the Mother of Israel in the Isles. Who can this be? The matter is very simple and clear. Israel in the Isles was a colony of Israel in Palestine. Israel in Palestine was therefore the Mother Nation of Israel in the Isles.

Israel in Palestine had been divorced and put away from God. See the story as told by Hosea. The reader will find the whole matter condensed in the first chapter of Hosea. That constitutes the bill of divorcement for Israel in the Isles. But it also contains the promise of restoration. Now the Lord enquires for the bill of divorcement with a view to its being reversed, and the nation redeemed.

It will be seen that immediately before this marching orders have been written by the prophet to Israel, formerly of Palestine, but now in Babylonian captivity. See last verses of the 48th chapter. The very next sentence finds them also in the Isles, named as the "people from far." Thus are the two nations joined together in the appointed place to be separated no more for ever.

And the two are united in the Redemption.

Now the Redeemer appears; and His sweet and plaintive song gives to us a preview of Pilate's hall.

On sweeps the glorious song to the 53rd chapter of Isaiah, where the tragedy and glory of Calvary is prefigured and brought to a triumphant close.

Still onward, to show the mighty result of the Redemption in the expansion of Israel. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; 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."

What does this mean for the nation of Britain-Israel? Let us make the effort to see clearly that it is the nation, not simply the individual units which make up the nation, which is redeemed. It is the Kingdom

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Nation of God as established at Sinai, as recorded in the 19th and 20th chapters of Exodus. The Kingdom as thus established and for ever continued consists of the Nation, the King, and the Constitution. The nation failed and was chastised. But the nation has been redeemed and restored to its place as the Kingdom Nation of the Lord.

Therefore the nation is absolutely indestructible. "God is in the midst of her, she shall not be moved. God shall help her, and that right early." Let those who are foretelling the coming destruction of Britain remember this. She cannot be destroyed while God is still enthroned.

Let those who are classing her as a kingdom of the Babylon or Roman Empire bear in mind that, on the contrary, she is God's Kingdom Nation still.

Even that prince among the men of God—Gratton Guinness—numbered England among the kingdoms of the beast. But he made the remarkable blunder of failing to count the very little horn of which he was writing—the Papacy—among the ten kingdoms in the midst of which it was set, and so was driven to counting England to make up the number ten.

Nay, we celebrated the Redemption of our race and nation in the Good Friday Anniversary, and, because of that Redemption, the nation shall remain while sun and moon endure.

THE RESTORATION OF ISRAEL.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

WE have been asked by A. M. K. to give in THE NATIONAL MESSAGE an explanation of Isaiah xlix. As this would be somewhat difficult without the previous chapter, we will just briefly call attention to this. In most of Isaiah's prophecies the object seems to have been primarily to hold out the hope of a future restoration, whether from the Assyrian or the Babylonian captivity. This is evident from lii and also from xlviii. The whole of xlviii, 1, to lii, 15, forms a series of revelation having this restoration in view. What follows in liii, &c., gives us a fuller description of this same restoration, only from a different standpoint. In fact, the redemption and restoration stands forth in the first section; the method whereby it is accomplished is entered more into detail in the latter.

To our mind xlviii, 1, gives the key to the whole series, and explains to us who God's servant is who is commissioned to bear the message to the whole. Addressing Benjamin, Jehovah says unto him, "With a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed His servant Jacob." These are Our Blessed Lord's disciples receiving their commission as in Matthew, Mark, Luke and Acts. The system out of which they are to be redeemed is called Babylon. The Chaldean ensnarements had enthralled them. Perhaps some of our readers will hesitate to apply this xlviii, 20, as we have been hitherto led to; so a little explanation will not be amiss. Assyria, Babylon, Chaldea, Israel, Judah, &c., are not only real nations, but they are also systems. To our minds they convey the literal and spiritual. In this xlviiith chapter the people of God are literally spoken of, and the system Babylon, Chaldea, their enemies, are also literally meant, but the system Babylon, Nebuchadnezzar's world-power, is also seen under the Chaldean mysteries. How literal the first verse of this chapter stands out when we remember that Benjamin, a tribe of Israel, was lent to Judah, that God might always have a Light in Jerusalem until Judah rejected that Light. That this portion of Israel was broken away from Judah because they sold their Lord for thirty pieces of silver; that when Benjamin had fulfilled her appointed lot she became the messenger of the Gospel to, first, Ephraim and Manasseh, and through them to the other tribes of Israel. These two tribes were evidently the great supporters of the Divine Message. So "Hear ye this, O House of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah," *i.e.*, Benjamin. ". . . For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction; for mine own sake, even for mine own sake, will I do it; for how should my name be polluted? and I will not give my glory unto another. Hearken unto me, O Jacob, and Israel my called; I am He, I am the first and I am the last."

Benjamin returned with a portion of Judah from Babylon out of the Chaldean idolatry and remained faithful when the Lord Jesus came. The xlixth chapter gives the message of Benjamin as if delivered by the Lord Jesus Himself to Israel, then in the islands in the North-West. There appears to be an ambiguity unless we realize that Our Lord is so intimately associated in the work of His servants as sometimes to be unrecognizable as to whether He Himself is speaking or they, His mouthpiece. The simple story of His having come to His own, and His labour being seemingly in vain, gains force when we see Benjamin, hidden in "the waters of Judah," distinctly called "Thou art my servant, O Israel, in whom I will be glorified." It is certainly the Master who tells the story through His servant, pointing out that it is not those gathered in Palestine at the time of His Coming, but the "not gathered" to whom the commission is sent: "The Lord hath redeemed Jacob." So the disciples came unto "the lost sheep of the House of Israel," and announced the glad tidings. The object of Christ's Coming is not lost because of Judah's rejection of their Saviour, for He saw of the travail of His soul when the Hellenes sought to see Jesus (John xii, 20-23) and was satisfied.

The perspective is now enlarged as a result of Israel *not gathered* being scattered, blossoming and budding with the Gospel message of salvation; Israel becomes the light of the Gentiles and the messenger of salvation to the end of the earth. The preserved of Israel now in the islands arise with their kings and their princes to adore Him, whom the Jew despised and set at nought; because the Lord is faithful to His promise that this people He has formed for Himself, Christ's prayer is heard in the acceptable time, and in the day of salvation His God helped Him and gave Him to the Covenant people (in Britain), that they might establish the earth and cause the desolated heritages to be inhabited; to loose the bands of wickedness, to undo the heavy burdens, to help all the unfortunate, and to teach the nations the ways of pleasantness. In this glorious work Israel will be encouraged and sustained. What is here said of the Lord Jesus applies also to His believing people Israel and those gathered to them. The comprehensiveness of their activity includes from north-west to south-east, Britain to China, the land of Sinim. The prophetic history of the preserved Israel and her restoration is told in the beautiful language which looks upon God as Jehovah Shaddai, as a mother far excelling in love and possibility any earthly parent's love and tenderness. This is borne out by the way in which Israel is gathered into these islands out of the Continent, and

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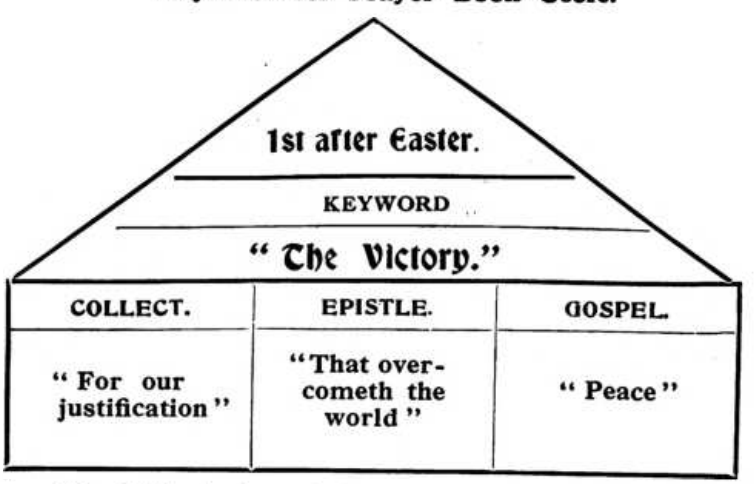
her Roman destroyers removed far away from her. Then her prolific increase is said to be an arrangement unto herself, the flowing together of bone to bone, flesh to flesh, even the overrunning over the wall until America is settled, then lost as a colony, notwithstanding which, the people in these islands increase and multiply to such an extent that they cry out for new lands to be given them. The settlements into the far-off lands shall be so numerous that when time is given her to contemplate, she shall say, notwithstanding the declaration of the independence of the United States, " just see the nations and commonwealth of nations accruing to me."

The time, however, comes when the lawful captives which were taken away by Satan, led captive at his will because of their sin, shall have to stand up in their own defence against the world power allied against her. The lawful prey of the terrible shall be rescued for ever. The picture presented is a miniature of Armageddon. We do not for a moment think that the Prince of the Power of Darkness, the god of this world, will relinquish his prey without a terrible struggle, but we do think that our own self-denial and self-sacrifice will be greatly instrumental in ameliorating the condition of those nations who shall join themselves unto the people of the God of Abraham. For in Mount Zion and in Jerusalem shall be deliverance and among the remnant whom the Lord shall call.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



Who holds the keys of the unseen world? Who opens and no man shuts, and shuts and no man openeth? Charon, in the old Greek legend, ferried " souls " across the river of Death; they put the fee into the hand or mouth of the dead to pay the fare. But who admits *now*? Who *settles* who are to go to the right hand or who to the left? Who carries in his hand the key that opens death's gloomy portal, in itself as dark and threatening to the multitude, to-day, as it was two thousand years ago?

And in answer, with a voice the clearness of which has rung through heaven and earth since the first Easter Day, the sweetness of which has dried a million mourners' tears, and given hope to a world of sinners, the Victor, after hard-fought fight, finishes His proclamation with, " I have the keys of death and of Hades."

And so, as a preacher has observed, " It is small wonder that we deck our churches with bright flowers at Eastertime and ransack the world of music to find anthems full enough of praise, and hymns which ever inadequately voice our triumph; for, like the Egyptians lying dead by the side of the Red Sea, with death lying crushed on the one hand, and hell conquered on the other, we can only cry aloud with Miriam and her women: 'Sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He cast into the sea.'"

The Easter Hymns in A. & M. are largely hymns of Victory, *e.g.*, "Glory be to God on high, Who has gained the victory" (137); "The strife is o'er, the battle done; Now is the Victor's triumph won" (135); "The King of Heav'n, the glorious King, O'er death to-day rose triumphing" (130); "Now, in pomp and triumph high, He comes from death to victory" (126); "Christ the Lord is risen again; Christ hath broken every chain" (136).

" What though the saints like Him shall die,
They share their Leader's victory,
And triumph with their King " (139).

" Life by death slew death and saved us,
In His Blood the Lamb hath laved us,
Clothing us with victory.

. . . .

Rise we free from condemnation:
Through our God's humiliation.
Ours is now the victory.

. . . .

Rise, for Life with death hath striven,
All the snares of hell are riven,
Rise and claim the victory " (501).

" ' Welcome, happy morning! ' Age to age shall say;
Hell to-day is vanquish'd! Heav'n is won to-day " (497).

. . . .

But *every* Sunday is a Festival of the Victory of the Resurrection, and when we do not have the Magnificat, at Evensong, we sing of the *victory* which the Lord with His own right hand and with His holy arm hath gotten for Himself. This 98th Psalm became a part of our daily service in A.D. 1552, and it is known as " The Cantate." In it we celebrate Our Saviour's victory and the " marvellous things " He has wrought for us.

But because, as " soldiers of Christ," we are following a conquering General, yea, One who has conquered already, we have to be of good cheer in the conflicts of life, and with His ready help, be more than conquerors—spoil-gatherers!

Accordingly our dear mother, the Church, endeavours to send us victorious, happy and glorious, right from the font to the sepulchre. When we are joyfully carried on our *first* visit to the church, the prayer is offered that, as we grow up, we may have power and strength to have *victory*, and to triumph against the devil, the world, and the flesh.

When we are solemnly borne thither on our *last* visit, even though Christian people's eyes may be somewhat offended at the sight of Pagan trappings and gloom yet, sounded in their ears—at the end of the great Burial chapter—there is a burst of thanksgiving to God, " Who giveth us the VICTORY through Our Lord Jesus Christ."

"The Great Forty Days."

From Easter to Ascension there are forty days, including five Sundays—" a season of calm weather " in the Church's year corresponding to the peaceful forty days when the risen Master was training His disciples to believe in His real presence, even though, to their eyesight, He might seem to be really absent. Notice that the Gospels for the five Sundays are chosen from St. John. " This Sunday, the Octave of Easter, is commonly called ' Low Sunday,' probably in contrast with the High Feast of Easter."

The teaching of the Collect, Epistle and Gospel is that Christ's rising from the dead is the victory over Satan, sin and death,

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accomplishing "our justification," so that our faith in His merits is the victory "that overcometh the world"—the victory that alone brings "peace."

"Though the Atonement for sins was made by Christ's death, it was proved and manifested by His Resurrection, and so presented as an object of faith." More than this, "On the Cross, Our Lord gave Himself *for* us; through the Resurrection He gives Himself *to* us. On the Cross, He was the Lamb which was slain for the sins of the world; in the Resurrection, that Body which was slain became Life-giving" (Pusey). Thus the keynote of Easter Day still vibrates on and on:—"*Christ—our Life.*"

THE COLLECT AND EPISTLE.

Raised to the Heavenlies, "The Prince of Life" "sitteth" as Victor after well-won fight. The last verse of Roms. iv seems to intimate that "Jesus Our Lord" was raised because our justification was ideally effected about 1,900 years ago, and that this justification might be individually applied throughout the generations. The believing Church was ideally justified once for all by the Atonement ["It is finished"], though the definite crisis of acceptance, by personal acting faith or trust, is always necessary for the justification of individual members. Such faith is "the victory that overcometh the world," being the trustful and habitual dependence on One Who, having already overcome, bids His followers "Take courage" (John xvi, 33).

Roms. v, the chapter on the security and happiness of the state of justification, may be said to be the chapter of the five kings, viz., Sin, Death, Grace, Jesus Christ, and the Believer (17–21).

Thanks to Him Who "liveth and reigneth," *Sin* has now no more dominion over believers (Roms. vi, 14), they are "Kings" (Rev. i, 6): *Death* has lost its victory (John xi, 26): "By *Grace* ye are saved" (Eph. ii, 5): *Jesus Christ* is omnipresent (Matt. xxviii, 20), and *Believers* in Christ and His claims not only overcome the world spirit, temper, and opposition, but actually possess "eternal life," the timeless life, unbought, unthought, inwrought, the life "hid with Christ in God" (Col. iii, 3, and Rev. xxii, 5).

This means the victory of Sin's displacement within; the victory of Satan's overthrow within and without—Victory all along the line!

And such victory is followed by Christ's own peace.

THE GOSPEL.

Think of Heaven on the day of the Incarnation.

The world was shut out, the angels were shut in, then came Jesus, and the result was "peace" (Luke ii, 14).

Think of the Upper Room on the day of Resurrection.

The world was shut out, the disciples were shut in, then came Jesus, and the result was "peace" (John xx, 19).

Ah! "There is none other that fighteth for us" (that giveth us such a victory as ensures for us and in us perpetual peace) "but only Thou, O God!"

Peace had been the Saviour's parting legacy. At Easter it was twice renewed, first as oil upon the waters to still the storm of inner unrest, and then as a torrent of spiritual force to impel the disciples to make His ideal justification of sinners a reality, by the ministry of the remission of sins.

"Thine, O Lord, is the victory."

And because His, ours too (1 Cor. xv, 57).

I. Victory in sins remitted and "put away" (Acts ii, 38; 1 John v, 18; John xx, 23).

"I acknowledge one baptism for the remission of sins."

II. Victory "in pureness of living and truth," the outward and inward life being at one through the victory-achieving Power that "worketh in us both to will and to do" (Phils. ii, 13).

"I believe in the Holy Ghost."

Hence the necessity of the Communion "Collect of Preparation."

SPIRITUAL CHRISTIANITY, GREATEST FORCE IN THE WORLD.

BY REV. GEO. MCGINNIS.

SPIRITUAL Christianity is the greatest force in the world to-day.

When the spiritual content is taken out of anything it is cheap and worthless.

The two nations which have the most spiritual Christianity to-day are Great Britain and America, and there you will find the most goodwill, honesty and integrity.

Recently you could buy in Berlin a trillion, five hundred billion marks with one American dollar, and there was a time when that amount of marks was worth $2,600,000,000.00. How do you account for the debacle? The answer is simple; faith, confidence, good intentions, honesty and other spiritual things that give value to money have been destroyed in Germany.

The writer bought in a Chicago bank four million marks in 100,000 mark certificates for a dollar bill. The paper in the marks was just as fine and of as good quality and the artistic work and engraving just as excellent as that in the dollar bill. In pre-war days those four million marks would have been worth $960,000.00. How do you explain this frightful plunge of the mark down into the abysmal depths of nothingness? It is so plain that he who runs may read that Germany never intends to redeem her paper certificates while Uncle Sam will give a gold dollar any day for one of his greenbacks.

The American dollar is worth 100 cents because the world has faith in the United States. The Russian ruble is worthless, because the world has lost confidence in the Russian Government. The dollar and the ruble are made from the same metal, the intrinsic value of each is not far apart, but the real value is the spiritual content. When Great Britain assured the United States that she intended to meet her just obligations the English pound advanced by leaps and bounds. The Canadian dollar is at par, because Canada, in a spirit of fairness and justice, is paying her debts.

The one thing that will increase spiritually and strengthen faith in God is the study and acceptance of the Bible, and there is nothing that will give such zest to Bible study as a knowledge and acceptance of the identity doctrine.

I hope the day is not far distant when the Anglo-Saxon press will agitate the question of recognition of this idea, in order to awaken the race to its responsibility to God and humanity, and help the race realize that its mission in the world is to stand for the things that are righteous, for Christlike character, for the maintenance of civilization, for orderly organized government, and liberty under the law.

THE GREAT PYRAMID.—XVI.

BY LT.-COL. ARTHUR B. PROWSE, M.D.

THERE are no openings, nor anything else calling for special notice, on the *West* wall of the Queen's Chamber; but the *East* side has a remarkable feature known as the NICHE. (*See* Fig. 5 B.) It is a hollow, 41 inches deep from the surface of the wall. Its *height* is about 184 inches, so that the top rises a little above the level of the top of the sixth masonry course in the north and south walls of the chamber. The width varies from 62 inches below to 20 inches at the top.

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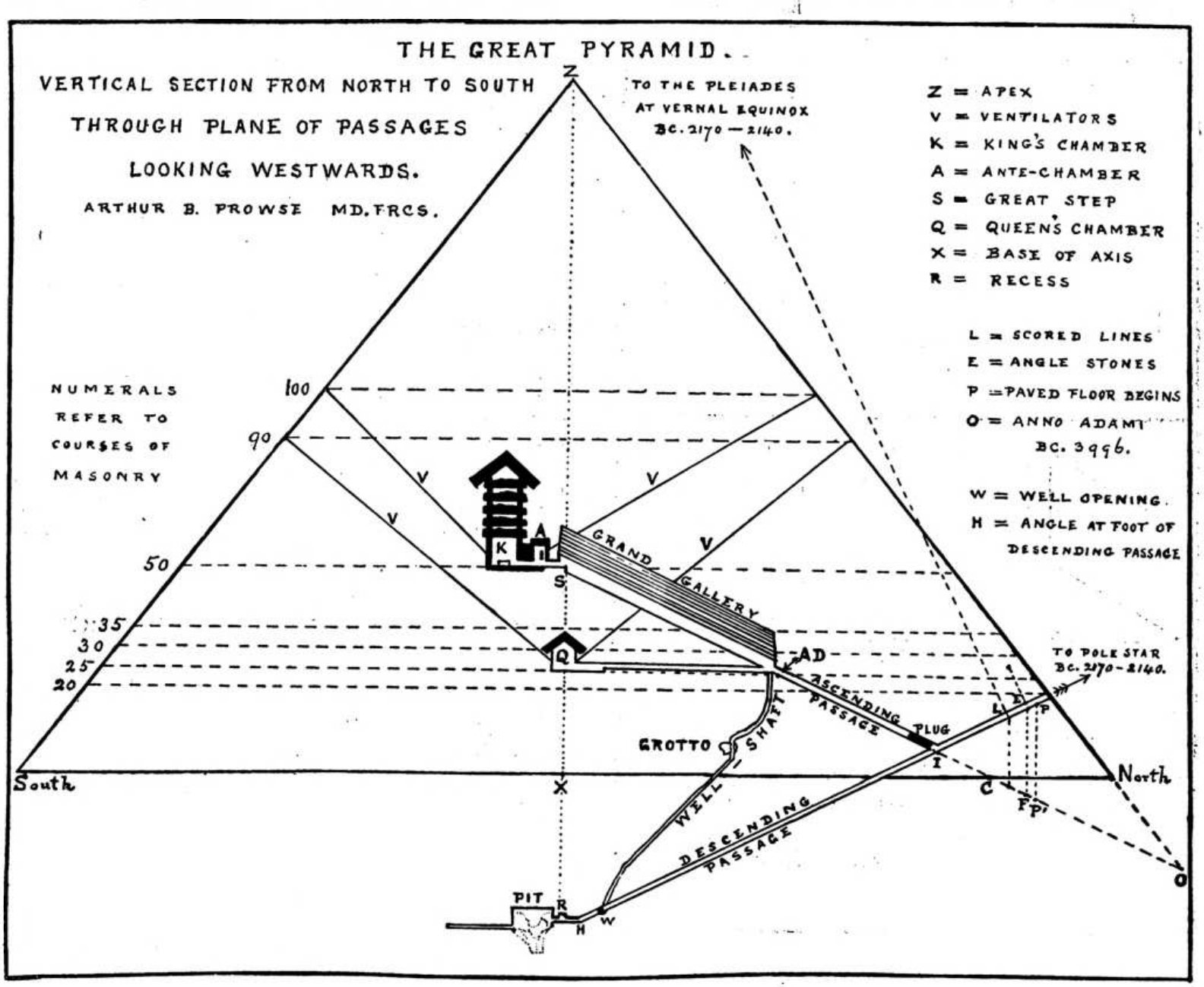
This diminution is not gradual and continuous, but by a series of four steps, or overlaps, on each side, which vary in width from 4½ inches to 5¾ inches—the third from the floor being the longest. The vertical axis of the Niche is *exactly* 25 P. in., or one "*Sacred Cubit*," south of the median, vertical, east to west plane of the chamber.

This is one example of a notable method used in this building to define important units of linear measure. Another example of *ex-centricity* in position defines the *P. in.* in the Antechamber, as we shall see later on when speaking of the "Boss" on the "Granite Leaf."

At the back of the Niche is a large irregular opening at the level of the second and third masonry courses. This was forced for many feet eastwards, nearly horizontally, by some ruthless excavator, in an attempt to find a supposed passage which was foolishly thought to exist, leading from the chamber to the interior of the Sphinx. This idol, however, is carved out of solid rock *in situ*, and has been proved to be *solid* and not chambered, by the investigations of Col. Howard Vyse. Moreover, it is almost certainly of considerably later date than the Pyramid, for the Cartouche of a king belonging to a much later dynasty than that to which Cheops belonged has been found carved upon it; and this evidence seems to prove that about a thousand years intervened.

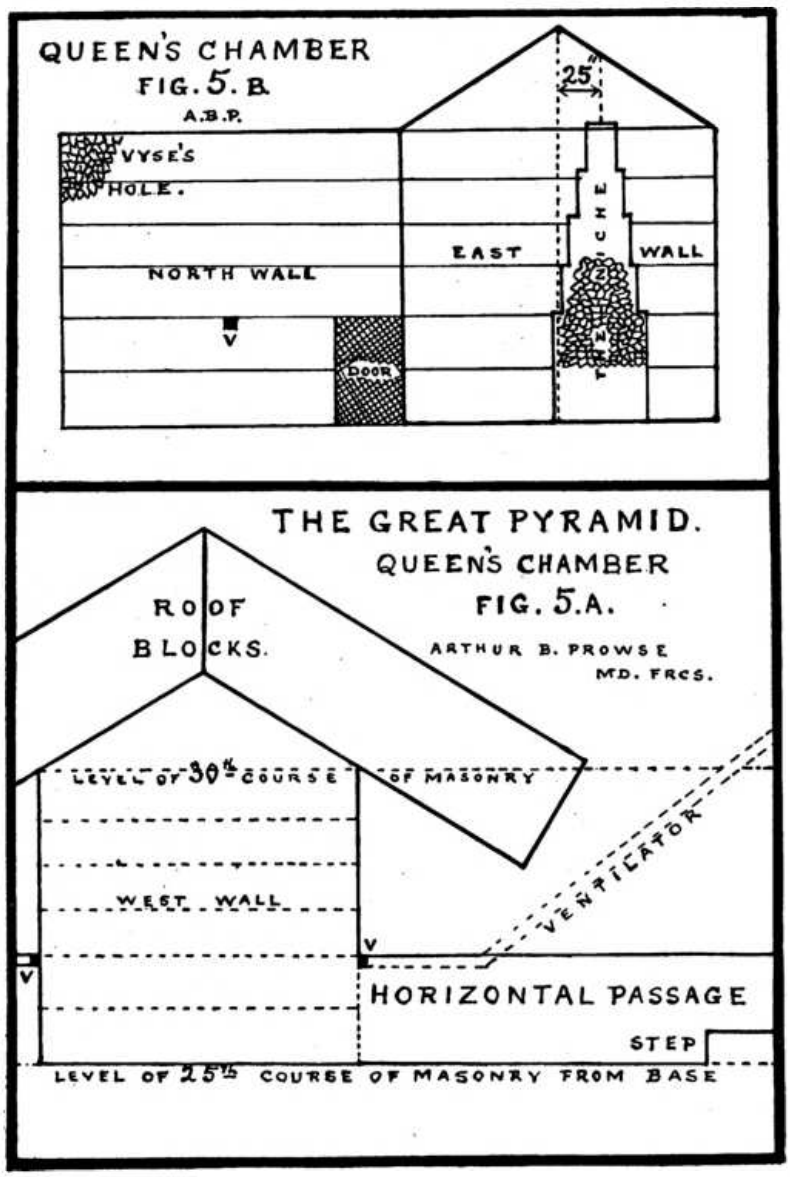
The *floor* of the chamber, also, has not escaped injury, for Sir Gardiner Wilkinson himself says—without apparently any compunction—"I excavated, in vain, below, in quest of a sepulchral pit." This was earlier than 1865.

Each of the two sloping sides of the *Roof* of the chamber consists of six slabs, side by side—the four central ones being about 45 inches wide. The two end ones are narrower—the eastern one being about twice as wide as the western. The *floor* is rougher and more uneven than that of either the Antechamber or King's Chamber.



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On emerging from the upper end of the Ascending passage we at once enter a lofty passage—the GRAND GALLERY—which continues upwards at the same angle of inclination (26° 18′ 10″) for about 151 feet,—1813.805271 Pyramid inches. Then comes the vertical rise of the *Great Step* (35.826577 P. in.). Here I would call attention to the fact that the vertical plane, *from east to west*, passing through the Pyramid's apex, coincides with the *face* of the Great Step, and also with the line of the ridge of the Queen's Chamber roof (*see* Fig. 1); whereas



the vertical plane, from north to south, is about 22 feet west of the side of the Great Step, and of the entrance to the Queen's Chamber. The southern end of the Gallery is about 70 feet higher than the northern.

Since the beginning of the Grand Gallery is 4028.534522 P. in. from the Zero point 0 A.A. (giving the date 4028.5 A.A.), and the length up to the vertical face of the Great Step is 1813.805271 P. in., this *face* is distant from Zero point 5842.33979 P. in. This fixes the *date* as the forenoon of *January 25th*, A.D. 1844. Mr. David Davidson, C.E., tells us (see *The Covenant People* of July 1st, 1921) that the evidence for *this* date is *overwhelming*; and that the proofs of it will be included in the joint work of the late Dr. Aldersmith and himself when it is printed and published.

The full *length* of the "Grand Gallery," along the *floor line* from its commencement, to where it ends in the plane of the beginning of the first low horizontal passage at the top of the Great Step, is 1881.8 P. in. (=156.8 ft.). The length of the *Roof* is about 40 inches less. This is due to the fact that both north and south walls overhang by a series of overlaps or steps, of about 3 in. each. There are only *six* overlaps at the *north* end, but at the *south* end there are *seven*. There are, also, overlaps on both east and west *walls*, *seven* on each side. The *width* of the G. Gallery below, just above the "Ramps," is 82 in. (nearly seven ft.); but owing to the overlaps the width at the top is only 41.4 in., each overlap measuring about 2.9 in. There is overlapping also of the slabs forming the *Roof*; and as there are 36 of them the visible width of each is about 51 inches.

For the whole length of the G. Gallery, and 5¼ in. above the edge of the third overlap, on each side, runs a shallow groove, ¾ in. deep and 6 in. wide. Prof. Flinders Petrie's measurements show that the lower edges of these grooves are exactly midway between the floor and the roof of the passage. Col. Howard Vyse, who first described them, thought that they might have been used to support a scaffolding for the workmen employed in finishing off the walls. Prof. Piazzi Smyth considered that, as there was not much thickness of stone between the lower part of the grooves and the edge of the overlap, and as they were so shallow, any considerable weight of scaffolding could not have been safely supported. He therefore suggested that the grooves have some *symbolic* meaning, of which, however, we are quite ignorant up to the present. The average vertical height of the G. Gallery is 339.2 in., or 28¼ ft.

BENJAMIN—A LINK OF BROTHERHOOD.

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

THIS study of Benjamin is a simple Bible-reading based on prophecy and merging into history, revealing the unfolding of God's plans, and proving the faithfulness of Jehovah. It was only after having worked the subject out that it struck one that the name Benjamin very naturally furnishes the keywords for our meditation, thus :—

Birth.
Egypt.
Notoriety.
Judah.
Awakening.
Mission.
Islands.
Normans.

I have, personally, found that the use of mnemonics such as this is a very great aid to the memory, and pass it on, rough as it is, for what it is worth.

We begin, then, with the

BIRTH.

Turn to Genesis xxxv, 16-20.

The double name of Rachel's dying gift to Jacob is suggestive of high destiny, for only one other is the Son or Man of Sorrows, and the Son of the right hand (Isa. liii, 3; Heb. i, 2, 3).

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Very suggestive, too, is the place of his birth, between Bethel—" the House of God," and Bethlehem—" the House of Bread," for the Temple—"My Father's House "—was in Jerusalem, which lay in Benjamin's portion of the land, and Jeremiah's prophecy of weeping Rachel (ch. xxxi, 15) is associated with Bethlehem (Matt. ii, 18), while Benjamin, represented by the majority of Our Lord's disciples, was the first of the tribes to partake of the living Bread. It is interesting, too, to notice that it was after God had finally rejected the name Jacob for Israel (Gen. xxxv, 10), and had promised that kings should come out of his loins (vii) that Benjamin was born.

EGYPT.

The next incident in the life of Benjamin is connected with Joseph's viceroyalty of Egypt. Joseph demanded that his ten brethren should prove their sincerity by bringing to Egypt his younger brother Benjamin. Jacob was strongly averse to this, but finally yielded, Judah becoming sponsor for his brother's safety. The fivefold portion given to Benjamin, and the cup in Benjamin's sack—each are prophetic of coming destiny. Joseph, Benjamin, Judah, linked together as they are in this story, compel us to think of a later day when the Divine Joseph is associated with Judah and Benjamin; only here Judah stands aloof in rejection of Joseph, while the rest of the story is reversed, and Benjamin is sent to bring back to a reconciled Joseph the other ten tribes.

NOTORIETY.

This brings us to the consideration of a passage in Genesis xlix, 27: " Benjamin shall ravin as a wolf." This tribe, beyond any other, became notorious for warlike prowess and skill in battle. One has only to read such passages, for example, as Judges iii, 15, &c., and the terrible story narrated in Judges xix, xx, to learn the meaning of Jacob's prophecy. What warriors were Saul and Jonathan! What a tragic picture is that presented in 2 Sam. ii, 15, 16, so opposite a spirit to that of the twelve Benjamites of the Apostolic band, completed by Saul of Tarsus, who were constrained by the Spirit of great David's greater Son!

It is good to read in the next chapter (2 Sam. iii, 19-21) of the conversion of Benjamin to the cause of David.

JUDAH.

Judah's sponsorship for Benjamin seems to have a natural sequence in the relationship established between the tribes at the division of the kingdom under Rehoboam. The whole story, told in 1 Kings xi, xii, with such graphic detail, is much more than a family quarrel. "This thing is of Me," God said. In the mind of God the House of Judah and the House of Israel had a destiny apart. " When Israel came out of Egypt, Judah was His sanctuary, and Israel His dominion."

So, clearly, from the days of the settlement under Joshua onward, the tribe of Judah, even during the united kingdom period, seems to occupy ground apart from the other tribes. The outstanding feature of the cleavage was the important rôle assigned to Benjamin (1 Kings xi, 36).

This tribe was given to Judah, though part of the kingdom of Israel, to be a light to the House of David in Jerusalem, thus forming a connecting link of brotherhood between Judah and Israel. From thence onward its career runs parallel with that of Judah, right down to the day of Jesus Christ. So we come to the latter days and the

AWAKENING

of Benjamin to the true light.

The blessing pronounced by Moses on Benjamin (Deut. xxxiii, 12) seems to point forward to this time. "The beloved of the Lord shall dwell in safety by him." After careful consideration of this passage and reading various opinions, I am led to the conclusion that " the beloved of the Lord " refers to Jesus Christ, God's beloved Son, and this passage intimates the lot assigned to Benjamin, viz., to act as a sort of bodyguard to the Son of God until His appointed hour had come. Certain it is that when it was dangerous for Jesus to walk in Jewry, He had perfect liberty of action in Galilee. This was the home of the Benjamites, for it appears to be the general belief that on the return from Babylon, while Judah settled in the south, Benjamin, being really a tribe of the Northern Kingdom of Israel, settled in Galilee; and it seems certain that a majority of the disciples were of the tribe of Benjamin.

Now glance at Isaiah ix, 1-3, and compare it with Matt. iv, 13-16.

The lighter affliction of Galilee was doubtless that mentioned in 2 Chron xvi, 4, in the days of Baasha; the more grievous affliction when all Israel was carried away beyond the Euphrates, in the great captivity which ended the Northern Kingdom (2 Kings xvii, 20-23), and to whom should the greater light come but to the people designed to be a lamp (1 Kings xi, 36, marg.), while the dividing of the spoil (Isa. ix, 3) takes us back to Jacob's prophecy of Benjamin (Gen. xlix, 27), " He shall divide the spoil." We are reminded of the parable of the virgins in the different reception given to Christ by Judah and Benjamin.

In John iii, 29, John the Baptist calls Jesus the Bridegroom—Benjamin's lamp shines with a fivefold brightness as he receives the light at the hand of the Divine Joseph, and accepts the cup of the New Covenant. But Judah, by his rejection, forfeited what light he had, and the door of the kingdom was closed against him. This lighting of Benjamin's lamp proclaims his

MISSION.

" Ye are the light of the world."

" Beginning at Jerusalem " of course, for was not Benjamin given to be a light always before God in Jerusalem (1 Kings xi, 36), and Jerusalem's day of grace was to last for forty years, reminding us of Jonah's mission to Nineveh, " Yet forty days, and Nineveh shall be overthrown "? But chiefly, Benjamin was to carry the light to the " lost sheep of the House of Israel," the scattered tribes of the great dispersion, inhabiting those centres in Asia and Europe where, one by one, the seven churches of Asia, and the churches in Greece and Rome, were set alight by the lamp of Benjamin, and trimmed and replenished with oil by the letters of the great Apostolic leaders, especially those of the great Benjamite, St. Paul.

In Christ's final words to the Apostles on the Mount of Olives, He said: " Ye shall be witnesses unto Me . . . to the uttermost part of the earth." This expression we find used in a remarkable passage in Isaiah xxiv, 15, 16, where " the uttermost part of the earth " is identified with

ISLANDS.

The " Isles of the Sea," or, probably more correctly, " the West," as the Hebrew word is similar in both cases.

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These islands are referred to several times in later passages in Isaiah, the latter portion of whose Book was apparently written to a portion of Israel settled in the islands of the north and west (Isa. xlix, 1, 12), the exact position of the British Isles in relation to the Holy Land. The uttermost part of the earth known to the Roman world when this charge was laid by Christ upon His disciples was " the Isles of the Blessed," or the British Isles. In obedience to their Lord's command, and in their search for the lost sheep of the House of Israel, the missionaries of Benjamin penetrated into Britain.

It is practically certain that within five years of the Crucifixion, Joseph of Arimathea, perhaps himself a Benjamite, for Arimathea is identical with Ramah, which lay in the portion of Benjamin, founded the first Christian Church at Glastonbury.

Beyond any doubt St. Paul came to Britain, and aided in the kindling of that lamp which has never ceased to burn, and which marks Britain to-day as the lighthouse of the world.

In conclusion, let us go back in thought to the hour of Benjamin's birth. We said it was at the time when God had confirmed to Jacob the name of Israel (ruling with God), and had promised that kings should come out of his loins. The first King of Israel was a Benjamite, before the line changed to the Divinely-selected seed of Judah. Our Lord said to His disciples, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." And again He said to the Jews, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."

Apparently, then, the " little flock " of Benjamin and the nation, which could be none other than Israel (Jer. xxxi, 36), must come together.

But was not Benjamin given to Judah? Yes, so long as Jerusalem and its Temple existed. But when Jerusalem and the Temple fell, the brotherhood between Judah and Israel was broken (Zech. xi, 13, 14).

According to this prophecy, the betrayal of Judas cut the bond between Benjamin and Judah, and the final severance came when, according to the prophecy of Jeremiah (ch. vi, 1), Benjamin escaped at the siege of Jerusalem and fled, probably to join his brethren of the Northern House.

In the purpose of God Israel, in successive waves, reached these islands ; the last to come to the appointed place were the

NORMANS,

bearing on their banners the Sign of the Wolf. These have been identified with Benjamin, and by their influence on religion, as well as their prowess in war, they certainly seem to fill out the rôle of Benjamin—the last of the tribes, as always, on the great trek, bearing the old Symbol of the Wolf, but bearing, too, the light of the Gospel.

It seems fitting, then, that this people should head up a new line of Benjamite Kings in England, while David's House still held sway in Ireland, and fitting too that, as of old, and according to God's purpose, Benjamin should yield the sceptre to Judah, while, perhaps, the prowess exhibited on countless fields by the warriors of Britain, both of Church and State, is chiefly vested in the descendants of that child of long ago, " the son of my right hand " as Jacob called him, who have become God's right hand in the ministry of the battle-axe and the Cross.

" FULNESS OF THE GENTILES."

BRITISH-ISRAEL LECTURE.

(From the *Brisbane Telegraph*.)

THE first meeting of the Queensland Branch of the British-Israel Association for the year 1924 was held in the hall of the Presbyterian Church on February 14th. Mr. Arthur Exley (Vice-President) was in the chair. The Rev. W. Richer (President) delivered the address, dealing with the subject of "The Fulness of the Gentiles." In the course of his remarks, Mr. Richer said: To us British-Israelites the Epistle of St. Paul to the saints in Rome has had for years past a peculiar fascination. He had not entered Rome since his conversion, and yet he writes in such affectionate terms, says that he is desirous of preaching the Gospel to those saints who are at Rome also. This Epistle is by some divided into three essays : (1) Christianity is regarded in the light of pure reason ; (2) Christianity is treated from the standpoint of the Israelitish revelation ; and (3) a practical result of the Christian life growing out of the obedience of faith—for if St. Paul wrote about A.D. 60 there were not many Christian writings to which Christians in Rome could have access for general instruction, but were confined to the Hebrew or Septuagint rolls, called the law, the hagiographa, and the prophets. My object in presenting this essay to you this evening is to ask you to consider the expression used by St. Paul: "The fulness of the Gentiles." We have in other portions of the Divine Word such as Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled (Luke xxi-xxiv, which statement is generally referred to Dan. xii, 7). Is the word "Gentile " always used by St. Paul in the same sense—not to the same individually but ethnically? Are there any other peoples besides the uncircumcised pagans or heathens who are called Ethna? I do not forget that in the time when St. Paul wrote—when the Gospels were written in extenso, that the Romans called the Jews "Gentiles " according to our translation of the word " ethno " ; neither do I forget that sometimes the word in our Scriptures is correctly and literally translated nations, and sometimes heathen, pagan, &c. I appreciate its translation into the word heathen or pagan sometimes, so that we can distinguish other nations from the then Jewish nation, but another word was in use from the same root word gens, and that was gents—otherwise translated tribes and correctly so. Now in the Apostle's argument here in Romans ix to xi, another people seem to have been referred to which were not ethnically Romans or Jews, but Israelites of the Dispersion to whom St. Peter wrote : "To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bythinia, elect, according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ," and again Pet. xi, 9 : " Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession." By the by, why was not that word which in the Greek is " Ethnos " translated " Gentile "?

These are the scattered people who have been a mystery—a mystery among the Gentiles, or heathen races.

Now, the word fulness standing in relation to Gentiles—or, more properly, nations—will bear the same meaning as it does when it stands in relation to the sons of Israel nationally. Shall we agree, when I ask you to accept my statement, that the word " fulness " must be applied to one of two or three things, perhaps the whole of them : (1) Multiplicity of race

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in each or some of the great races, as, for instance, France, Italy, Russia, China, Japan, India, &c.; (2) Average, written in square miles—do the above peoples possess that? (3) Language, commerce, influence—do the above nations possess these? We know they do. Then, if the fall of them, the Israelites, be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fulness? But some will say—the fall—and the diminishing of the "them" and the "their" includes the Jews. What if they do? We have not denied that, but we do say the day of the fulness of Judah has not yet arrived. Her fulness as it respects population is confined to some 13 or 14 millions. She has no territory, she has no flag, she has not the marks of nationality upon her at present, and therefore the fulness does not at present apply to her. But the "them" and "their" refer to a people many times greater than the Jews. Greater territorially than Russia or China, than France or Italy. Greater, as it respects population, the "them" and the "their" must become. Already they are greater by way of religion than all the above put together. This people God calls His people, His chosen, "His inheritance," His witnesses, His servants, Who has printed and issued God's Book in parts or in the whole in upwards of five hundred languages or dialects? What race is it that has sent the Gospel Messengers into every quarter of the Globe? What peoples are having a humanizing influence in all the dark places of the world? Where do you find, or under which flag do you find, the higher forms of civilization? Where do you find the peoples having the fullest liberty? Where do you find a fulness to equal the fulness of England and America, one time Ephraim and Manasseh? Do we wonder that the Apostle exclaims in rhapsody, "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 who hath known the mind of the Lord? Or who hath been His counsellor?"

To return to verse 25, St. Paul says, "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 hath happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved; as it is written, 'There shall come out of Sion the deliverer and shall turn away ungodliness from Jacob.'" Here we read of the accomplishment of two events—(1) the removal of that perversity, whether wholly or in part, which hath happened to Israel, wholly or in part, for whilst this hardening or blindness came first upon the northern kingdom of Israel, it subsequently, say 10 years after (St. Paul wrote in the year A.D. 70), came upon the southern kingdom or house of Judah, which had really lost its kingdom or sovereignty agreeably to the words of the Lord Jesus (Matt. xxi, 43), "I therefore tell you that the Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof; which when the chief priests and Pharisees had heard his parables they perceived that he spake of them." Again we ask, why, having the Greek in their hands, did they not insert the word Gentile instead of nation? We do not murmur at the word nation; we believe it is correctly translated and became applicable to the British nation, for there is but one other nation, and that is the American nation, to whom it can be applied. For other reasons we cannot now apply it to our brother Jonathan, and, II, the coming out of Sion the Deliverer, who shall turn away ungodliness from Jacob. We should probably have put the second event before the first. For the coming of the Deliverer was essential to the final salvation of Israel nationally, as it was for the salvation of individual sinners, whether Israelites, Jews, or other nationalities. I take it that the salvation of Israel here referred to is a national and not an individual salvation, as Isaiah saith, "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 upon thee (liv, 8). And thou shalt be called by a new name which the mouth of the Lord shall name" (Isa. lxii, 2).

A word or two from history: In 538 B.C. Israel was foremost at the capture of Babylon. In the contemporary cylinder of Cyrus they are designated as the "people of Guti." In 529 B.C. the Massagetae rises up against Gous and puts him to death. He had endeavoured to make himself king of Israel. By this time the great body of the Israelites were also called Scythians. Already these wanderers had received or adopted new names, though we think that these are not the names referred to by Isaiah lxii, 2, because neither of these were Covenant names. The Prophet Daniel foretold this fulness of nations under the name of the stone kingdom, which was to fill the whole earth, a kingdom to be created without hands, that is, by Divine power, to have a beginning so small as to be called a stone cut out without hands, that in its inception was to smite the great image whose brightness was excellent and form terrible. Daniel xi, 44, tells us that in the days of these kings (referring to the Babylonian succession) shall the God of Heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and shall consume all those kingdoms, and it shall stand for ever (v. 45). Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter. If He made known to a pagan king, is it likely that the information, or so much as was essential, He withheld from His servant Paul?

History tells us that the tribes of Israel under the names of Asar and Angles, which names are synonymous with Goth and Israel, remained largely in Central Scythia until about 100 B.C., from whence some of them travelled to Britaniarum. Meanwhile Joseph's sons remain on the Danube, as Getac, many remain in Greece, some of them become Waldenses and Albigenses—witnesses for the truth of God against Romish Paganism, and in later years against the Papacy. Meanwhile Dan travels to the North of Ireland, to Denmark, where they become Danes. Some of them to Cornwall, and work in the tin and silver mines of the South of Britain, and some to North Britain as the Picts, whilst the portion partially settled in Norway descends to Northern France and becomes the Normans who subsequently in 1066 entered Britain as the subjects of him whom history designates William the Conqueror. Thus the Stone becomes in the centuries the Fulness of Nations whom St. Paul is made to say "Fulness of the Gentiles."

Upon the close of the address a discussion took place, and after a very hearty vote of thanks had been accorded Mr. Richer, the meeting closed with the "National Anthem."

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"MANIFESTATION OF THE SONS OF GOD"

(ROM. viii, 9).

BY JOHN H. TENCH.

DURING the Epiphany season the National Church, in her Prayer Book, teaches the various manifestations of Jesus' glory, power, and might, to the two Hebrew nations, and to all mankind.

He was manifested through the agency of an angel to the shepherds whilst they watched their flocks by night, and he gave the grand message, "Behold, I bring you good tidings of great joy, which shall be to all people." He was then joined by the heavenly choir, who sang "Glory to God in the highest, and on earth peace, goodwill toward men."

Jesus was manifested by the star to the wise men of the East, most probably some of the lost sheep of the House of Israel, who, as Ezekiel tells us, should wander to Bamah, and there they should be as the heathen, and serve wood and stone.

Jesus was manifested in His boyhood as the Son of God, who at the early age of twelve said to His mother: "Wist ye not that I must be about My Father's business."

He manifested forth His glory at Cana of Galilee by his first miracle in supplying the necessary wine at the marriage feast, and thereafter showed His power to forgive sins and to heal sickness by cleansing the leper, healing the centurion's servant, and the man sick of the palsy, by casting out devils, by walking on the sea and by rebuking the winds, which obeyed Him. All these manifestations are summarized in the prayer of the beautiful collect for the Sixth Sunday after the Epiphany:—"O God, Whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech Thee, that, having this hope, we may purify ourselves, even as He is pure; that when He shall appear again with power and great glory, we may be like unto Him in His eternal and glorious kingdom."

The manifestation of the glory, might and power of the King of Israel is true in the latter days of the manifestation of the glory, might and power of His people Israel, represented by the British Empire (Ephraim) and the great people of the United States (Manasseh). We remember the words of that just and devout man, Simeon, when he took the Lord Jesus in his arms and said that He was to be not only a light to lighten the Gentiles, but also to be "*The glory of Thy people Israel.*" Paul, when writing to the saints at Rome, said: "I reckon that the sufferings of this present time are not worthy to be compared with *the glory which shall be revealed in us*, for the earnest expectation of the creature waiteth for the manifestation of the sons of God." He also, when writing to those called to be saints at Corinth, addresses them with the word of God: "I will dwell in them, and walk in them, and I will be their God, and they shall be My people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be *My sons and daughters*, saith the Lord Almighty." The writer to the Hebrews writes of God's people Israel: "It became Him, for Whom are all things, and by Whom are all things, in bringing many *sons unto glory*, to make the Captain of their salvation perfect through sufferings." The beloved disciple in his first Epistle says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called *the sons of God*; therefore, the world knoweth us not, because it knew Him not. Beloved, now are we *the sons of God*, and it doth not yet 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."

A student of Our Father's Word cannot help noticing the *oneness* of the King and His people Israel who form the Kingdom. The Lord said: "I am He that liveth and was dead; and behold I am alive for evermore." The ten tribes of Israel were lost, but were found, and had the best robe of Christ's righteousness put on them, and so the Father said to the returned Prodigal: "This My son was dead, and is alive again; he was lost, and is found."

In the parable of the Tares, the man (Christ) which sowed good seed in His field is likened unto the kingdom of Heaven. In the parable of the mustard seed, it is the kingdom of His people Israel which is likened unto the kingdom of Heaven. Hosea, in his eleventh chapter, writes: "Out of Egypt have I called My Son," which applies both to the King of Israel and His people, for Matthew quotes this very verse when Jesus was taken by Joseph into Egypt to escape the wicked Herod. In Psalm ii God says, "Ask of Me, and I shall give thee the heathen for thine inheritance and the uttermost part of the earth for thy possession." These words no doubt are spoken to the King of Israel, God's dear Son; but in Psalm cxi we read, "He hath shewed His people the power of His works that He may give them (Israel) the heritage of the heathen" (India, Nigeria).

THE FELLOWSHIP OF INTERCESSION FOR THE B.-I. WORLD FEDERATION.

SOME time ago, at the Central Hall, Westminster, we solemnly and definitely, by vote of the assembly, pledged ourselves to enter a League and Covenant of Prayer for every leader, officer, and member of every Branch of our world-wide Federation. The pledge was that, in addition to our personal devotions and family prayers, at the home altars each day, we would, every Thursday morning—the day of the issue of THE NATIONAL MESSAGE—between the hours of 9 and 12 o'clock, pray for the members and prosperity of all the efforts and objects of the Federation. Is it not an inspiring thought and a faith-strengthening force to realize these great streams of pleading go up to God, and these mighty strands of power proceed to and bind together all our members! Brethren, let us *continue instant* and *faithful* in prayer and thanksgiving. In the Book of Judges we read (the occasion is a national day of humiliation and prayer), "And they—the people—said, O Lord, the God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?" The tribe lacking was that of Benjamin.

The years pass—no answer to this lament and prayer of the people of Israel? Wait. St. Paul, in making a declaration of his confidence, says to the Philippian Church: "I am of the stock of Israel, of the tribe of *Benjamin*! The man who made that claim, and all he and it stood and still stands for, were worth ages of intercession. Yet again I say, "Brethren, let *us pray*."

(Rev.) PETER HUSBAND DAVIES.

Finchley, N.3.

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GREEK & HEBREW CONNECTIONS.—XVII.

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

Ezekiel xxiv, 16: We find the same sentiment in Achilles' "Tatius," iii, 11. "For this is the case with the eyes in great calamities; in light misfortunes tears flow freely, but in heavy afflictions tears fly away and betray the eyes."

Amos i, 3; ii, 4, 6, 1: These expressions mean repetition, abundance; and so it was used among the ancient Greek poets. Compare the passionate exclamation of Ulysses in the storm (*Odyssey*, v. 306):

"Thrice happy Greeks! and four times, who were slain
In Atreus' cause, upon the Trojan plain."—*Clarke.*

And these words Virgil translated and puts into the mouth of Æneis (*Æneid*, v. 93):

"I struck with unusual fright the Trojan chief,
With lifted hands and eyes invokes relief;
And thrice, and four times happy those, he cried
That under Ilion's walls before their parents died."
—*Dryden.*

And so also the ancient Oracle, quoted by Pausanias (*Archaic* vii, 6): "Those men shall be thrice and four times happy."

Jonah: There is a myth which, bearing some similitude to the history of Jonah, may have been taken from this Book. Laomedon, King of Troy, having displeased Neptune, to appease him was required to expose his daughter Kesione to be devoured by a sea monster. She was chained to a rock at Joppa, and was awaiting her fate at the next flux of the tide. In the interval, Hercules slew the sea monster and delivered the Princess. To this, Lycophron, in his *Cassandra* (v. 33, &c.) is supposed to allude: "Of the lion the offspring of three nights, which the fierce dog of Triton swallowed down greedily." In the Constellations they are Perseus, Andromeda, Cetus.

Jonah i, 14: There is a parallel passage in the *Argonautics* (1171), which has been quoted to illustrate this:

"And much they doubted, in their prudent minds,
Whether to kill and cast a prey to fishes,
Wretched Medea, and avert their fate."

Nahum iii, 13: Similarly, Numanus said to the Trojans: "Your very dress is embroidered with saffron-hues and gaudy purple; indolence is your heart's delight; to indulge in dances you love; your vests have sleeves, and your mitres ribands. O Phrygian women, surely, for Phrygian men you cannot be!" Virgil's *Æneid* ix, 612.—*Davidson.*

Habakkuk iii, 6: See *Exodus* xix, 18, mentioning the convulsions of Sinai, &c. The following beautiful piece from the *Fragments* of Æschylus will well illustrate the Biblical description:

"Confound not God with man; nor madly dream
His form is mortal, and of flesh like thine.
Thou knowest Him not. Sometimes like fire He glows
In wrath severe; sometimes as water flows;
In brooding darkness now his power conceals,
And then in brutes that mighty power reveals.
In clouds tempestuous we the Godhead find;
He mounts the storm, and rides the winged wind;
In vivid lightning flashes from on high;
In rattling thunders rends the lowering sky;
Fountains and rivers, seas and floods obey,
And ocean's deep abyss yields to his sway;
The mountains tremble and the hills sink down,
Crumbled to dust by the Almighty's frown,
When God unfolds the terrors of His eye,
All things with horror quake, and in confusion lie."
—Clarke.

Zechariah ix, 14: The description here is very sublime. We have a good imitation of it by Nonnus, in his wonderful collection of mythology and erudition, *Dionysiaca*, vi, 229.

"When Heaven's dread trumpet sounding from on high,
Breaks forth in thunders through the darkened sky,
The pregnant clouds to floods of rain give birth,
And stormy Zeus o'erwhelms the solid earth."—Clarke.

Zechariah xiii, 7: There is a fine passage in Æschylus, *Septem Du: es apud Thebas*, 73, to the same effect:

"The rude Barbarian from the mines
Of Scythia o'er the lots presides;
Ruthless to each his share assigns,
And the contested realm divides;
To each allots no wider a domain
Than on the cold earth as they lie,
Their breathless bodies occupy,
Regardless of an ampler reign;
Such narrow compass does the sword,—
O cruel empire—their high claims afford."—Potter.

THE QUEEN OF HEAVEN.

By Henry Proctor, F.R.S.L., M.R.A.S.

The worship of the Queen of Heaven, so strongly condemned in Jeremiah xliv, 17 and 25, which probably denotes moon-worship, seems to be the oldest-known of all religions. Not only do we find indications of it in the earliest Assyrian, but also in Accadian records. Mention is made of it in the Book of Job; and in Genesis it is identified with that of Ashtoroth, in the name of the city of Ashtoroth-Karnaim (the two-horned), where Kudur-Lagumer (Chedorlaomer) smote the gigantic Rephaim, and which was afterwards the chief city and residence of Og, the King of Bashan. The Rephaim were akin to the Nephilim (Gen. vi, 4), who were said to have been "from everlasting (me-olam) men of renown." We find evidence of moon-worship in the name of Naram-*Sin*, and in the Chaldean temple of Mullil of Nippur, the remains of which were found 22 feet beneath the site of the temple of Saryon I and Naram-Sin. Ashtoroth was identified by the Phœnicians with the Juno of the Romans, and is probably the same as Ishtar and Astarte. Her worship was introduced by Jezebel among ten-tribed Israel, and its importance may be judged from the fact that no less than 400 priests were appointed for her service. Its rites are said to have been filthy in the extreme.

Her temple at Aphek in Lebanon was a horrible sink of the most bestial lewdness. Jeremiah imputes the ruin of Judah to this worship: "Was not the incense you burnt in the cities of Judah and in the streets of Jerusalem remembered by the Ever-living until He was not able to bear your wicked ways on account of the abomination that you practised; therefore your country has become a desolation and a heap of ashes, and without inhabitants, as it now is, because of that burning incense to the Queen of Heaven" (Jer. xliv, 17-29).

This worship was probably the chief cause of the decadence and final extinction of several great nations, as it was most certainly that of the Seven Nations of Canaan.

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THE SECRETARY-GENERAL'S PAGE

AMONG the great number of donations and promises for the New Premises Fund received since our report last week are one of £500, one of £100 (the donors in each case wishing to remain anonymous), several for £25, £20, £15, £10, £5, £3, £1, 10s. and 5s.; also gifts of brooches, bracelets, &c. Further anonymous donations are as follows: £20; "Yorkshire," £10, £5; "F. K.," £2; "Mrs. P.," £1 5s.; "E. S. R.," £1; 5s.; 2s. To all the donors we tender our very best thanks, and beg to assure them of our keenest appreciation of their noble response to our appeals. In due course announcements will be made in regard to the date and arrangements for the opening of our New Headquarters, to which all are looking forward with eagerness. Letters of congratulation continue to arrive from all parts, including the Dominions and the U.S.A.

* * *

The speakers for the Annual May Meetings, on May 12th and 13th, in the Central Hall, Westminster, will include the Revs. Pascoe Goard, Arthur Pritchard, M.A., W. H. Stuart-Fox, M.A., Commander Roberts, R.N., and, it is hoped, the Rev. Ebenezer Fox, from Queensland, Australia. Mrs. Theodore Bent and her band of helpers will conduct the Annual Sale of Work in aid of the general funds of the B.I.W.F. Mrs. Bent will be grateful for any articles our readers are kindly disposed to send, and she will be glad to receive such articles—with prices marked thereon—as early as possible, at her residence, 13, Great Cumberland Place, Hyde Park, W.1.

* * *

Mr. Herbert Garrison, Secretary-General of the B.I.W.F., is to lecture next week as follows: On Tuesday, at 7.30, in the Free Hall, Melksham; on Wednesday, at 7.30, in the Victoria Hall, Hawkhurst, Kent, kindly arranged by our good friend, Colonel Edward F. Gosset, who will preside; on Thursday, at 7.30, with the Rev. Pascoe Goard, in the Lecture Hall, Junction Road, Dorking, kindly arranged by Mr. H. E. Turner, Hon. Secretary of the local Branch.

* * *

The Southport Branch will hold their Annual Sale of Work on Tuesday next, April 29th, from 3 to 9 p.m., in the Y.M.C.A. Hall, Eastbank Street. Parcels for the various stalls will be welcomed, and should be sent to the President, Mr. G. T. Vine, c/o Secretary, Y.M.C.A., as above.

* * *

The Rev. R. G. F. Waddington, M.A., gave two lectures for the Hull Branch in the Church Institute, at 3 and 7.30 p.m., on April 8th. The next meeting is announced for Tuesday, May 13th, when the Rev. J. Oliver Vince, B.A., B.D., is to be the lecturer.

* * *

Our Great Yarmouth Branch, ever active and alert, held recently a very successful meeting, presided over by Mr. George Rix and addressed by Messrs. W. G. Hacon, J. J. Hall, and Mrs. Brett. An interesting report is held over for a future issue. Regular meetings take place on the last Wednesday of each month, at 7.30, at "Tregarron," 31, Wellesley Road.

* * *

All our readers who propose to visit the British Empire Exhibition at Wembley on Empire Day, Saturday, May 24th, and to attend our meetings (afternoon or evening or both), will, by arrangement with the Exhibition authorities, be admitted on that day at 1s. each instead of 1s. 6d., provided tickets are purchased in advance. Such special tickets can only be obtained from Mr. Garrison, Secretary-General, at 14, Fetter Lane, E.C.4. Early application should be made.

* * *

Mr. T. W. Plant has been addressing a number of meetings in the North. We hope soon to hear him again in London. Mr. J. J. Morey addressed a capital meeting on April 17th, promoted by Miss A. Williams, at the Pembroke Hall, Pembroke Gardens. Mrs. Zoë Bell presided. Mr. Morey is to speak for the B.-I. Study Circle in the Choir Vestry of St. Saviour's Church, Hanley Road, Stroud Green, N., on May 1st, at 8 p.m.

* * *

A very interesting Drawing Room Meeting was kindly arranged by Miss E. A. Rear, at 40, North Parade, Grantham, recently, in honour of the Rev. W.M. H.Milner, M.A. (Oxonian). The Rev. Hector Macturk, M.A., presided. Mr. Milner, in his happy manner, told the goodly company how the first British-Israel society was formed, and how the revelation of the Truth came to himself forty-three years ago, when he was an Oxford Undergraduate. He spoke on "The Meditations of a Village Bible Reading," and riveted the attention of all by his most enjoyable and profitable expositions. Well may we thank God for sending us the help of such a learned and devout servant of His, and for all the wonderful service he has rendered to the B.-I. Cause all these many years. A general desire was expressed for another address from our beloved veteran as soon as possible. Mrs. Macturk and Mrs. Claude Lowe were among those present. Tea was kindly provided by Miss Rear.

* * *

We are asked to announce that the Rev. Canon F. J. Horsefield, D.D., will preside at the 106th Annual Meeting of the London Association in aid of Moravian Missions, at the Kingsway Lecture Hall, W.C., on Tuesday, May 6th, at 3 p.m., when the speakers will include the Rev. S. Schor, the Rev. H. Tydeman Chilvers, and the Rev. Lorenzo Taylor, late of Nicaragua. The Annual Sermon will be preached by the Rt. Rev. Lord Bishop of Barking, D.D., at St. Paul's, Onslow Square, on May 29th, at 11 a.m., as advertised in our last issue.

* * *

In response to requests we have opened at our Book Depot, 14, Fetter Lane, E.C.4, a Register of Boarding Houses for those who may be desiring accommodation during the currency of the British Empire Exhibition. Those who can take paying guests are invited to send particulars, with references, terms, &c., to the Secretary of the Covenant Publishing Company, Ltd. as above.

* * *

Mr. T. Ernest Hill is now installed as officer-in-charge of our Kiosk at the Wembley Exhibition, and he will be pleased to supply visitors with any B.-I. literature they may require. Contributions toward the expenses of the Kiosk will be thankfully received by Mr. William Sleeman, at 14, Fetter Lane, E.C. 4.

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

No. 122. Vol. III. MAY 3, 1924 Price 3d.

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.

EASTER MORNING.

By Rev. Wm. Pascoe Goard.

The anniversary of Easter celebrates one of the great wonders of the ages. Think for a moment that

It is an Anniversary.

There is no way in which an historic event can be better attested than by an anniversary: for the anniversary commemorates the event and also *the day on which the event took place.*

Moreover, in this case we have not only the knowledge of the event, and of the day and the year in which it took place, but we also know *the place and the circumstances of the great fact.*

It took place at the tomb near Calvary. It took place in spite of an armed guard of Jewish-Roman soldiers. It took place in spite of the seal of Pilate. It was attested by hundreds of witnesses. The records of the event are with us to this day, and also the anniversary.

What was the event which thus became established in the annals of the ages?

It was the Resurrection of a Man from the dead!

This fact, in the history of the life of a Man Whose history we know from the cradle to the grave, is of most tremendous importance to the human race from several standpoints, and from all standpoints added together.

Prophecy had long prepared the people of God for a marvellous *combination of life, death, and thereafter life continued,* in the person of this Man. Take for instance the fifty-third chapter of Isaiah, "He shall *grow up* before him as a tender plant. . . ."

"He has no form nor comeliness, and when we shall see him, there is no beauty that we should desire him." That is to say, He shall be in outward things *like an ordinary person,* with nothing of superhuman beauty.

There will be no halo about His head. There will be no luminous glory shining from His person. Men shall take Him for the son of a carpenter, and shall deny His heavenly birth.

"He was despised and rejected of men; a man of sorrows and acquainted with grief. . . . He was despised, and we esteemed him not."

"Yet we did esteem him stricken, smitten of God, and afflicted:"

"But 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."

". . . The Lord hath laid on him the iniquity of us all."

"When thou shalt make his soul an OFFERING FOR SIN, he shall see his seed (children), he shall prolong his days; and the pleasure of the Lord shall prosper in his hand."

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong."

These are strange words to speak of one who has died. The words most certainly predict a continuance of activities notwithstanding death. And the reason assigned is stranger still.

"Because he hath poured out his soul unto death; and he was numbered among the transgressors, and he bare the sin of many; and made intercession for the transgressors."

"By his knowledge shall my righteous servant justify many. . . ."

Here we have the growing up of the Man; His life of sorrow; His death as a transgressor, from the

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human standpoint; His life made an offering for sin, from the Divine standpoint; and yet; and yet; *a continuance of life and action among the great of the earth and the strong of the earth.*

All this is made wonderfully clear as we follow the Man in His growing up from the cradle; in His life of sorrow; in His death of seeming shame; in His dwelling in the tomb; in His glorious resurrection; in His ascension on high; in His enthronement at the right hand of power; in His ordering of the affairs of men and nations since; and in His imminent return to reign upon the throne of His father David.

Protestantism has an especial Easter message. It reads the first chapter of Revelation. not as a futurist chapter only, but as one equally true in the past, in the present, and in the future. It is the manifestation of *the risen and living Christ,* who is even now dividing "His portion with the great," and "the spoil with the strong." We hear His strong clear voice ringing down through the ages: "I AM HE THAT LIVETH; AND WAS DEAD; AND BEHOLD I AM ALIVE (I am alive) FOR EVERMORE; AND HAVE THE KEYS OF HELL AND OF DEATH."

Here the Roman Catholic parts company with us. To that organization the crucifix is the chosen symbol. To them Our Lord is ever on the Cross. BUT JESUS CHRIST LEAVES THEM BEHIND. He proclaims Himself the living, active, Christ, *holding the keys in His own hand,* and administering His own Kingdom. The Papacy claims that activity and authority for the Pope. Jesus reserves it for Himself. And Protestantism follows Jesus. He is "the Apostle and High Priest of our profession," so declared to be in Holy Writ; and there is no man on earth deputed to stand between Him and His Church and people.

* * *

For the scientist Easter morning is a wonderful day. In the very highest walk achieved by scientific men Easter morning has a very vital place.

The dial of the scientific clock has many hands. It has the second hand, the minute hand, the day hand, the year hand, the age hand, but longest of all is the hand which measures the "days" of the material universe: longer in time than the days of Creation: longer than the longest periods measured by the dial of the Solar system.

Let us follow the hours, or some of them, and see where, on that dial, Easter morning is marked.

There was a time up to which there was not anything which we call "material" in the infinity of space. Of powers and potentialities there was abundance, but because we should not have been able to see, hear, touch, taste or smell them, because of the limitations of our senses, for us there would have been nothing.

Then a moment arrived in which something "became" something which we could distinguish by our native senses. The universe for us had begun. "In the beginning God created the heaven and the earth." Hour one.

Up to a certain moment there was not what to us means "light." Then came a moment when light "was," and the second hour of the long hand of science had struck. Hour two.

Up to a certain time there was not life on earth. On a certain day life "became." Hour three.

Up to a certain time conscious life had not appeared on earth. Then came a morning when God's creatures awoke, conscious of self and surroundings. Hour four.

Up to a certain time there was not a man upon the earth. Then came the birthday of the race and "Man became a living soul." Hour five.

Up to a certain time death was unknown to man. Then on a mournful day death came at the hand of a brother. Hour six.

Up to a certain morning never had one who had died escaped from the portals of the grave. Death held all. Thus it had been for ages. Then, on one never-to-be-forgotten morning, "the first begotten from the dead" arose! Hour seven.

This is the place that the Resurrection morning takes in the great dial of the ages. The fact, well-established by acceptable testimony, takes its place in the tabulations of science as one of the very greatest of earthly facts. Were it but the resurrection of one, it would be a phenomenon which could not be neglected in the scientific classification of facts. But it is declared to be but the beginning of the operation of a general law. "*Because I live, ye shall live also.*" *One fact, plus prophecy, plus the Gospel, establishes the law of the resurrection of the dead.*

An added fact is given. Having risen from the dead, the Man showed that *earthly gravitation could no more hold the resurrected body,* and before witnesses He ascended into heaven. This is evidently not a miraculous thing, nor an isolated privilege. To us the morning of resurrection will come, and for us the power to ascend to "My Father, and your Father; to my God, and to your God."

"O Death, where is thy sting? O grave, where is thy victory?"

* * *

Up to this time not one who has ascended up to heaven has returned therefrom. There will come a morning when "He shall descend from heaven with a shout, with the voice of the Archangel and the trump of God," and coming He shall bring His saints with Him.

Thereafter earth shall welcome "the Lord" from heaven as its only monarch, and the heavenly hosts of the saints as visitors returned from above.

Easter is glorious because of the Resurrection of Our Lord.

The greater Easter will be glorious by the resurrection of us all.

A STUDY OF THE TURK-EDOM-ESAU-ISAURIAN-MOUNT SEIR-TEMAN.

BY PROFESSOR ODLUM, M.A., B.Sc., &c.

COMING STRUGGLE BETWEEN ISRAEL AND HIS BROTHER ESAU.—I.

PERHAPS the following will help us to get some primary truths before our minds—truths gathered from the Bible and Early History. Let us take a look at the Bible side of the story.

Esau was the brother of Jacob, Israel, and, as he despised the Birth-right Blessing and as Jacob desired it, the two brothers made a contract of a binding nature. By this contract Jacob fed Esau and the latter handed over, by oath, the Birth-right to Jacob.

Later on Edom saw a chance to get back the blessing he despised, and proceeded to perform a duty to his father with the clear understanding that the old man Isaac would give him the Birth-right he had already sold.

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In all probability neither of the two young men had told Isaac of their contract, and therefore Isaac, their father, was proceeding along a most natural line with a view to give his *first-born* the primary blessing.

Rebecca and Jacob planned to hinder Esau from getting that which he had solemnly sold, and therefore had no right to, through the ignorance or son-love of the father.

The result was that Isaac gave to Jacob the Birth-right Blessing, and Edom was cut out just when he imagined he was succeeding to the thing his brother so much desired and which he had despised.

Esau hated Jacob because of this matter, and Jacob had to flee for his life, going north to his uncle Laban, the brother of his own mother, Rebecca. Laban and Rebecca were Syrians, and to Laban Jacob hastened.

On his journey he came to Luz, about ten miles north of Jerusalem, 2,600 ft. above sea-level. Here he had a dream, and here the Lord met him and gave him the Birth-right Blessing again.

After about a quarter-of-a-century in Syria Jacob returns, and on his journey he meets the Lord by the Jabbok, a small mountain stream which flows from the Moab Mountains into the Jordan Valley.

During the night the Angel of the Lord and Jacob had a contest of a character which led to the conversion of Jacob, and henceforward he, being a changed, a new man, was no more Jacob, but Israel. He was now a Prince, having power with the Lord and man.

Esau meets him and is reconciled to the man who took his Birth-right. They seem to have lived in harmony till their father Isaac died. Then Esau voluntarily hands over to his brother Israel all the land, and takes all his wives, children, servants and flocks, and goes off to the East Country. Here he sets up for himself in a new land.

Let us now see just how often this Birth-right Blessing was given to Jacob:—

1. The Lord gave it to him before he and his brother were born.
2. Edom sold it to him when they made a contract for a change of food and the Blessing belonging to the Birth-right.
3. His father Isaac gave it to him when he intended it for Esau.
4. The Lord gave it to him at Luz—later Bethel.
5. Esau gave it to him when Isaac their father died.

From the above, he had it well given, and surely it should be a perpetual gift as was promised.

THE BIRTH-RIGHT BLESSING.

What was this coveted thing which takes so much of the Book of Genesis? Abraham had no Birth-right given to him—other than his father's blessing as he left for the West.

But the Lord gave to Abraham, because of his faith and obedience, a wonderful heritage—a heritage to last in the family for ever. All the land, north, east, south and west, was given to Abraham and his seed for ever.

Later on there was an enlargement of the Blessing to Abraham. All the land from the river of Egypt to the great river, the Euphrates, was given to Abraham's family for ever.

Herein lies the Birth-right. Abraham now has something to bestow to his first-born son. And before he died he intended to give this great blessing to Ishmael. But the Lord directed otherwise. Hence both the Lord and Abraham give this wonderful land blessing to Abraham's son, Isaac.

Later on the Lord meets Isaac, and gives him all this great gift in an especial manner. Hence he has a land, and all the blessings connected therewith, to give to his first-born son. But here the Lord directs the matter and hands the Birth-right Blessing on to Jacob instead of to Esau.

This Birth-right involved the largest land grant in the history of the human family—if we look at it in its later inclusions.

WE FOLLOW ESAU A MOMENT.

He hates his brother Jacob-Israel "because of the Blessing." His family, his seed, receives from the father all his hate and cursing. His family follow the spirit and methods of the father. He was a hunter, which in those days, and lands, includes a robber and hence a murderer. To blood he and they gave themselves, and as the time passed from generation to generation they increased, and became a great nation as did the children of Jacob. To the latter and theirs continued the Birth-right Blessing according to promise.

To the former was given the spirit and message of hate, vengeance. Esau hated his brother all the way through the ages.

When the Nation Israel—Esau's Brother Nation—passed on the journey towards Canaan, Esau was asked to let them pass safely. Not so! as the hate continued. Israel had to go around and let Esau remain in peace.

We shall now look at some Scripture. This will show us God's view of Esau, His intentions concerning Israel and Edom, and some very necessary views of the spirit and acts of the robber-brother's life as a nation.

Gen. xxvii, 40: "And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

Esau came into possession of North Canaan, in part, from 721 B.C. forward; and into possession of South Canaan, in part, from 585 B.C. forward. Israel and Judah went into captivity on the above dates, at which time Esau helped the enemies of Israel and Judah in their work of conquest and deportation. Esau possessed their land. But "possession" was not ownership. The land still belonged to the Twelve Tribes, though possessed largely by Esau, as we shall show by Scripture. However, it is well to bear in mind the fact that Esau was Abraham's seed; and Abraham's seed was to possess the land for ever. Thus, while the true owner, all Israel and Judah, went into captivity, Abraham's seed in Esau and Ishmael possessed the land. Thus we find the prophecy of the Lord made to Abraham, Isaac and Jacob made good.

And in the meantime the yoke of Jacob, or Israel, was broken from off the neck of Esau, and *he held the* "DOMINION" *of the land until* A.D. 1917.

Num. xx, 14: "And Moses sent messengers from Kadesh unto the King of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us. . . . Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of thy wells; we will go by the King's highway; we will not turn to the right hand, nor to the left, until we have passed thy borders.

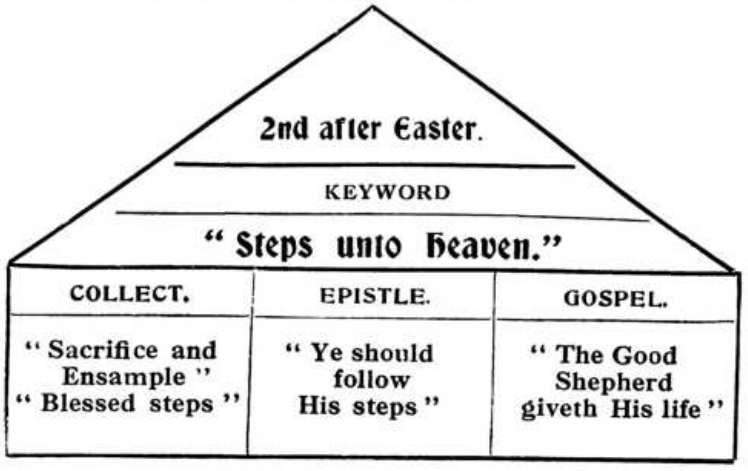
"And Edom said unto him, *Thou shalt not pass* by me, lest I come out against thee with the sword. . . . And Edom came out against him with much people, and with a strong hand."

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THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



"A Sacrifice for Sin."

The symbolism of the Bible comes from heaven interpreting to living men and women truth that might not otherwise be perceived.

So we can helpfully think of the Son of God, while praying to-day's C., as the *Lamb* of God given by "Almighty God" at Christmas, Good Friday and Easter (see C's for Christmas and last Sunday) and even from the beginning of time (Rev. xiii, 8), given to be unto us, human beings, all adown the ages, "a sacrifice for sin"—the "inestimable benefit" or "inestimable love" (General Thanksgiving), our hand of faith should ever be outstretched most thankfully to receive. Or we can read of Him in the E. as the Shepherd of our souls, and in the G. as the Good Shepherd Who lays down His life for the sheep. But whether Lamb or Shepherd His life poured out or continuously poured down is the truly priceless benefit conferred upon us by Christ.

It was the time of a plague. There was no remedy except what might be found by examining the body of one who had died of the disease. It was death to do it. Dr. Gwyon said: 'I will attempt it. In the name of humanity and religion I will examine this body.' He did so, took the plague, and died. He put on paper his observations, put them in a vase of vinegar to prevent contagion, and in twelve hours he was gone.

A great sacrifice! Yet the Lord Jesus looked on a plague-smitten world, made a will giving all to His people, came to the plague hospital, the pure for the impure, the Lamb of God for the enemies of God.

"Behold! love, sacrifice, rescue" (Talmage).
"O loving wisdom of our God!" (A. & M. 172).

. . .

Out of 164 classified passages having direct reference to the doctrine of the Death of Christ the most prominent are John iii, 16, and I John iii, 16. God would take upon Himself redemptive suffering to satisfy His own sense of righteousness and to win mankind back to Himself. Such is the meaning of John iii, 16. He gave—surrendered His only begotten Son up to all that was involved in the great work of saving mankind. God the Father did this. It was the grandest moment in the moral history of God. The mysterious unity of the Father and the Son rendered it possible for God at once to endure suffering and to inflict it, and the unity belonging to Christ and creation rendered it possible for Christ to endure the suffering in His representative capacity as the permanent Head of mankind. We talk of self-sacrifice, but this is the self-sacrifice of God Himself in the Person of Christ, actually enduring suffering that it might be right for Him to forgive human sin and reconcile a fallen world to Himself. This is very beautifully put for Churchmen in Art. II, in the Litany, and in the opening words of the Prayer of Consecration.

Socrates, the wisest of Gentile thinkers, said: "Perhaps God *can* forgive deliberate sin but I do not see how." There was one way, however, which no human being could have anticipated. It was this, that God the Son should show His identity with the race He brought into existence. As Shakespeare finely said:

"Why, all the souls that were, were forfeit once,
And He that might the vantage best have took, found out the remedy."

And that remedy is symbolized by the Cross, at once the measure of man's sin and of God's love, the sign which reveals how far man's guilt had gone, and that reveals on the other hand how far the love of God—God the Father Who gave His Son, God the Son Who gave Himself—could go to save him.

May its very shape, extending four ways above and below and on either side, ever suggest to the sinner the depth, breadth, length, and height of the love of Christ, or the love of the Cross, as one has expressed it, whose breadth is charity, whose length is eternity, whose height is omnipotence, and whose depth is unsearchable wisdom.

So much for the inestimable *spiritual* benefit of Our Lord's supreme sacrifice, now we can contemplate with great advantage the *moral* benefit of His example, or ensample as it was originally spelt.

"An Ensample of Godly Life."

On this "Good Shepherd Sunday" we do well to remind ourselves that the Good Shepherd showed us how to live before He showed us how to die. That we might find "steps unto heaven," He laid out His life on earth in steps as it were, and then, most eventful step of all, He voluntarily laid down His life that He might take it again.

The sheep has now to begin where the Shepherd left off. This is the meaning of Christian Baptism, when even the lamb of Christ, in a figure, lays down the old, is buried, and rises again to lay out the new life (Rom. vi, 3-4, R.V.) to the glory of "The Lamb of God which beareth the sin of the world" (John i, 29, margin).

The "inestimable benefit" of the Atonement is to be fully ours by a conscious living at-one-ment with Him Who made it.

So "Christ suffered for us, leaving us an example."

"Is example nothing?" asked Burke. "It is everything," said he. "It is the school of mankind, and they will learn at no other."

Now, in the Greek Testament there are three words, translated ensample, example or pattern:—*Tupos*, *Hupodeigma* and *Hupogrammos*.

From the first our word type comes. It signifies the mark formed by a blow or impression. Christ, the great Exemplar, impresses His image as it were upon His followers, and so they become examples themselves—Christian examples only, in so far, as they are Christ presenters—Christ's image bearers. "Be ye imitators of Me even as I also am of Christ" (I Cor. xv, 1).

St. Paul's conversion was a "tupos" (I Tim. i, 16).

The Thessalonian imitators of the Apostles became a "tupos" to their neighbours (I Thes. i, 6).

The heavenly goal seekers were to be a "tupos" to the Philippians (iii, 17).

Timothy was counselled to be a "tupos" in word, manner of life, love, faith and purity (I Tim. iv, 12), and Titus, a "tupos" of good works in all things (ii, 7).

. . .

Hupodeigma is something submitted to the eye, a sample or exhibition. To the ungodly the spectacle of Sodom and Gomorrah is set forth as such an example (I Pet. ii, 6).

The Children of Israel in the Wilderness are such an example of disobedience (Heb. iv, 11).

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The prophets of old were such an example of suffering and patience (James v, 10). But the most suggestive use of the word Hupodeigma was on Maundy Thursday when the Saviour, after washing the disciples' feet, said :—

"I have given you an object lesson that ye should do as I have done"—not *what* I have done (that is how the *Pope* understands it), but "*as* I have done," meaning, let this be an example of the brotherhood and of the service which ye owe one to another.

. . .

HUPOGRAMMOS occurs only in to-day's E., and it means an underwriting, a copy over which other words can be written, referring to the faint letters which a child, learning to write, would pass its pen over.

And this is the copy over which we have to go, and these the "blessed steps" we must daily exert ourselves to follow :—

"Who did no sin"—In all points tempted as we are, bearing grief for us, with us, and like us, yet without sin—an example in DEED.

"Neither was guile found in His mouth," "holy, guileless, undefiled"—an example in THOUGHT.

"Who, when He was reviled, reviled not again."
"He was led as a lamb to the slaughter," &c.—an example in WORD.

"When He suffered, He threatened not."
"Father forgive them"—an example in DISPOSITION.

"But committed Himself (or His cause) to Him that judgeth righteously." "O righteous Father, the world hath not known Thee, but I have known Thee"—an example in God-RELIANCE.

This is a very hard pattern for us to copy, but the Good Shepherd, gone before, still giveth His life for the sheep (Heb. vii, 25); and so may *we* therefore, in various ways, for one another and for Him.

THE GREAT PYRAMID.—XVII.

BY LT.-CCL. ARTHUR B. PROWSE, M.D.

WHAT are known as the *Ramps* are stone benches or banks, one on each side of the floor of the Grand Gallery. They are 21 in. high and 20 in. broad; and as the width of the Gallery just above them is 82 in., the effect of the Ramps is to reduce the width of the floor to 42 in., or 3 ft. 6 in. On the *east* side the Ramp extends from the north end of the Gallery to the face of the Great Step. Owing, however, to the slight *subsidence* (mentioned in Article XII), there is now a space of 0.30 in. between the Ramp and the Step. On the *west* side the separation is slightly larger, 0.44 in.; and the Ramp itself is defective at the north, or lower, termination; for the greater part of the first block of stone is missing for about 4 ft. The broken surface is rough and uneven, as if the block had been forcibly rent asunder by an explosion or some other sudden violence. The absence of this stone exposes an opening, below which, at a depth of about 27 in., is the floor of a short horizontal passage, 28 in. wide, extending westwards for about 5 ft. This ends over a vertical shaft, 28 in. square, which is the upper end of what is called the WELL. About 25 ft. down it loses its vertical direction and descends very steeply to the south for about 40 ft. Following this is another short vertical portion, the lower part of which is excavated in the solid rock of the Gizeh hill, which here rises to a level higher than that of the general base-level of the building. Near the top of this rise is a natural cavity called the GROTTO, into which an opening has been forced from the south wall of the *Well-shaft*, which for a short distance, where the rock is softer, is built of masonry.

The walls of the first vertical part of the shaft are fairly smooth; the next, steeply-inclined, portion is very rough and uneven, and neither square nor approximately round in section. It seems that this great irregularity must have resulted from the dislodgement of numbers of the stones of the rather rough core-masonry of the building, just above the natural rock of the hill. Mons. Caviglia, in 1817, was the first careful explorer to descend the Well to its lower opening near the southern end of the Descending passage. At first it was impossible because the lower portion was blocked with stones and rubbish which had fallen and slid down from the part above; but when this was removed he was enabled to descend the whole length.

The *Grotto* is very irregular in shape, and is longer from east to west than from north to south. The greatest length is 20 ft. and width 11½. The roof is low and uneven, and, except at a place near the west side where there is a deep hollow in the floor, it is not possible to stand upright in it.

Firmly wedged amongst debris at the east edge of this hollow is block of granite, irregular in shape, and apparently *part* of a larger stone. Two smoothed plane surfaces are at right angles to each other; and there are two large cylindrical holes drilled right through it. There are *four* other *loose* granite blocks in the Pyramid, three of which are in the Descending passage, and the fourth in the "Recess," near the "Pit." The largest is a few feet below the intersection of the Descending and Ascending passages. It has five "dressed" surfaces, and the remains of one drill-hole, 4 in. in diameter. The next in size has two drill-holes in it, and lies near the lower end of the Descending passage. Formerly it was several feet further up, above where the lower end of the *Well* joins the passage; but the third granite block, which is still smaller, slipped down the slope in 1909 from just below the largest, where it had been held by debris, and, striking the lowest block, made it, too, slide further down the passage. The smallest of the four, which lies in the "Recess," has no drill-holes in it, though there are two dressed plane surfaces.

The block, now in the Grotto, was formerly higher up in the Well-shaft; for (in 1817) M. Caviglia notes that 38 ft. down from the upper opening of the Well was a granite block, and this he appears to have had moved downwards and into the Grotto when he was clearing the Well-shaft of stones and rubbish. It must, therefore, have been lodged in the steeply-sloping portion of the passage, about 13 ft. below the first, vertical, part of the Shaft. Nothing is known as to the purpose and intended destination of these partly-finished granite blocks. Their sizes, shapes and dimensions do not seem to agree with any part of the passages or chambers; and in regard to the drilled-hole (4 in. in diameter) in the largest block, Prof. Flinders Petrie says, "It is such a hole as none but an ancient Egyptian would have made, drilled out with a jewelled tubular drill in the regular style of the fourth dynasty [the period when this Great Pyramid was built], and to attribute it to any mere smashers and looters of any period is inadmissible."

How many more of the vaunted achievements of our *modern* times will be found to have been anticipated by inventors, and used for practical purposes in those far-off times, 4,000 years ago!! Not only do we know that men of that date used *gold-fillings* for defective teeth, but here we see that circular *diamond-drills* were employed to cut very hard stones which could not be tackled in any other way!

About 7 ft. below the Grotto the second vertical part of

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the Well ends in another portion sloping again towards the south, though not so steeply as the stretch higher up, for about two-thirds (85 ft.) of its extent (125 ft.). The lowest third (about 40 ft.) is steeper again, descending at about the same angle as the higher stretch does. The sides, roof and floor of this, 125 ft. long, part of the Shaft are fairly regularly cut through the rock, though not so accurately as those of the Descending passage. About the middle of the less-steeply sloping part there is a small deviation to the west, soon corrected by a similar eastward bend back to the original north and south line. The average *height* of the roof above the floor in this part of the shaft is 30 in. The *width* near the roof is about 25 in., but near the floor only 22. The *total length* of the Well-shaft is about 200 ft.

About 24 ft. from the lower end of the Descending passage (see Article X and Fig. 1) is a roughly rectangular opening in the west wall, leading into a passage only 6 ft. long, the direction of which is a little to the north of west. Its floor dips downwards at an angle of about 20 deg., so that there is a drop of about 2 ft. Into the end of this short passage enters the lowest part of the Well-shaft. It is possible, as Prof. Petrie suggests, that the rectangular opening was blocked by a slab of stone concealing the short passage, until it was forced from the inside by Al Mamoun's men, or later excavators, if they entered the Well-shaft from its opening into the Grand Gallery above.

ULSTER ANGLO-ISRAEL UNION.

ANNUAL REPORT FOR THE YEAR 1923.

IN a review of the past year's work it will not, it is thought, be invidious to specially mention from the standpoint of propaganda the magnificent results that have accrued from the several series of "Prophetic Lectures" delivered by one of our members (Mr. John Leech, K.C.) in Clarence Place Hall on Sunday afternoons. These lectures stirred up great interest, especially amongst those who for various reasons would affect to despise the testimony of men less prominent in the public eye, no matter how well versed they might be in British-Israel Truth. Mr. Leech's sterling Christian character appeals to the ultra religious, conservative type which would condemn our Truth prior to examination, being hidebound by tradition and blinded by a spiritual perversity which is the outcome of the Futurist theory of prophetical interpretation invented by the Jesuit Ribera. Mr. Leech has, under God, removed the scales from the eyes of many Christian workers in Belfast, so that now our members are finding it easier to obtain a hearing when they try to open up conversation with regard to the value of the prophetic Scriptures as to a "light that shineth" in the midst of the gloom, uncertainty, and fearfulness of impending disaster, which are such prominent features in our national outlook to-day.

The destiny of the British race has now become a matter of international interest. Eyes are being opened to the fact of an inherent Power and sustaining Grace controlling and directing the Anglo-Saxon race which differentiates us from other peoples, and causes them to look to Britain and America as the only stabilizing force they can appeal to, with reliance, in order that righteousness and peace may once more be established, and international amity assured. How great then is our privilege as a branch of the B.-I.-World Federation in assisting as a Union, and by individual effort, to spread the knowledge of the Truth locally, in order that national ill may be averted by winning the people back to God and the Word of His Grace. We have evidence to-day that God's favour has been largely withdrawn because of our departure from the Scriptural, Protestant, Evangelical faith which was restored at the Reformation. Our people have fallen a prey, very largely, to cunning sacerdotal intrigue on the one hand, and to faith-destroying modernism on the other, both of which enervate and weaken the character, and consequently reduce our international prestige. We in Ulster have been made painfully aware of this declension from the high ideals of our forefathers on the part of British statesmen. Because they relied on human wisdom alone in a time of difficulty and sought not counsel from the God of Israel. We therefore long for her restoration to that foundation on which she has stood securely so long "four square against a world in arms." If our race would desire a smooth course we must return with contrite hearts to a belief in both the written and the Incarnate Word, and seek for wisdom from the Mighty Counsellor who redeemed us from the curse of the law and is now the Captain of our salvation both nationally and individually.

To this end we helped during the year by our monthly meetings, by the circulation of suitable literature, and by personal effort. Gratifying results have been reported by several of our prominent members and by our worthy President, William Wallace, Esq., whose zeal never slackens.

Your Committee ventured on a new departure by purchasing a number of the more expensive books on British-Israel Truth to form the nucleus of a circulating library. The venture has been eminently successful so far, and Miss Harrison is to be congratulated on the practical interest displayed and the success she has so far achieved as librarian. We thank Miss Huey and Miss Harrison for gifts of books. The charge for a loan is graded according to the value of the book, the highest being sixpence a fortnight for the dearest books.

Captain Turner has again shown his practical interest in our campaign by using his great influence with the "powers that be" to have a number of our books placed in the public libraries. The subject has become one of general interest now, and this service is valuable. We thank the Captain for his support.

The two lectures delivered by Mr. J. D. M'Clure, F.C.A., on the "Great Pyramid" were so illuminating and successful that we look forward with interest to a further instalment. Mr. Blakely also assisted us by giving a lecture on the "Stone of Destiny." Our main prop was our good friend, Mr. R. A. White, whose lectures proved very stimulating and helpful. We might here mention that Mr. R. A. White substitute Mr. John Leech, K.C., who was unwell, on the first Sunday of the last series of lectures, and held the rapt attention of the large gathering as he showed whom God had "elected" and "predestined" for His purpose in the world. The audience was delighted with Mr. White's effort, and spoke of the lecture in terms of eulogy. It may be mentioned that Mr. White was only notified within two hours of the meeting of the task that awaited him.

We were honoured by having three representatives at the

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London Congress in October. The Union was not at any expense in the matter, as Mr. White and Mr. and Mrs. Bradley, Junr., bore their own costs. They came back with thrilling reports of the high tone and inspiring nature of the addresses, as those who heard Mr. White and Mr. Bradley give their experience at our November meeting will recollect. Mr. White was honoured by being asked to address the Conference for a short time, and the Secretary-General referred in the NATIONAL MESSAGE to his speech as delightful. Our thanks are due to Mr. White and Mr. and Mrs. Bradley for so successfully representing the Ulster Branch. Mr. White has also done good service to the cause by addressing meetings of Christian workers in North Belfast Mission, where he was invited back, and also in Bangor, &c. We heartily congratulate Councillor George Stewart, P.L.C., J.P., on the great success of his candidature for the City Council and the wonderful manifestations of public esteem which were evinced during his campaign. Councillor Stewart never hides his light under a bushel as regards British-Israel Truth, and his matter-of-fact, logical, homely style of address is very effective and successful.

An interesting discussion took place at our December meeting with reference to the possibility of arranging for a visit to Belfast of Rev. Pascoe Goard and Mr. Herbert Garrison. The matter was subsequently left in the hands of a strong Sub-Committee to make enquiry as to prospect of success of the venture, and to obtain data. Mr. Smith was appointed Convener and Secretary, and Capt. E. L. Turner kindly offered his drawing-room as a meeting-place. Mr. Smith will no doubt report the result so far achieved. Mr. Torrens and Capt. Turner offered £10 each towards a guarantee fund.

Useful items were inserted in the local press at your Secretary's instigation, the most important being our letter of welcome to the Right Hon. W. F. Massey, Premier of New Zealand, during his recent visit to Ulster. The correspondence also appeared prominently in the NATIONAL MESSAGE, together with Mr. Massey's reply, and an addendum of an educational nature. Mr. Massey's name is now permanently associated with Belfast, as the local authorities have decided to name the new roadway from Belmont to Stormont, Massey Avenue.

Our financial condition is still satisfactory, though we have eaten up part of our reserve by the purchase of literature, by the sale of part of which we shall be recouped in a measure. Miss Huey still kindly acts as Treasurer, and we thank her heartily for her valued assistance in this respect. Mr. M'Henry, Mr. Blakely and Mr. Smith, retiring members, are eligible for re-election.

We give a hearty welcome to our new President, William Wallace, Esq., and trust he will be long spared to adorn the position.

In conclusion, we thank the God of our fathers for His abounding mercies, through our Redeemer and Saviour, and would ask for the presence and guidance of the Holy Spirit that we may be enabled to bear faithful witness to the abounding mercies He has lavished on His chosen race and servant nation, and to the assured promises of a glorious future for His Kingdom as the controlling Power in the world.

S. H. M'KEOWN,
Hon. Secretary.

JERUSALEM, THE HOLY CITY.

BY J. KERSHAW.

THE glorious view of Jerusalem which presents itself when one looks out upon it from the vantage-point of the Mount of Olives is such that might readily cause the beholder to exclaim in the words of the Psalmist of old, "Beautiful for situation, the joy of the whole earth, the City of the Great King!"

The Holy City has a majesty which is peculiar unto itself, a majesty that thrills the heart which cherishes the longing for the return of Our Lord and Saviour, Jesus Christ, Who is coming soon that Jerusalem may be His footstool, the City from which He will rule the whole earth. It shall then be, in very truth, the City of the Great King!

Round about are dotted those little towns and villages which are so rich in memories of Christ's birth, life and ministry. They have yielded a wealth of sacred history.

Five or six miles to the right of the Mount is Bethlehem, the City of David, where, on the Feast of Lights, He Who is the Light of the World was born. There the Wise Men from the East came to worship their King. These Wise Men were twelve in number, not three as represented, and they came from the twelve tribes of Israel.

In the distance, away to the left, nestling among the hills, is Nazareth, where the only sinless Man since the Fall spent His early earthly life, and further still lies Capernaum, close to the Sea of Galilee, which was the scene of much of His ministry.

Behind the Mount of Olives is Bethany, where dwelt the family whom Jesus loved, and where the Tomb of Lazarus can still be seen.

This tomb naturally recalls the story of the raising of Lazarus, who had lain dead in the grave for four days. Lazarus was a member of a wealthy family, and, as was then customary with the richer classes, his body at death was wrapped in linen bindings from head to foot, and a napkin also about the head.

Now, great as was the miracle performed by Our Lord in raising up Lazarus to life, almost greater still was the actual coming forth of Lazarus, still bound, and thus unable to see or walk up a flight of steps leading from the grave!

Jesus commanded the people to unloose him, and let him go.

What a striking type is here recorded of the sinner, bound with the bonds of sin, being freed by none other save Christ Himself, the only One Who can break the chains of Satan, and set the captives free!

Between the Mount of Olives and the City of Jerusalem lies the Valley of Jehoshaphat and the Garden of Gethsemane, where, on that memorable night some nineteen centuries ago, the Lord of Life, the Saviour of Mankind, fought His terrible battle and triumphed. Here He was betrayed, arrested and taken forth to His trial and judgment. He would have been taken through the Double Gate which leads up to the Temple area, where even to-day remains the actual pavement on which He must have walked.

Near this Gate, in the Wall, is a stone bench inside an Alcove. On this bench the doorkeeper slept, and this brings to mind the words of King David, "I would rather be a doorkeeper in the House of my God, than dwell in the tents of the wicked."

Down to the south, where the Valleys of Jehoshaphat and

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Hinnom meet, are the Virgin's Well, the Pool of Siloam, and a dirty, uninteresting little village of that name. They are situated at the foot of the Hill of Ophel, which is part of Mount Zion.

For many years this Hill was occupied by the Jebusites, and up to the time of David it had remained unconquered. Being surrounded by the valleys it was considered impregnable, but evidently King David knew of the existence of a secret entrance thereto, for, as we know, he said that he would make the man who would go through and take the City Captain of the Host.

It was Joab who ventured, and reaching the top by means of the secret passage way, conquered the City and took possession of it. Mount Zion was then called the City of David.

How interesting it is to learn that as recently as 1911 a shaft was discovered leading up from the Virgin's Well into a large cave in the centre of the Hill, and, cut out of the solid rock, a flight of steps leading to the City above!

Beyond, in the valley, is Aceldama, the field of blood, the field which was purchased with the thirty pieces that Judas received for the betrayal of his Lord and Master. There still remains a sort of cave, some forty feet in depth, containing tons of human bones and skulls, and near this Judas met his tragic doom. A tree marks the spot where he hanged himself.

At the south west of Mount Zion, inside the Wall, is the Tomb of David, and close by can be seen the room where the Last Supper took place. It was in this room that the Holy Ghost descended on the Day of Pentecost.

The portion of the Mount where once stood the glittering Palaces of the King and his Nobles is without the Wall, and is mainly waste land which has frequently been ploughed, thus fulfilling prophecy.

To the west of the City is the Jaffa Gate, where Jews and Arabs, Armenians, Greeks, Romans and Turks jostle against the tourists. Many are dirty and ill-clad, some wear robes of rich velvets and silks, yet all mingle together in a curious sort of way. Inside the Gate is King David Street, where the first Protestant Church was built, and where stands an American stores, where curios, &c., from all parts of the country are sold.

It was while excavating for the laying of the foundations of this building that the remains of a tower which is supposed to have been that of Hannaniel were unearthed.

Here is the principal market-place.

Outside the Jaffa Gate are Government Offices, the Law Court, Exchange, Club, and Allenby's Hotel; also another market-place, where can be seen scores of people who prefer to eat, drink, buy, sell, wash and pray in the open air. They have little use for privacy, or any desire to be confined between four walls.

Away to the north is the Damascus Gate, which in the old days was the principal Gate. It was the Gate through which all the processions wended their way. Through it the greatest procession of all time passed when Our Lord was led out to Calvary to be crucified for us. Christ, the King of Israel, passed through it, accompanied by a howling mob and scowling priests, and escorted by rough Roman soldiers. He carried the Cross, the wood for the Sacrifice.

As He was being led away to death, He would have passed the slaughterhouse where the sheep were slaughtered.

He, too, was led as a lamb to the slaughterhouse!

On Calvary He died that we might live. He poured out His Soul unto death.

Near Calvary, which is said to be the Hill Gareb, is The Garden, and within is the Tomb wherein He was laid to rest, and where, on the first day of the week, He came forth in Resurrection, Life and Power. It is a scene almost too sacred to dwell upon.

There is grandeur in its quiet, peaceful simplicity, so very unlike that grandeur and sham pretence which surrounds the so-called Church of the Sepulchre.

The present Damascus Gate is built over the original Gate, yet there is still to be seen the keystone of that which was there when Saul rode forth, followed by an army, intent on destroying the followers of the very Christ in Whose cause he himself yielded in time his own life.

The entrance of the old Gate is fifteen feet below the modern one, and the old guard-rooms are still extant, although the Romanists have succeeded in getting the doorways blocked.

After the Damascus Gate we come to a small, unimportant Gate called Herod's Gate, and continuing north-east we pass St. Stephen's Gate, now called the Gate of St. Marian.

Near this Gate, but just inside the City Wall, may be seen the Pool of Bethesda, with its five porches.

Further south, at the corner of the Temple area, is the Golden Gate, through which Our Lord passed on His triumphant entry into Jerusalem on Palm Sunday, when the people acclaimed Him with their loud Hosannas, and strewed palms before Him as He rode in humble majesty on an ass.

Next is the Dung Gate, through which the refuse of the City was taken out to be burnt in the Valley of Tophet, where a furnace was always kept burning for this purpose. Christ symbolized this place as Gehenna, where the worm dieth not and the fire is not quenched.

Close to the railway station are many splendid Greek houses, and here, a few years ago, existed a large German colony.

West and north are American, English and Greek settlements, and just beyond the Damascus Gate is a very beautiful Eastern building, which is now used as Government House, but was originally built for the Crown Prince of Germany.

The Palace on Mount Scopus, which was built for the Kaiser, is now occupied by the High Commissioner, Sir Herbert Samuel.

Jerusalem is by no means as yet that Jerusalem the Golden which we sing about, but when the Battle of Armageddon is over, and Our Lord reigns in His Majesty, it will become the joy of the whole earth, more beautiful and glorious than it has ever been, or conceived in the imagination of man.

FULFILMENT OF SCRIPTURE PROPHECY—III

(*See issue of April* 19, 1924.)

BY W. GORNOLD, D.A., F.R.A.S., M.S.A.

IN previous articles I have assumed an attitude of a very positive nature in regard to the fulfilment of Scripture prophecy. I wish now to moderate any false impression that may have been made thereby. Although we are assured that "by measure hath He measured the times and by number hath He numbered them, and He doth not stir or move them until the said measure be fulfilled," yet we know from the instance of Jonah's prophecy, equally as from the warnings given to the Noachian world before the Deluge—a probation period of 120 years—and to Nebuchadnezzar by Daniel, that the fulfilment of prophecy is conditional, "for if we repent and acknow-

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ledge our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Throughout the Scriptures we find that both reward and punishment are conditional. The promise of an Everlasting Kingdom to the seed of David was conditional upon his repentance and reformation. Moreover, the exceeding goodness and mercy of God towards His creatures is such that even the severest punishment is designed to the eventual good of such as come under His judgment. Conditional happiness, welfare, continuance—yes, even immortality itself, is everywhere proclaimed to the individual, to the nation, to the race, and to the world at large. None is proscribed nor excluded. But yet we know that there are many prophecies that are absolute, that admit of no modification, for they are based upon a spiritual perception of things in the ultimate. Thus, while things take place in time and space within our relatively small circle of consciousness, the same events, although sundered by thousands of years, may be regarded as simultaneous from the point of view of the Divine Mind, so that they appear as two ends of the same line, and therefore coexistent. Let us take a familiar illustration from the passage of light from the stars. Young, in his "Night Thoughts," expresses the idea perfectly when he says :—

"How distant some of those nocturnal suns!
So distant, says the sage, 'twere not absurd
To doubt if light, set out at Nature's birth,
Had yet arrived at this so foreign world,
Though nothing half so rapid as its flight."

The astronomer informs us that the star we see is what it was when the ray of light which brings it within our sphere of vision impinged upon our atmosphere, and from the relative distance of the star and the velocity of light, we are able to say that we are looking at the image of a star as it was thousands of years ago. This romance of science helps us to understand how, to the Omnipresent consciousness of the Divine Being, which simultaneously connotes what is happening on the distant star and what is happening here on earth, the past and present are, together with the future, all merged in the eternal Now. Or take the more popular case of the cinematograph film, which passes from reel to reel and is projected at a central stage upon the screen. All of the film that is on one reel represents past history and all that is on the other reel represents the unrevealed future, while only that portion of the film which is projected on to the screen represents the present. Yet we know that both reels of film, the past and the future, coexist simultaneously with the exhibited portion to which our attention is directed at the moment. The maker of the film has a plenary sense of the whole film-content from first to last, and knows moreover the emotional and intellectual impression that he intends to produce. It is probable also that the operator shares this knowledge in some part, though not wholly. He knows what is coming and has the advantage of the spectator in that respect at least.

In a sense he holds the position of the prophet, revealing with automatic precision only that which is committed to his charge. Thus we are told that "wise men of old spake as they were moved by the Holy Spirit," and Daniel himself confesses that he "heard, but understood not." Nevertheless he was told to write and seal up the Book of his prophecy because the time had not come for its fulfilment, nor would it have been understood by his contemporaries because it had relation to a set of conditions which did not then obtain in the world. Daniel's revelation was for us in these latter days of the Dispensation. Only now are we beginning to understand the purport of his prophecies. Therefore, when it is said that certain things are "determined upon the earth and upon My people," we may understand, I think, that these things are in the order of natural and historical sequence and cannot be interfered with nor moved from their place in the scheme of things without violation of the whole plan and purpose of God, and that they will inevitably happen. We cannot rationally accept the evidence of fulfilment of Scripture prophecy without affirming the purposive action of God in all things. The doctrine of Determinism has never been better defined than by the great scientific thinker, Professor Sir Oliver Lodge, in his address to the Mathematical Section of the British Association at Cardiff some years ago, when he said : "If once we grasp the idea that the past and the future may be actually existing, we can recognize that they may have a controlling influence on all present action ; and that the two together may constitute the higher plane or totality of things, after which, as it seems to me, we are impelled to seek, in connection with the directing of force or determinism, the action of living beings consciously directed to a definite and preconceived end." The sure Word of prophecy seems to require that what we call the future is wholly known to God, and that this knowledge is committed in part to His Divine agents the Elohim, and in lesser degree to His servants the prophets. Even Our Lord, while affirming that "henceforth all power is given unto Me in heaven and on earth," declared that certain things were hidden away with the Father, the Ancient of Days (*Antiq-yomia*), and were known neither to men nor angels, nor to Himself, but the Father only. Thus the hour of Christ's return to possess the Kingdom was at that time (before the Ascension) known only to the Father. We cannot say that it is so still, and we do not know what may be implied by the expression "I go to My Father," for even now we do not and cannot wholly understand the full import of the pregnant words : "I came from My Father."

With these things in mind, therefore, we should approach the study of God's Word in regard to the fulfilment of prophecy in all humility of spirit, conscious of our limitations and imperfections, but ever seeking to know and to understand so much as may be revealed. There are in this and other countries various groups of people all seeking by different routes a way out of the maze of modern thought towards a clearer revelation of the plan and purpose of life. They are studying the signs of the times in relation to the utterances of ancient prophecy. Among these none are of greater interest than the facts of Pyramidology. From the moment that it dawned upon the mind of man that the Great Pyramid stood for something more than an untenanted tomb, and the measurements made by explorers revealed the fact that they had definite and very exact cosmical relations, the quest for light on this profound monument of ancient learning has been keenly pursued. When, at a later date, it was found that the astronomical facts were inclusive of the history of mankind, this Witness in Stone came to be regarded as a prophetic monument. Its silent testimony was studied in relation to the Living Word, and the parallelism was found to be exact and complete. There was found corroboration of the date of the Deluge, of the Exodus, of the Advent, of the Resurrection, and the opening date of the Latter Day dispensation which was signalled by the beginning of tribulations in the Great War, the duration

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of which was determined by the first Low Passage as 51.25 inches (months). At this point there is an expectancy of fulfilment in the trend of the symbolism implicit in the structure of the Pyramid. It is believed, for instance, that the second and last Low Passage which opens out into the King's Chamber will be reached in the year 1928, and that it will coincide with a period of intense tribulation.

But in passing from the first to the second Low Passage we are confronted by what is called the Granite Leaf, or Portcullis, which depends to the same level as the two Low Passages, its thickness of 16 in. defining a period of as many months, from August, 1920, to January, 1922, during which, from misgovernment and a succession of defeats in a variety of directions, Great Britain suffered considerable humiliation. The Leaf, however, is duplex, and its central line is so placed that if the floor line of the Grand Gallery were extended it would cut into the middle of the Leaf at a point which, counted from the beginning of the Christian Era, is just 2,001 in. (years), which, being added to the period from the beginning of the Age to the Christian Era 3999, makes a total period of six thousand years. From the Leaf to the last Low Passage is 79 in., which brings us to the middle of the year 1928, when the last period of tribulation begins. The extent of the last Low Passage is 100.8 in., and, counted by the same measure of 1 in. to the month, would indicate a period of rather more than 8½ years. It is for this reason that interpreters have set the limit of the present Dispensation in the year 1937, presuming a continuance of the same measure of time for the same measure of distance. In this they would be justified but for the promised "shortening of the time" of the great Tribulation, and in default of any other system of measurement all conclusions must be to an extent speculative. We know from Scripture prophecy that the "Seven Times," or 2,520 years determined upon the Jews, began with the fall of the Kingdom in -592, and will therefore end in A.D. 1928; and also that the 1,290 years of Daniel's prophecy extends from the taking away of the daily sacrifice in A.D. 638, and therefore ends also in the year A.D. 1928. There remains the period of the literal "forty-two months" of Rev. xi, 2, otherwise called "a thousand two hundred and three score days," during which the Two Witnesses testify with signs and wonders and judgments, which, if concurrent with the Tribulation, would bring the terminal date to 1932, when their testimony is finished and they are slain. Then for a further three-and-a-half days (which may be literal or embolistic) their dead bodies remain unburied during a period of popular rejoicing, after which they are translated. If literal, the terminal date is 1932, but otherwise 1936. On the intention of the Scripture in this particular our final interpretation of the Pyramid measures that remain unfulfilled must rest.

DESCRIPTION OF THE TOMB OF ESTHER AND MORDECAI IN HAMADAN, PERSIA.

THE Tomb of Esther and Mordecai is situated in one of the squares of Hamadan known as the Square of Esther and Mordecai, the city being mentioned in the Bible as Shushan Habirah, or the capital of Media.

The exterior wall, having fallen down owing to extreme age, was rebuilt by an historical personage whose name is carved in Hebrew upon the ark of the sarcophagus (coffin).

The building itself is lofty and is surrounded by a large piece of land, the income of the rentage of which is devoted to the maintenance and expenses of the Tomb. Every Friday evening the devout Jews assemble inside the building to read the Sabbath prayers, and during the Feast of Purim it is visited by pilgrims from all parts of Persia, who bring candles and lamps which they arrange around the Tomb. For three days the road leading to the place is filled with Jewish visitors, each anxious to offer his prayers and contribution to God at the sacred spot.

The interior is reached by a low stone door, leading to a hall in which are the tombs of several devoted and well-known Jews. This passage leads to the Tomb itself by a second and still smaller stone door. At the entrance and immediately beneath the dome are situated the two arks, one on the right, and the other on the left, each being placed over the burial-places of the two beloved Hebrew saviours of the nation. The arks are similar to that upon the Tomb of David on Mount Zion in Jerusalem, being made of black carved Shittim wood, bearing the history of their construction in beautiful ornamental Hebrew. Between the arks is a narrow passage, in the centre of which is a small square opening which leads by a ladder to an underground space, this being the actual burial-place of Esther and Mordecai. Here a lighted lamp is kept burning continually throughout the year in honour of the two saints, and this has been customary for many centuries past. Suspended from the high dome above the tombs there was an oval-shaped vessel, said to contain the valuable jewels and ornaments of Queen Esther, as well as the golden rod of King Ahasuerus mentioned in the Book of Esther; these, unfortunately, having been stolen by some dishonest European dealers in antiquities, who, by bribing the keeper of the Tomb with a large sum of money, managed to obtain the treasures and depart with them safely before their loss was discovered. The keeper, however, received an injury by a fall whilst in the act of bringing down the casket. This rendered him lame for the remainder of his life, and after the discovery of the theft the man was removed to a prison in Teheran, where he remained until his death.

On several occasions when there has been danger threatened to the people of Hamadan, it is believed that it was averted by the miraculous appearance of the spirits of Esther and Mordecai, which have taken the forms of aged people at the time of the trouble.

There is a small synagogue on the right side of the Tomb in which from sixty to seventy Jews can assemble for worship, and it is much frequented at the Feast of Purim and other Jewish festivals.

An interesting point in connection with Hamadan is that a well-known Jewish inhabitant of this city declared in a public meeting eight years ago that he had received a vision in which it was told him that the future Messiah of the Jews was to come from Shushan (Hamadan), and the late Lord Beaconsfield, or Benjamin Disraeli, has also written that he believed Persia to be the country of the Messiah.

(Mrs.) S. A. MOOSA JACOB.

Let your prayer this coming Thursday include certain of our members who are ill. One, a victim of consumption, is looking to Our Lord for healing; one whose sight is going and one whose hearing is going. Pray for one who has lost his way through drink. These all ask for prayer.

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"A LIGHT TO LIGHTEN THE GENTILES, AND THE GLORY OF THY PEOPLE ISRAEL."

THUS is this beautiful passage translated. Here is the actual wording—

φῶς	εἰς ἀποκάλυψιν	ἐθνῶν,	καὶ	δόξαν	λαοῦ σου	Ἰσραήλ.
light	for revelation / unveiling	of nations	and	glory	of Thy people	Israel.

When the actual wording of the passage is analysed one is somewhat startled to find that we have been having a very beautiful paraphrase, but not the actual meaning of the words used by Simeon. This is in accord with the declaration, "Blindness in part is happened unto Israel until . . ." But thanks be to God, the time of the blindness has passed away with the setting of Jerusalem free. It is in accordance with the passing of the blindness of Israel that now the full light of such passages as these is allowed to shine, and the need for it is most acute. What. then. is the meaning?

The meaning to those who hold the Israel key to the Scriptures stands out never so clearly. A light for the revelation of the nations and glory of Thy people Israel.

Where was the nation Israel of which Simeon spake, under the impulse of the Holy Ghost? It was hidden in the wilderness. See the twelfth chapter of Revelation.

May we know where the nation Israel is hidden?

Yes. In the Isles, North and West from Palestine. For thus the prophets have declared. And in her daughter nations.

Are there marks by which we may know the nation Israel? Yes. She is a kingdom nation. She has reigning over her the House of David, for by the oath of the Lord these are inseparable. She possesses the gate of her enemies. She holds the heathen for her inheritance, and the uttermost parts of the earth for her possession. She is the great liberator of humanity. She is the great colonizer of the earth. She is given as a covenant of the nations. She is the great light-bearer to the nations which sit in darkness. She is the Kingdom Nation of Jehovah. She inhabits the "appointed place," free from invasion and oppression from the children of the wicked.

Her dynasty has been established for two thousand five hundred and twenty years. She has been protected from the Great Red Dragon for twelve hundred and sixty "days" (years), for "a time, times, and half a time," which is the same period. During all these years, from the time of the landing of Augustine and his monks, she, of the seven hills, has been ceaselessly demanding her subjugation, and is so demanding still. The very last view given in the twelfth chapter of Revelation is the Dragon going to make war with her seed. That war is on to-day in every way but that of physical attack. From that attack she is ever preserved by the help of "the earth."

Israel, in the time of Our Lord, was in the Isles. Rome had lately then had her attention called to the Isles and had made an effort to subdue the people. That effort was renewed later, and lasted through centuries of armed conflict. That phase of the matter ended before the rise of the Papal claims. But with the Papal claims still being pressed the matter stands at the end of the three-and-a-half times, and so will stand, with minor fluctuations, until Our Lord shall come.

But how shall the nation and glory of "Thy people Israel" be revealed? By the Light which was born at Bethlehem. "A light for revelation of nations and glory of Thy people Israel."

This, then, being the especial mission of the Child; and the time of revelation of the "nations and glory of Thy people Israel" being come, there can be no doubt but that revelation will now be complete in the eyes of all the world.

WM. PASCOE GOARD.

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

"K" asks the following question. Please explain a real difficulty!

THE NATIONAL MESSAGE says that we, as Israel, ought to keep the "statutes and judgments."

How can this mean all of them? (N.B.—Without any reference to the ecclesiastical laws.) And, if not all, which may be omitted? So many seem inapplicable to the present, or have death penalty attached.

Laws *re* food, *re* uncleanness, no hares to be eaten (Exod. xxii, 18, chap. xxi, 29; Deut. xxii, 11; Lev. xx, 27, and so forth).

Article VII of the Church of England "Articles of Religion" states clearly:—". . . Although the Law given by God by Moses, as teaching Ceremonies and Rites, do not bind Christian men, *nor the civil precepts thereof* ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called moral" (P. Book).

Are these latter the Ten Commandments alone?

Answer.—The ceremonial or ecclesiastical laws are suspended at any rate for this dispensation, since Christ is all in all our Sacrifice. The ordinances, therefore, of the Temple and ecclesiastical worship give way to the better Covenant, which is confirmed not by the blood of bulls and of goats, &c. This is all explained in the Epistle to the Hebrews.

But "the statutes and the judgments" are, as far as their moral tendency, our guide; tempered by the explanation given us in the Sermon on the Mount. We deserve death for the breaking of these, but in that Christ has atoned we are free from the laws of death.

Notwithstanding, the Law is binding upon us, and we must act out its letter in the spirit Our Blessed Lord has taught us. The law regulating unclean animals is certainly qualified by the vision accorded to St. Peter (Acts x, 11-16), and shows primarily God's plan of setting apart Israel in contradistinction to other races. Many of us believe to-day that the abstinence from such food is essential in hot climates, and might be efficacious even to ourselves if paid more attention to for the maintenance of our health.

In Article VII of the Church of England "the obedience of the Commandments which are called moral" is very wisely left undefined.

We should include every statute or judgment of doing unto others as we ourselves would wish to be done by. The penalty of the Law for breach of this is to be tempered with mercy, and this is no new Commandment, but rather explained and carried out in the Life and Death of Our Lord Himself (Micah vi, 6-9).

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THE SECRETARY-GENERAL'S PAGE

THE receipts for the week on account of the New Premises include one cheque for £500, and many from £25 down to £1, several being second and third donations. The anonymous gifts are as follows:—£25, J. F. £5, N. B. £5, Clapham £5, G. A. £2, Bristol Friend, an Easter Thank-offering, £1, Plymouth £1, A Friend in Dublin £1, Anon. £1, Believer, Belfast, £1, Forty years' Believer 5s., Z. 2s. We ask every donor to accept our heartfelt thanks.

* * *

We gladly welcome many new members and associates, and we cordially invite all who accept B.I. Truth to join the British-Israel-World Federation. In view of new obligations, and of a great programme before us, it is necessary to increase our membership by one hundred per cent. The annual subscription is one guinea, and dates from the time of joining. Membership forms and any information will be furnished on application to the Secretary-General, 14, Fetter Lane, London, E.C.4.

* * *

Mr. Garrison visits Bath to-day, to meet and address the members of the local Branch, by invitation of the President, Colonel H. P. P. Leigh, C.I.E. Mr. Norris and Mr. Norton are announced as speakers for the meeting, at 3 p.m., at the Red House, New Bond Street.

* * *

The next meeting of the South Essex Study Circle will be held on May 6th, at 7.45 p.m., in the Parish Hall, Chandos Road, Leytonstone Road, Stratford.

* * *

The meetings of our Worthing Branch take place on the second Wednesday of the month, at 3 p.m., at the B.-I. Book Depot, 71, Rowlands Road. Mrs. Rowlett, 3, Belsize Road, West Worthing, is the Hon. Secretary.

* * *

Two meetings are to be held on May 8th, at 3 and 7.45, by our Croydon Branch, at Eldon House, Wellesley Road, Croydon. Mr. J. J. Morey is the speaker. All are cordially invited. Afternoon tea is provided at 8d.

* * *

The Rev. Pascoe Goard will address the monthly meeting at Hindhead to-morrow (Sunday) afternoon, at 3. Mr. Kendra Baker and all the local friends have been looking forward to hearing Mr. Goard for many weeks past. A large gathering may be expected.

* * *

A report of the Nottingham Mission by the President of the local Branch, Mr. H. D. Houghton, shall appear in a future issue; also a report of the Manchester Mission by J. A. F.

* * *

We extend a very cordial welcome to the Rev. Ebenezer Fox, Vice-President of the Brisbane Branch, who has just arrived from Australia. He gave a series of addresses during the voyage on "The Land, the People, and the Book," which aroused keen interest and much discussion. Mr. Fox (with whom is Mrs. Fox) has kindly consented to speak at our Annual May Meetings.

* * *

Donations are needed towards the expenses of the Kiosk at the British Empire Exhibition at Wembley; they will be gladly acknowledged by Mr. Wm. Sleeman, 14, Fetter Lane, E.C.4. We hope presently to publish a plan showing the position of the Kiosk. In the meantime it may be stated that the postal address is: Kiosk of the Covenant Publishing Co., Ltd., E. S. North 28; B.E. Exhibition, Wembley. As a guide to visitors two landmarks might be mentioned—the British Government Building for locality, and the conspicuous State Express Building for proximity. For an immediate neighbour we have the Kiosk of the London City Mission. Our representative, Mr. Ernest Hill, Hon. Secretary of the Wallasey (Cheshire) Branch, is in attendance every day from 10 a.m. He has had a number of visitors, including some from Australia, and he has sold several books, and circulated leaflets.

* * *

We have already received a large number of applications for tickets for the Empire Conference meetings at Wembley on Empire Day, May 24th. Will our readers who wish to be present on this interesting occasion please send their orders for tickets as quickly as possible, accompanied by remittance, to the Secretary-General, 14, Fetter Lane, E.C. 4? The price of each ticket, which includes admission to the Exhibition as well as to the Conference, is 1s. The usual price is 1s. 6d. to the Exhibition only. It is a stipulation by the Exhibition authorities that tickets at the reduced rate *must* be purchased *in advance* from Mr. Garrison, Secretary-General. They cannot be had at the turnstiles.

* * *

We wonder whether our readers have realized the significance of an outstanding feature at the opening ceremony of the British Empire Exhibition—namely, the singing of the stanzas, "Jerusalem," from Wm. Blake's "Prophetic Books," set to music by Sir Hubert Parry. It is published by Curwen & Sons, and may be had at our Book Depot. The words are as follows:—

"And did those feet in ancient time
Walk upon England's mountains green?
And was the Holy Lamb of God
On England's pleasant pastures seen?
And did the Countenance Divine
Shine forth upon our clouded hills?
And was Jerusalem builded here
Among those dark Satanic mills?

Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear! O clouds unfold!
Bring me my Chariot of Fire!
I will not cease from mental fight;
Nor shall my sword sleep in my hand
Till we have built Jerusalem
In England's green and pleasant land."

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THE
NATIONAL MESSAGE
The Official Weekly Journal of the British-Israel-World Federation.
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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.

THIS GOSPEL OF THE KINGDOM . . . UNTO ALL THE WORLD.

By Rev. Wm Pascoe Goard.

"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. xxiv).

We have written with a good deal of fulness as to *what the Kingdom is*, the Gospel of which should be preached.

It is the Gospel of the Kingdom. Now, a kingdom consists of three elements at least. They are: A nation; a king; and a constitution. If any of these three are wanting there cannot be a kingdom.

The Kingdom which forms the basis of the Kingdom Gospel was organized at Horeb. There, *Israel* was brought to meet with Jehovah. To Israel Jehovah said: "*Thou shalt be unto me a Kingdom . . . a Kingdom of priests . . .*" There *Jehovah descended*, heralded with the trumpet, *to establish Himself in Israel, as the God and King of Israel*, for ever. Immediately He spake in the ears of Israel *the principles underlying His Constitution* by which He would govern Israel, and, through Israel, the earth, as recorded in the Ten Commandments. Thus the three elements of a Kingdom were brought together—Nation, King, and Constitution.

Over this Kingdom, at a later date, Jehovah established *the inferior throne of the House of David*, to be the human administrators of His Constitution, under direct supervision of Jehovah in Israel, for ever.

The Jews of Our Lord's time had lost sight of the fact that the Kingdom of Heaven was still in existence. Christ and His disciples preached it, saying: "The Kingdom of Heaven is at hand; the Kingdom of Heaven is come near unto you; the Kingdom of Heaven is among you," and so on. But after the Jews had finally turned a deaf ear to His teaching, ultimately declaring, "We have no king but Cæsar," He finally said to them "The Kingdom of Heaven is taken from you, and given to a nation bringing forth the fruits thereof."

Now taking the Kingdom from the Jews did not at all take from them the Gospel of Salvation. Jesus still commanded the disciples to preach the Gospel unto every creature, "beginning at Jerusalem." It is therefore manifest that the Kingdom, and Salvation through the Grace of God, are not the same. Salvation has always remained at the call of the Jews, and of all other peoples, without reference to race or nationality.

We have seen that the Gospel of the Kingdom was *restricted to "the Lost Sheep of the House of Israel."*

We now see that the Gospel of the Kingdom *shall be preached to all the world* for a witness to *all nations* immediately before the end.

There are certain questions which arise. Why was that Gospel, in the past, restricted to the House of Israel? Why, in the last days, shall that Gospel be preached to all nations? In what sense will it be *a Gospel* to the non-Israel nations?

These are as many questions as we can find time briefly to answer in one short article.

The Gospel of the Kingdom was restricted to the House of Israel because of the fact that *there was another Kingdom ruling over the other nations.* It was Divinely established, and its boundaries and Kingdom rights must be respected.

Turn to the second chapter of Daniel, and it will be seen that the great succession of Empires therein described was *a God-appointed fact.* To Nebuchadnezzar Daniel said, under Divine inspiration: "The God of Heaven hath given thee a kingdom, power, strength and glory . . . and hath made thee ruler over them all" (chap. ii, 36–38).

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Regarding this question the Pharisees had challenged Our Lord as to the legality, under the laws of the Kingdom, of paying tribute to Cæsar. Assuming their knowledge of the Word, Our Lord did not explain the bearing of the Scriptures on the matter, but came at once to the application. "Shew me the tribute money. . . . Render therefore unto Cæsar the things that are Cæsar's, and to God the things that are God's."

Now what were the "things which are Cæsar's"? They were "*a kingdom, power, strength, and glory*" . . . *and the right to rule.*

How long should this power belong to the Cæsars and their successors? Until the full seven times appointed for Israel's humiliation, and for the Babylon succession of Empires, was expired.

Read again in Daniel, and see that *the Kingdom which the God of Heaven set up*, other than that of the Babylon succession, *is exempt from that rule of the Cæsars.*

Read in such chapters as Jeremiah l, li, and other Scriptures, that these two Kingdoms, Babylon *versus* Israel, are kept separate and in competition throughout the ages.

Read the fact that while the Jews, by their birthright, should have partaken of the immunities of the Kingdom, they were in reality subject to the power of the Babylon succession, and that Our Lord preached the fact that, accepting Him, they should be restored *to the Kingdom and its privileges.* "The Kingdom of Heaven is come near unto you." But they finally declared, "We have no King but Cæsar." The Jews, therefore, chose to be and remain in the Cæsar Kingdom.

While the Babylon succession of Empires stood, invested with the original God-given Kingdom, the Kingdom of Heaven must respect their boundaries. Even though they had miserably failed towards the God of Heaven, God must be true to His Word.

Therefore the Kingdom of Heaven teaching must be restricted to the Lost Sheep of the House of Israel. The responsibilities of the other nations were to the Nebuchadnezzar succession.

But the time came, lately, when *the seven times of the Babylon succession began to come to its end, and the Kingdom fell.* It was destroyed by "the stone cut out of the mountain without hands." The rights of the Kingdom of the Cæsars having been respected through the ages, until that Kingdom fell, *there now remains no obstacle in the way of preaching the Gospel of the Kingdom to all the world.*

We now come to the fact that Our Lord declared: "*This Gospel of the Kingdom shall be preached in all the world.*" What is *the Gospel* of the Kingdom? It is that *Jehovah has still a Kingdom nation on earth; that He still is the King in that nation; that it is still subject to His law, and that all nations may come and find peace and shelter under His Throne, in alliance with His nation.* It can mean nothing less than this. It is *a Gospel*—that is to say, *good news.*

It is not the "Gospel" of a Kingdom which shall destroy them. Solemn warning is given to them of that as an alternative. It is the Gospel of a Kingdom in which they may find safety and peace.

The second Psalm puts this clearly in its invitation to the Kings and Judges of the earth to "Kiss the Son." That is not a call to kneel at the Cross, but to do homage at the Throne. It is also told in Psalm c and many other Scriptures. In Psalm c the nations are called to worship Jehovah, who is the God of Israel.

As it was preached to the Jews in the days of Our Lord, *so must it be preached to all nations in the last days.* As it was *possible* for the Jews to accept it in the days of Our Lord, *so it must be possible for all nations to accept it in the last days.*

As the Jews rejected it in the days of Our Lord, so apparently Edom, and Russia ("Gog and Magog") will reject it in the last days.

But we must not presume upon that and say, It must not be preached. If the nations accept it, what trouble may be averted? If the nations reject it, then upon their own heads must be the onus of the responsibility. If it be not preached, then will not the onus of the responsibility be upon the Lord's servants, should they refuse to preach it?

The prophecies seem to indicate that the nations will reject the Gospel. That may be the fault of our reading. We must not read, as final, prophecies which are contingent. If the fault is not in our reading, then the preaching will be rejected, and physical destruction will overtake the indicated nations IN SPITE OF THE PREACHING. Thus the prophecies will have outrun the contingencies, and will have foreshewn the final end.

But whether the nations accept the Gospel of the Kingdom or reject it, the GOSPEL SHALL BE PREACHED, for thus the Saviour has declared.

Even though the nations should reject the Gospel of the Kingdom, yet it is most probable that *many among the nations* will hear, *heed individually*, and *fly to the Kingdom for safety and salvation.* The door into the Kingdom sheepfold, which is Christ, is open to individuals as to nations.

It seems to us at this time that the call is to us to preach this Gospel of the Kingdom to all nations, to preach it quickly, and to preach it as effectively as possible, that out of the fire, as brands from the burning, as many as possible may be plucked for the Master's Kingdom.

"MANIFESTATION OF THE SONS OF GOD"

(ROM. viii, 9).

BY JOHN H. TENCH.

II.

IN a similar way that the King of Israel manifested His glory and power when on earth, so, in these latter days, Israel [the British Empire], who forms the kingdom, is manifested forth in glory and power.

The British nation is manifested as predicted by the prophets as an island nation to the north-west of Palestine, and not as the Jews, who are an oppressed and crushed people. This nation is manifested as the strongest war power on earth, for "The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion amongst the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver." "Thou art My battle-axe and weapons of war, for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." "The stone that smote the image became a great mountain and filled the whole earth." These prophecies do not describe the Jews, who are without might, serving their enemies.

The British people are manifested as was foretold of

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Israel, "His seed shall be in many waters," and as the Angel of the Lord foretold to Abraham, "Thy seed shall possess the gate of his enemies." It would be difficult to conceive a more beautiful and apt fulfilment of the promise made by the Lord on oath to His friend Abraham than that which we claim as the accomplishment to this nation; for Great Britain does possess and hold the gate of her enemies, by land as well as by sea, in all parts of the world. The Lord had predestined the great commercial routes for the House of Israel, for did He not say, "I will set his hand also in the sea and his right hand in the rivers," and manifestly the British nation possesses numerous important rivers, like the Mackenzie, St. Lawrence, Nile, Niger, Orange River, Indus, Ganges, Murray, Darling, Thames, &c. This Identity of Israel is exactly what is meant by the expression of "The manifestation of the sons of God." This phrase cannot be applied to the Jews who have rejected Christ, for the Scripture states "as many as received Him to them gave He power to become the sons of God, even to them that believe on His Name."

Israel was to be manifested as in possession of colonies, desolate heritages and possessions. The Jews have no heritages or colonies. The birthright blessings were for Joseph, "unto the utmost bound of the everlasting hills," "his seed shall become a multitude of nations." All true of the British nation manifested in the *last* days.

Hosea foretells of Israel, "Call his name Lo-ammi: for ye are not My people, and I will not be your God. 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, there it shall be said unto them, Ye are sons of the living God." This prophecy was manifested after Jesus redeemed His people and the British nation became the first Christian nation, sons of the living God, born of His Spirit, washed in His Blood. The term "sons of God" is the express and peculiar title given by God to the lost tribes of Israel. It does not apply to the Jews, because this portion of the tribe of Judah are they who "have received the spirit of bondage again, to fear," that is, though the Gospel was offered to them, by their own act and deed they rejected it; they preferred the bondage of the types and shadows under Moses. It was different with Israel; they waited for redemption. Christ came to redeem Israel, to lead them by His Spirit, and they, being "led by the Spirit of God, are the sons of God." They received the Spirit of adoption, and, though in a lost condition, were enabled to cry, "Abba, Father," by which they became "children," "heirs," "heirs of God," "joint heirs with Christ," destined in the near future to be with Christ, their King, "glorified together." It was manifestly the intention of God to use Israel as His sons to be the means of blessing all the families upon earth. They receive the Spirit of God to be fitted and set apart for missionary work. They are consecrated to be the instruments of carrying the Gospel tidings of salvation to the ends of the earth. A writer has well said, "That the manifesting of Israel fulfils so many prophecies, in so open and signal a manner, that infidelity in every form must be confuted and silenced, and the attention of the most heedless excited to the astonishing display of the power of God in performing His Word."

Paul, himself an Israelite, tells his brethren of Israel that their sufferings, the sufferings of that very "present time," for they were then a cast-out people, with very much tribulation before them, were "not worthy to be compared with the glory which shall be revealed in us." What was the glory? Why, the time had then arrived for Israel to go forth to fulfil prophecy. Unknown as Israel, called by another name [British], lost to all knowledge of their glorious origin, they were led by the Spirit of God, set apart by God to fulfil Scripture prophecies, and so testifying to the truth of God's Word, they would bring out the inspiration of the Bible in an age of infidelity to the overthrow of wickedness. These great points of fulfilment, great witnesses for God, were only to be seen at the time of the Identity of Israel being discovered, at the time when "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations," this Identity being Israel's manifestation, "the glory which shall be revealed in us," which "the earnest expectation of the creature waiteth for," namely, "the manifestation of the sons of God." This is the very glory described in the vigorous language of Paul as "Life from the dead," this is the thing that leads us "into the glorious liberty of the children of God." Hence the sufferings of our kindred in the time of Paul, the sufferings of our fathers since Paul's time, the groaning under sin and misery, the suffering under the heaviest calamities for thousands of years, "are not worthy to be compared with the glory which shall be revealed in us." The glory we shall obtain through our "Manifestation," our coming national glory, shall be so unspeakably transcendent, so intensely luminous, tangible, inexpressible, enjoyable, yea, so splendidly glorious as to at once wipe out the sting of suffering. The glory shall so completely occupy our mind that we shall willingly forget the trials and the gloom of the past. We shall, in the words of Isaiah, "Come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." We shall have no care to recall them to memory, because they will be unworthy to be set side by side with the reward. What reward? Why, "the glory which shall be revealed in us through the manifestation of the sons of God."

THE HEBREW PASSOVER AND THE CHRISTIAN CHURCH.

By Rev. G. H. Lancaster, M.A.
(Vicar of St. Stephen's, Bow, E.)

One of the strongest evidences in the great chain of British-Israel Truth is to be found in the link that exists between the ancient Hebrew Passover Service and the modern Service and Sacrament of the Holy Communion.

There were three great Feasts kept by the Israelites in days of yore—the Passover, the Pentecost, and the Tabernacles. These three are kept by the modern Jews, but only as relics of the past. Their real and historic successors are still preserved and celebrated by Israel in the Christian Church, to wit, the Holy Communion Service, particularly at Easter, Whit Sunday, and the Harvest Festival Service at the commencement of the Autumn. The last of these three is kept up unofficially by the Church, since there is no official Collect, Epistle and Gospel for its observance.

A Spring Festival.

The Passover Service originated centuries before the days of Israel in the very ancient Semitic Spring Festival, which

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was widely celebrated throughout the Semitic world. It was due to the desire of man to sacrifice a lamb at the beginning of Spring in thankfulness to the unseen Spiritual Creator, as an offering or propitiation in consequence of the coming to life again of Nature after the decline of Autumn and the death of Winter.

The historic origin of the Passover was due to the deliverance of the Israelites from the burden and bondage of Egypt. It was called the "PASSOVER" because, in accordance with the primitive rites of the Blood Covenant and the Threshold Covenant, blood was sprinkled on the "threshold" (A.V. has *bason*, Ex. xii, 22) of the house, and the angel of death, seeing the blood on the threshold, the lintel, and two side posts, would pass by; whereas, the Spirit of God would "pass over" the blood into the house, and dwell with His people.

Thus the Passover Service would always take place (as does our Easter) in the Spring, when the lambs would appear. It could not take place in any other season of the year. And it was at this season when the Israelites were delivered out of Egypt. Israel was commanded, therefore, to keep the Passover Service every year on the 14th Nisan, the day upon which the lamb was slain, so that, as the evening was the beginning of the next day, the Passover was kept on the 14th-15th Nisan, which day was the time when Our Lord and His disciples made ready the Passover ("the preparation of the Passover," John xix, 14), while He Himself became the Paschal Lamb on the Cross (1 Cor. v, 7).

THE PASSOVER ELEMENTS.

The following elements have always been used at the Passover Service: (1) Four cups of wine, to signify the four redemption promises—"I will bring you out," "I will rid you," "I will redeem you," and "I will take you to Me" (Ex. vi, 6, 7); (2) A bowl of salt water, to remind them of their passage through the Red Sea; (3) Some bitter herbs, in memory of the bitterness and persecution endured in Egypt; (4) The "Charoseth," translated in our Bibles as "the sop" (John xiii, 26), which is best described as a kind of fruit salad. The unfortunate word "sop" is entirely misleading, and gives no idea whatsoever of the dish thus used. It consisted of a mixture of pomegranates, dates, apples, almonds, cinnamon, figs, nuts, ginger, &c. When made of this recipe, the Charoseth has the appearance of a sauce of brown or dark yellow colour, which served to remind the Israelites of the clay with which their ancestors made the bricks in Egypt under their cruel taskmasters (Ex. v.); (5) Some parsley or lettuce, to be dipped in the salt water and used as an appetiser.

UNLEAVENED BREAD.

Another important feature of the Passover Table was the unleavened bread. This consisted of a dry, thin, unleavened cake or biscuit, which could be easily broken. It can now be obtained in any Jewish baker's shop, and is known as the "Motzas." The reason for it being unleavened is because it was strictly forbidden for any leaven to be in the house during the Passover celebrations. In this connection it may be added that the Feast of Unleavened Bread followed quickly upon that of the Passover, so much so that the two Feasts were treated as one (Deut. xvi, 1, 3).

THE LAMB.

But the most important of all the elements was the Passover lamb, which had to be without spot or blemish, and which had to be passed by the priests before it was "roast with fire" (Ex. xii, 8). It had to be killed "at even, at the going down of the sun" (Deut. xvi, 6), a time of day understood by the Pharisees and Rabbis to refer to the early afternoon, *viz.*, when the sun had reached the meridian, and had begun to go down in the sky. The ritual law required that one lamb had to suffice for not less than ten persons and not more than twenty. This number applied in the case of Our Lord's Last Supper, when Our Lord and His twelve disciples partook of the Passover meal together. In His day there were 2,500,000 Jews present in Jerusalem to keep the Feast, so that at least 250,000 lambs were slain!

THE LORD'S SUPPER.

We will now observe some of the chief features connected with Our Lord's Last Supper, as it is quite impossible within the columns of a short article to give a detailed account of the Passover Service.

The Passover Service consisted of a family meal, to which were interwoven certain religious rites. The four Cups of Wine had to be drunk at stated intervals during the meal, which began at sunset and lasted for some hours. Of these Cups, the first and the third are especially referred to in the New Testament. The first Cup is the one mentioned in Luke xxii, 17, and was blessed with the following words, "Blessed art Thou, O Lord our God, King of the Universe Who didst create the fruit of the vine. Blessed art Thou, O Lord our God, King of the Universe Who has kept us alive, and sustained us, and permitted us to reach this season." The third Cup of Wine was partaken of "after supper" (Luke xxii, 20), and is the Cup that Our Lord blessed with the words, "This Cup is the New Testament in My Blood, which is shed for you." This is called by St. Paul "The Cup of Blessing" (1 Cor. x, 16).

THE BREAKING OF BREAD.

Three Passover cakes were used, and the celebrant took (and still takes in the modern Jewish Service) the middle cake and broke it into two parts. He took one of these parts and said, "This is the bread of affliction which our forefathers ate in the land of Egypt." But at this point Our Lord broke the bread and said, "This is My Body, which is given (or broken) for you; this do in remembrance of Me" (and no longer in remembrance of Egypt). From these facts it will be seen that Our Lord changed the remembrance of the ancient Hebrew Passover from the Egyptian bondage to Himself, so that from that day to this the Israelitish Christian Church has kept up the significance of the Hebrew Passover in the sacrifice of Christ, Who is Himself the Paschal Lamb. As a matter of history the Jews have had no Passover lamb since the fall of Jerusalem, A.D. 70, nor will they ever have a Passover lamb again, as Christ has taken its place.

THE AFIKUMAN.

It was mentioned above that the middle Passover cake was broken into two parts. The larger of these two pieces was hidden away, and was not touched again until the end of the meal. It was then brought out and eaten after being dipped in the Charoseth, or Sop. The significance of this lies in the fact that the three cakes represent the Three Persons of the Trinity. It was the second cake which was broken, thus signifying the death of Christ. It was hidden away to signify His burial; it was then brought out again and eaten to show forth the Resurrection of Christ, and our partaking of His Body in the Holy Communion. We thus see the transition which took

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place, by the institution of Our Lord, from the Hebrew Passover to the Christian Communion Service.

Enough has perhaps been said to show how deeply significant is the Institution of the Lord's Supper upon the basis of the Passover. It makes no break in the historic chain of Israel's Passover, nor does it in any way detract from the New Covenant which Our Lord made. Our Holy Communion Service is the pre-ordained substance of the Hebrew Passover, whereas the modern Jewish Passover Service is but the shadow, being hollow, empty, and having only the half-burnt shank bone of a lamb as a pathetic symbol pointing backwards to the sacrificial lamb of ancient times, and pointing upwards to Christ, Who, through time and eternity, is the real Paschal Lamb.

It is obvious then that every time the Holy Communion Service is celebrated, and particularly so at Easter—the greatest Christian Festival—we have one of the strongest evidences of our Israelitish descent and identity.

A STUDY OF THE TURK-EDOM-ESAU-ISAURIAN-MOUNT SEIR-TEMAN.

BY PROFESSOR ODLUM, M.A., B.Sc., &c.

(*Continued from page* 207.)

II.

THE foregoing from the Pentateuch is given to show that at the end of hundreds of years the hate of Edom against Jacob had not abated. He knew his brother and hated him still. Hence no favour was shown to the Children of Israel on their quest for Canaan.

Jer. xlix, 7: "Concerning Edom: Thus saith the Lord of hosts; . . . For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities shall be perpetual wastes. . . . For lo, I will make thee small among the heathen, and despised among men. . . . Also Edom shall be a desolation. . . . Therefore hear the counsel of the Lord, that He hath taken against Edom." (Note that Bozrah was a chief city of Edom.)

Jer. xlix, 21: "The earth is moved at the noise of their fall, at the cry; the noise thereof was heard in the Red Sea."

Here we have the mind of the Lord as set forth plainly against Edom. He was determined to destroy this robber nation from among the nations, and plainly so said. Even their cry and the noise of the war in which they fell were indeed heard at the Red Sea early on in the great war of 1914-1918.

And mark this fact: This was the first time that this special utterance by the prophet was fulfilled or approximately fulfilled.

Ps. xxxvii, 7: "Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Raze it, raze it, even to the foundation thereof."

Here we have proof that Edom aided the enemies of Judah in the destruction of Jerusalem. This will be made very clear before this article is finished.

Ezek. xxv, 12: "Thus saith the Lord God, Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; Therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

"AND I WILL LAY MY VENGEANCE UPON EDOM BY THE HAND OF MY PEOPLE ISRAEL; and they shall do in Israel according to mine anger, and according to my fury, and they shall know my vengeance saith the Lord God.

"BECAUSE thou hast a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity."

Here we have it in clear terms. In the time of the calamity of Israel, Esau was on the war-path and was killing Israel. When was this? Why, in 721 B.C., both before and after. This is a proof that Edom aided the enemies of Israel, and the preceding is a proof that they did the same thing against Judah in 518 B.C.

". . . Because thou hast said: These two nations and these two countries shall be mine, and WE WILL POSSESS IT; Whereas the Lord was there." This shows that *Edom was after the land of these two nations*—JUDAH AND ISRAEL.

"Therefore, as I live saith the Lord God, I will even do according to thy anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known AMONGST THEM when I have judged THEE. . . . And thou shalt know that I am *the* Lord, and that I have heard all thy blasphemies which *thou* hast spoken against the mountains of Israel, saying, They are *laid* desolate; they are *given us to consume*."

Look at this picture. Edom gloated in the new possession. But he did not get the land to USE, but to CONSUME. He was still a robber, a looter, a hunter, a murderer—and has been ever since.

"The mountains of Israel" mean exactly what they say. The mountains signify the land of Israel and Judah. Edom was after the land. He cared not for the two nations. He wanted what he had so despised long before. And even now he only wanted the land of the Birth-right to "CONSUME" it and not to use it. He wanted it in the way of vengeance and also of robbery.

Ezek. xxxv, 13 forward: "Thus with your mouth you have boasted against me, and have multiplied your words against me: I have heard them . . . As thou didst rejoice at the 'INHERITANCE of the HOUSE OF ISRAEL,' because it was desolate, so will I do unto thee."

Note that the Lord shows that the land was *not the inheritance* of Edom, but of Israel. Edom might be in possession, but he was not the heir, or the owner.

Amos i, 9: "For three transgressions of Tyre, and for four, I will not turn away the punishment thereof—because they delivered up the whole captivity, and remembered not the Brotherly Covenant." Very remarkable! Here Tyre was to be punished, and especially because these people on the Mediterranean coast handed over the Israel peoples who, in the time of their danger from the invading Assyrians, had run to Tyre for safety, handed them over to the hate-inspired Edomites. Esau saw them in the Tyre country and city. They demanded or requested that these Israelites should be handed over. The Tyrians gave them up to be murdered by Esau. And for this act of delivering up to Edom, when they had gone to Tyre as refugees, the Lord said He would punish Tyre. This He did in due time. The quotation shows how Edom, in the time of Israel's calamity, followed them even unto other countries.

Read Amos i, 6: Here we have a similar charge. This time in the case of Gaza. Israel had fled to Gaza for safety,

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and these Philistines, in answer to the request or demand of bloody Esau, handed them over to Edom to be butchered. And the Lord would not turn away the punishment of Gaza. Their sin was giving up the Israel captives or refugees to Edom.

Amos i, 11: "For three transgressions of Edom, and four, I will not turn away the punishment thereof; because he did pursue his brother with the sword; and did cast off all pity; and his anger did tear perpetually; and he kept his wrath for ever. I will send a fire upon Teman, which shall devour the palaces of Bozrah."

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.

3rd after Easter.

KEYWORD

"Christ's Religion."

COLLECT.	EPISTLE.	GOSPEL.
"The way of righteousness"	"Good works" "Well-doing"	"Ye shall see Me" "I will see you"

In the year 1893, in connection with the Columbian Exhibition at Chicago, what was called "The World's Parliament of Religions" was held for seventeen days; when representatives of every type of religious doctrine and practice were admitted upon an equality on the same platform and on the same terms, and as "seekers after a common goal." Archbishop Benson had been invited, and the following is an extract from his letter of refusal:—

"The difficulties which I myself feel are not questions of distance and convenience, but rest on the fact that the Christian Religion is the one Religion. I do not understand how that Religion can be regarded as a member of a Parliament of Religions without assuming the equality of the other intended members and the parity of their position and claims."

These brave, outspoken and uncompromising words justify the position taken up here that though there be that are called religions, whether in heaven or earth, but to us there is but one Religion, the Religion of the Bible—"Christ's Religion"—the only Religion that can trustworthily offer to save. As Christians we have but to consider the suggested and suggestive literal significance of the word "Religion"—re, back, again: ligo, to bind—the binding back of the alienated soul to God—and at once the conviction arises that there is no other form of worship but Christianity, by whatever name it may be called, which can bring about such a blessed reconciliation.

There is but one Religion worthy of the name, only one sacred Book sealed with the seven seals of God. No other so-called Religion gives men a Saviour anointed of God; competent as Prophet, Priest and King, the way of God to man, the way of men to God. No other Faith, however ancient, and boasting however many millions of adherents, can supply such a firm standing place for life, such a pillow for the dying head, as Spurgeon found in those fine words which St. Paul would rather speak with the understanding than a thousand words in an unknown tongue;—"*Christ died for our sins*" (1 Cor. xv, 3).

An American Evangelist, speaking at the Congress, said: "I take Lady Macbeth on my right hand and her husband on my left, and we three walk down here. I turn to Mohammedanism, 'Can you wash our red hands?' I turn to Confucianism, Buddhism and Brahminism, 'Can you wash our red hands?' It is a certainty that, except Christianity, there is no religion under heaven that effectively provides for the peace of the soul."

* * *

Now, there is a great deal of lax talk against which Churchmen need to be on their guard. The twentieth century, in fact, prides itself upon its breadth and comprehensiveness, and so there is a sort of impression about that men everywhere are all travelling by different routes to the same goal, especially is this the case with one's co-religionists in Britain. You cannot accept the doctrine of the Divinity of Our Lord and Saviour, Jesus Christ, or of the Atonement? "Very well, let that pass," says the twentieth-century man. The Gospel miracles are a hopeless stumbling-block to you? Well, you needn't believe what seems to you to be utter impossibilities! You cannot by any means assent to the Doctrine of the Trinity or to the need of Baptism? Very well, you needn't. God won't ask you what you believed, and so it doesn't matter much anyway!

Now, such talk as this is simply giving away the truth—something, by the bye, which it is not ours to give; we are giving away what isn't ours. THE TRUTH IS GOD'S, AND THE RELIGION IS CHRIST'S!

Of the thirty-nine Articles, only one—the eighteenth—has an anathema attached to it; and it is against those who think they can be saved apart from Jesus Christ. With the Article St. Peter's words in Acts iv, 12, coincide (which see). No salvation but by Jesus Christ. In Him plenty of Salvation—Salvation to the uttermost, Salvation for the chief of sinners, out of Him no Salvation at all. So a man may be an *earnest* man, but earnestness cannot put away sin. A man may be a *sincere* man, but sincerity is not Christ. A man may live up to the religion he professes, but if that religion is not "Christ's Religion" he cannot be saved.

A religion without Christ, a religion that takes away Christ, a religion that adds anything to Christ, all these are dangers to be avoided. "No man cometh to the Father (that is, no man can be saved) but by Me. I am the one door, I am the only way, I am the perfect truth, I am the sole life."

THE C.E.G. CONJOINED.

Christ is the way of life and His Gospel "the way of righteousness." The doctrine of the Gospel is called—

"The word of righteousness" (Heb. v, 13) because therein the righteousness of God is revealed to us; and it alone declares the way of becoming righteous.

By comparing Hab. ii, 5, and Rom. i, 17, we get the combined idea that the just shall live by the faith that develops into faithfulness.

In this way the "righteousness of God" develops into a righteousness in man, meant by the "good works" which should cause the heathen to glorify God, and by the "well-doing" which should put to shame the men who blamed, because they did not know.

But "Christ's Religion" is not only one of faith that leads to faithfulness, but of hope that leads to purification and to joy. "We shall see Him even as He is. And every one that hath this hope set on Him purifieth himself, even as He is pure" (1 John iii, 3, R.V.).

Yes, and we shall be with Him where He is, and He will be with us where we are, hope being emptied in delight as we enter into the joy of Our Lord (Matt. xxv, 21), and as His untakeable joy enters into us when we see and are seen. "Your joy no one taketh away from you" (John xvi, 22, R.V.).

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TO-DAY'S ANCIENT COLLECT.

In the early Church, Lent was a great preparation period for Easter Eve Baptisms, the white linen "alba" of the Baptized being worn on the ensuing two Sundays. On the second Sunday after Easter they would be wearing their ordinary attire again, and on the third Sunday those who, by Baptism, had been "admitted into the fellowship of Christ's Religion," lest they forget, were reminded in the day's Collect of the life of righteousness (symbolized by the white robes that were laid up in the Church) to which they were professedly committed. To have been "admitted" wasn't enough, they must (as the Thanksgiving Prayer in H.C. puts it) "continue in that holy fellowship." The Collect needs to be rightly and fully understood:—Almighty God, who shewest to them that be in the error of ignorance or wrong-doing a kindly light amid the encircling gloom, to the intent that they may return o'er moor and fen, o'er crag and torrent, and all the obstacles of the night, into the way of right thinking, right feeling and right doing; Grant unto all the great company of the Baptized that they may hate or shun everything contrary to their profession as disciples of Jesus, and be the thing and do the thing, inwardly and outwardly, that is right and pure and good; through Our Lord Jesus Christ. Amen.

"PROFESSION" AND "FELLOWSHIP."

What the Christian "profession" is can be seen near the end of the Baptismal Office; what it should *mean* is referred to in the "Prayer for all conditions of men"; and why we should "hold fast" to it we are shown in Heb. iii, 1, and iv, 14.

Fellowship is Fraternity or Brotherhood, in which the Prophets are (Te Deum), and the Apostles were (Acts ii, 42). Christians are "called unto the fellowship of Our Lord" (1 Cor. i, 9), even into the "fellowship of His sufferings" (Phil. iii, 10), in which we may "rejoice because a *fellowship* in Christ's sufferings would in the same proportion involve a *fellowship* in His glory" (Farrar).

"Truly our fellowship is with the Father, and with His Son, Jesus Christ. . . . If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John i, 3, 6, 7), the meaning of which is that Jesus, our light and life, cleanseth or keeps on purifying us who life-walk in fellowship with Him.

"O happy band of pilgrims,
If onward ye will tread
With Jesus as your Fellow
To Jesus as your Head!"
(*A. & M.* 224).

FULFILMENT OF SCRIPTURE PROPHECY.—IV.

BY W. GORNOLD, D.A., F.R.A.S., M.S.A.

IN connection with the Pyramid measures which from time to time have been set out in these columns, it appears that although we have a general and fairly clear appercu of the main intention of the Builder, and at several points can glimpse the most remarkable coincidence of measures with historical periods, there remains a fundamental lack of agreement in regard to definite epochs in Scripture history. Lagrange, for example, accepted the vertical wall-marking in the Descending Passage as indicating the year of the Pyramid foundation -2170, and because from this line to the North entrance measured 357 in., he set the date of the Flood in -2527, in violation of all Scripture evidence. Several writers have expressed the conviction that the Flood date must be explicit in the structure, as marking the great Noachian epoch and the beginning of the new world; and to accommodate this idea they have revised the datings of several important key positions in the structure. Not until it was discovered that the point of intersection of the North side line with that of the Ascending Passage—both being extended—marked the Zero date -3999, was there any convergence towards a general consent in Pyramid chronology. It was then found that from this implicit Zero to the intersection of the Descending and Ascending Passages was 2,513 in. or years, and therefore exactly defined the Exodus and the beginning of the Mosaic Dispensation, which took place in -1486 (3999-2513). This was 1,483 years before the Nativity. From that point to the North wall of the Grand Gallery defines the upward march of the sons of Israel. The length of the Ascending Passage has been variously stated, with consequent confusion of dating, both in regard to past and future events. Col. Howard Vyse is in most particulars in close agreement with Prof. Smyth, and gives the length of the Ascending Passage as 1484.196 in. This is in agreement with the period from the Exodus to the Nativity. The Grand Gallery (North entrance) has, however, been variously ascribed to the Nativity in 3 B.C., to the Christian Era in A.D. 0, and to the Resurrection in A.D. 30. Some computations bring us to the foot of the Great Step in the year 1844 and by the ascent of 36 in. to the King's Floor level in 1880-1. All are agreed that the North end of the First Low Passage answers to the opening of the Great War in 1914. Those who claim the date 1881 for the beginning of the horizontal floor level on the verge of the Great Step have made no efforts to accommodate the 61 in. length of the level from the Step to the First Low Passage, and this is a serious omission, as it calls into question all dates before and after it. The measure can, however, be accommodated by continuing the Grand Gallery Floor level to the point of intersection with the horizontal floor, when it is found to be 70 in., and this added to 1844 brings us to 1914, which is a point immediately under the opening of the First Low Passage. Thus the Step being 36 in. and the length of it to the Low Passage being 61 in., they form a right-angled triangle, of which the hypotenuse is 70 in., and this hypotenuse is a continuation of the Grand Gallery Floor level, and cuts into Horizontal Passage at a point answering to the entrance to the First Low Passage, dated 1914. Some exponents agree that if the same hypotenuse be continued it will eventually terminate in the centre of the impending Granite Leaf or Portcullis, and at the rate of 1 in. per year will measure to the year A.D. 2001, thus completing the first Six Thousand Years from the Adamic Epoch in -3999. I have not had an opportunity of fully satisfying myself on this point, though I can well see it cannot be far from the truth. The difficulty is to get a true theoretical angle for the Grand Gallery floor in relation to the vertical axis. That there is considerable discrepancy between authors on this point will not be wondered at when it is remembered that we come to the Pyramid after nearly 4,000 years, when natural corrosion, vandalism and seismic shocks have done their disfiguring work. It is probable, therefore, that whatever may have been the intention of the Builder in the various proportions of the structure, that intention can only be inferred from an apparent consent with certain basic values involved by the theory of intention. To this view all interpreters will, I think, be agreeable. Thus it would appear to have been the intention of the Builder to define the length of the year by the sum of the four sides of the base, and all measurements concur in the derivation of 365 days from this source, which elsewhere is variously confirmed throughout the

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structure. But an exact definition requires a theoretical side-length of 9131.0566 in., and hence half the perimeter of the base divided by Pi (3.14159) gives the theoretical height of the Pyramid as 5813.01 in., which is again the radius of a circle whose circumference is equal to the perimeter of the Pyramid base.

Yet even on agreement as to the theoretical basis, there must inevitably arise many differences of interpretation due to the handling of sectional measurements. For example, some surveyors have measured the Grand Gallery from the face of the Step, others have continued the measurement to the South Wall of the Gallery. Others, again, have measured the Ascending Passage from the Plug to the opening of the Grand Gallery, while others have counted from the intersection of the Descending and Ascending Passages, both vertical to the passages themselves and also to the base of the Pyramid. Apart from these geometrical differences there are, of course, those due to the mechanical methods of measurement which have to be adopted, and the increments thus obtained over a considerable distance may amount to several inches. And in view of these differences and the fact that no two sides of the Pyramid are exactly of the same measures, the need for standardizing the geometrical intention of the structure is quite obvious. A very laudable essay in this direction was made by J. Ralston Skinner in his "Key to the Hebrew-Egyptian Mystery" (1894). As matters now stand the observed anomalies serve only to mystify and perplex the student, while at the same time they open up the ground for ntensive speculation. This makes it imperative that we should have (a) a true chronology based on astronomical data, and (b) a standard of measures for the chief external and internal features of the Pyramid. As regards the former, the late Mr. J. B. Dimbleby has done all the spade work and has plotted the whole ground for future workers. But in reference to the standard measures of the Pyramid there remains an urgent need for consent among both surveyors and interpreters. It is greatly to be hoped that this work will be taken in hand by some of those Pyramid workers to whom we are already so deeply indebted for light on this subject.

Some points have struck me in connection with some features of the Pyramid which may prove of interest to others. The intersection of the D. and A. Passages dates to 2513 A.A. (astronomical, -1486). Moses informs us that this was 430 years after the Exodus of Abraham from Ur, which accordingly happened in the year -1916. The Exodus from Egypt and that of Abraham, the progenitor of Israel, from Ur, took place on the 15th day of the 7th month—*i.e.*, in each case at the full moon of April. The typical sacrifice of Isaac had place on the same 15th day of the 7th month, as did also that which it was held to typify, the Crucifixion of Our Lord, 1897 years later. This full moon next after the equinox of Spring, how pregnant of hope for the world. This exodus or *going out* from this world into the new, how prophetic! "I go to prepare a place for you" was the burden of both Moses and the Christ. Then there is that great uplift from 1844 to 1881, beginning with our conquests in India and ending with those in Egypt, by which Great Britain won its way to the high level usually described as the "Anglo-Saxon Ascendancy." The year 1881 was a great epoch historically and astronomically. Our authority in South Africa, in Egypt and in Ireland was then challenged and upheld by the course of events. At the new moon of May, 1881, there were no less than six of the celestial bodies in the sign Taurus (Ephraim), and several important conjunctions were formed. The Sun, Moon, Neptune, Saturn, Jupiter and Venus being together in the sign of the Bull is a combination which could not happen more than once in a thousand years.

It is at this significant point in the Pyramid measures that we part with the "inch for a year" standard, and the hastening of the Kingdom is typified by the new standard of an "inch for a month." But here again we are on debatable ground, for as yet there has been no satisfactory solution of the 61 inch measure from the verge of the Great Step to the opening of the First Low Passage. Indeed it would seem that the period from 1844 to 1914—a period of 70 years—is related to the 61 inch side of the rectangle by its 70 inch hypotenuse, and not otherwise. The subtle significance of this implied fact escapes me, and the bringing in of the Step-angle in 1881 looks as if history were taking a short cut from 1844 to 1914, while making of 1881 an outstanding feature, such as indeed it was.

Eventually all of history, since and to come, is brought into summation beneath the impending Granite Leaf in the year 2001. This Leaf is duplex, being constructed of wo stones one upon the other, the upper one having on its North face the distinguishing feature of a Boss or bevelled excrescence. May not this typify the Two Kingdoms of Judah-Israel united under one ruler, "David, the Prince of My People"? But as David is also a type of the Christ, the Leaf may be the Stone Kingdom itself, which grew to be a mountain so that it filled the whole earth. This Kingdom we know was given in Daniel's vision to "One like unto the Son of Man," and "His dominion is for ever and ever." Then what of this Stone? It is 16.25 inches in thickness. It is duplex in structure. Twice 16.25 makes 32½, and these were the years of the Lord. So, just as the upward trend of Israel's march eventually culminates in Christ, so the Ascending Passage and the Grand Gallery find their line of direct extension terminating at the base of the Granite Leaf. This Israel, that has striven all the night with the Angel of God, at last brings its burden of sin and sorrow and suffering, and lays it at the feet of Him to Whom even all the kings of the earth shall bow the head. "And all nations shall be of one language, and there shall be one King over all the earth."

Finally, let us remember that after His conquest of Death and Hell the Lord said: "Henceforth all power is given unto me in Heaven and on earth." He is therefore in a position to regulate the destinies of this world, and He has promised that the Last Low Passage time of Great Tribulation, "such as was not since the beginning of the world until this time," will be mercifully shortened. This time is defined by the passage of 100.5 inches leading directly into the Presence Chamber of the King. If we divide this by 32.5 (the Granite Leaf key), which immediately precedes and reminds us of His promise concerning the shortening of the time, we shall find that instead of 8½ years (100.5 months) we may hope that this terrible strife will last only three years (100.5/32.5), and thus that it will extend from 1928 to 1931, thus making the year 1932 that of the Great Peace, as already anticipated. God grant that it may be even so.

All are agreed "the day" is approaching very nearly. Remember the foolish Virgins! See to it that with your knowledge of the Word, which is the "Lamp unto our feet," you have the "oil" of the Holy Spirit "in your vessel, with your Lamp."

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THE GREAT PYRAMID.—XVIII.

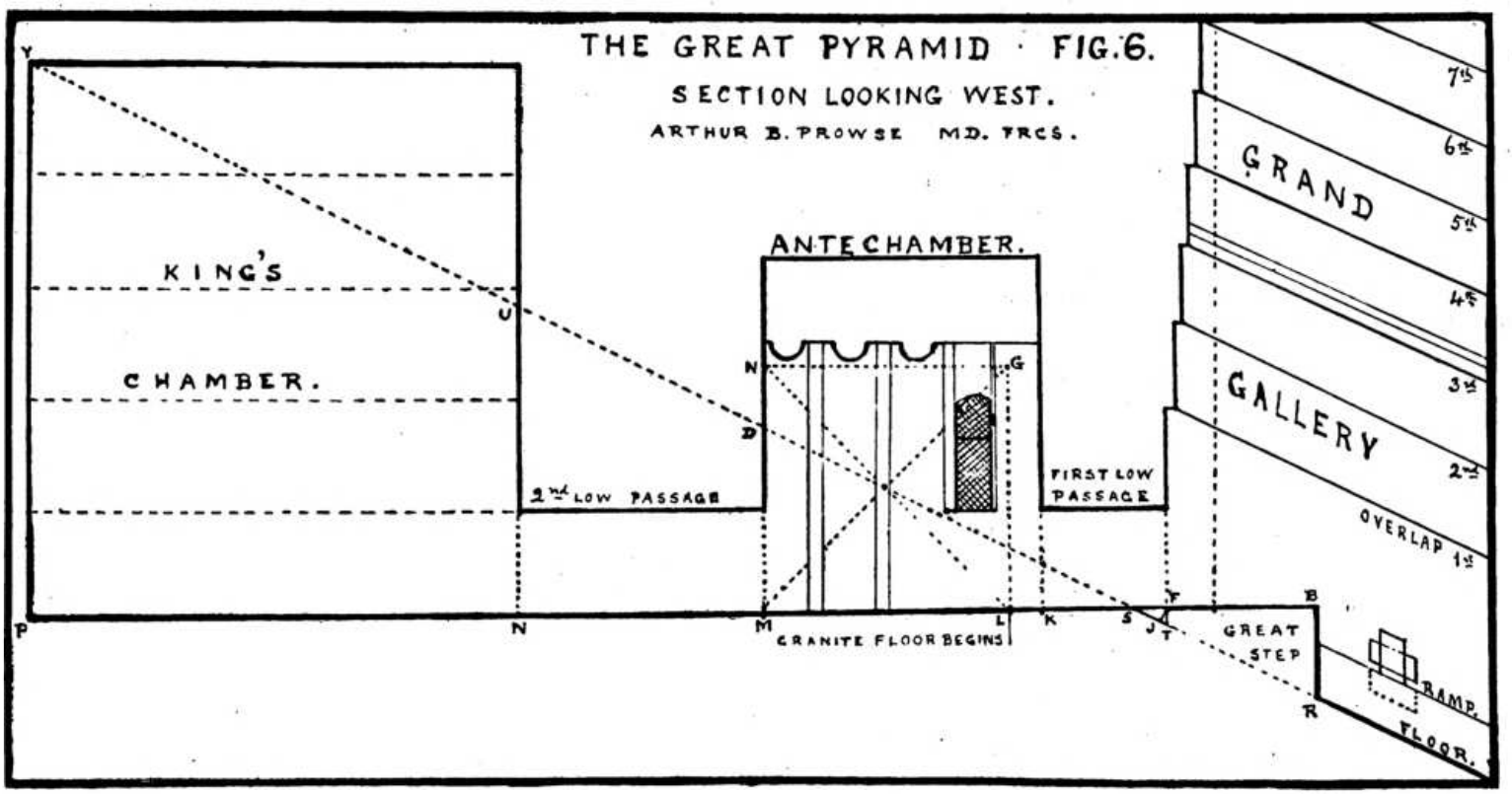
By Lt.-Col. Arthur B. Prowse, M.D.

Returning again to the Grand Gallery, it will be seen that on the upper surface of each *Ramp* is a series of oblong rectangular holes. On the east side they number twenty-seven ; and there is also one in the S.E. corner of the Great Step—making a total of 28. On the west side the arrangement is similar, but the lowest, or northernmost hole is not clearly seen because the lowest block of the Ramp is nearly all absent, as mentioned previously. Of the 28 on each side twenty-five are marked by the presence of a small slab of stone about 18 inches high and 13 broad, let into the wall vertically, and immediately above them : and of the twenty-five 24 are crossed slantingly, not by another inset slab, but by a broad transverse groove—about 22 inches long and 12 broad, but only 1 inch deep—the lower edge of which is about 3 inches above the surface of the Ramp. This feature is absent in the case of the third hole from the north end of the Gallery on each side. The two lowest holes in the Ramps, and the one on each side of the Great Step have no inset slabs above them ; and there are no grooves.

At the top of the Grand Gallery, just below its roof, and in the S.E. corner is a small opening leading into a rough passage—about 24 ft. long, 32 inches high and 28 wide—which ends in the *lowest* of five spaces, superimposed above the ceiling of the King's Chamber. This space is known as "Davison's Chamber." It is, however—like the other four above it—merely one of the devices employed to prevent the immense weight of stone (which rises above it to the apex of the Pyramid) crushing in the ceiling of the King's Chamber : and this end has been attained, although the nine immense granite blocks, or beams, forming its ceiling, have all been *cracked* across. One of these blocks is 27 ft. long, 7 ft. deep, and 5 ft. broad ; and its weight is about 80 tons. They are the largest stones in the building, and had to be raised 150 ft. above the ground-level, and placed in accurate apposition to form a worthy portion of this beautifully-finished chamber !

The vertical rise of the Great Step is usually said to be 36 inches (or one yard) ; but it is actually 35.826577 P. in. The nearly horizontal surface is 82 P. in. wide from east to west, and 60.96422 long from north to south. The west side of the Step is, now, about 1 in. higher than the east : and the edge of the Step is much worn—especially in the middle of its width.

The *overhang* of the roof of the Gallery, due to the seven overlaps at the south end, is 21.17 in., so that the vertical line from the end of the roof cuts the Step surface just that distance from the entrance of the first Low Passage, and 39.79412 in. from the original edge of the Step. This overhang measurement is, curiously, the same within one-hundredth part of an inch as the drop in the floor of the passage leading to the Queen's Chamber, which is usually stated as 21.16 in.



The *exit* from the Grand Gallery at the south end, which begins the passage into the Ante-chamber, is 41.4 in. wide, and its height is 43.7 in. It will be remembered that the vertical height of the *entrance* to the Gallery from the Ascending Passage is 53.2 in. (*see* Article XII). If the mean of these two heights be taken, *viz.*, 48.45, we find that it is one-seventh the vertical height of the Grand Gallery (339.2 in.) within one-twentieth part of an inch.

Bearing in mind the fact (mentioned in Article XVI) of the face of the Great Step being 5842.33979 P. in. from the zero-point, and representing the date A.D. 1844, January 25th, the next point to investigate is the end of the Grand Gallery and the beginning of the first Low Passage. This is 60.96422 P. in. beyond the face of the Great Step in a horizontal direction.

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The chronological line of the Ascending Passage and Grand Gallery has, hitherto, been *inclined* to the horizon, from the zero-point onwards and upwards; and the change here to the *horizontal* direction seems to betoken some change in the scale of chronological measurement. It is also necessary to decide the point at which to pass from the earlier scale to the one following it.

The rapid change in height, from the 28¼ ft. of the Grand Gallery to the 3½ ft. of the Low Passage, almost certainly indicates, symbolically, the end of some Age, or definite period of time in human history, and the ushering in of another; and it is worthy of note that careful students of the Great Pyramid, though differing upon other points, have been since 1865 in agreement upon the following:—(1) The low and slippery ascent along the Ascending Passage, from its intersection with the Descending Passage, symbolizes the period during which the Hebrew nation was under the "yoke of the Law." (2) That the spacious freedom of the Grand Gallery represents the "New and Living Way," inaugurated (for all men if they will) by the sacrifice of the "Lamb of God." (3) That the low horizontal passage leading to the Queen's Chamber symbolizes the rejection by the Jews (or Two-tribed Israel) of the "New and Living Way," and their preference for and continuance on a dead level without any ascent to higher spiritual things. (4) That the *entrance* to the first Low Passage at the south end of the Grand Gallery symbolizes the beginning of a period of widespread war and tribulation, preceding the "Time of the end."

What date, then, on the original inclined chronological line does this *entrance* geometrically represent? Refer now to FIG. 6, and it will be seen that the inclined floor-line, if continued from the point R, passes through the Great Step as far as T. Beyond this it traverses the floor of the first Low Passage, and meets its surface at S, about 11½ in. beyond its beginning at F. In passing from the inclined line to the horizontal one at F, all mathematicians would draw a perpendicular from F to the inclined line at J, in order to fix corresponding points, or dates, upon the two chronological lines. If, now, we calculate the position of J upon the original scale of 1 P. in. to 1 year, we find it to be 70.52756 P. in. beyond R—the face of the Great Step; and R being dated 5842.33979 A.A. (*see* Article XVI, 26.4.24), the date at J will be 5912.86735 A.A., which corresponds, in our modern method of dating, to August 5th, A.D. 1914. This, therefore, is also the date at F on the horizontal line of time, marking the commencement of the first Low Passage. It is the first day on which *we* nationally entered upon the *Great War*, at the expiration of our Ultimatum to Germany at midnight (Berlin time) ending August 4th, 1914.

BIRMINGHAM AND MIDLANDS B.I.W.F. MAY MEETINGS.

IT is intended, God willing, to bring our season's work to a happy and glorious climax by a series of meetings extending over five days—May 19th to 23rd inclusive—at Ebenezer Church, Steelhouse Lane.

The selected Missioners are the Rev. W. Pascoe Goard and Mr. J. J. Morey, whose addresses will follow an agreed plan which we are confident will make this effort memorable for its teaching and uplift.

Special attention is asked to the opening day, Monday, May 19th, which is to be observed as a great RALLY and RE-UNION for ALL B.-I. believers and workers in this city and district.

At the afternoon meeting, at 3, the Missioners will give two great Inspirational Addresses, which none should fail to hear, followed by a Fraternal Tea in the Schoolroom, served from 5.15 to 6.45 to suit the convenience of everybody; and in the evening, at 7, there will be a Reception by the Missioners in the Lecture Hall. Mr. Goard and Mr. Morey are keenly desirous to personally know ALL our B.-I. people, and are hoping to add many more friends to the number they have already made among us. Interspersed with stirring addresses, magnificent harp and violin selections will be rendered by those superb artistes, Mr. and Madame Stockham. An informal gathering such as this should do much to make our people better known to each other, and help to promote that happy fellowship which is so valuable an asset in the great work committed to us. We trust every B.-I. believer in the district will be present.

On each of the remaining four days meetings will be held in Ebenezer Church, at 3 and 7.30. Those who have been present at our former Missions will not need to be told what glorious times to expect during these five days; while those who have not yet been among us are urged to come and share the blessings in store: they will be thankful; so shall we.

Tea will be served every day at 5. There will be sacred music each evening from 7 to 7.30, and a well-stocked bookstall will be provided.

We earnestly appeal for much and fervent prayer; for strenuous labour among friends and others, so that the audiences may be larger than ever hitherto; and also for generous gifts of money to meet the heavy expenses of the Mission—the third here this season. Remember that "he gives twice who gives quickly." Any amounts, large or small, gladly welcomed and acknowledged by the Secretary, Mr. W. G. Leaney, Jaffray Crescent, Erdington, Birmingham, or by Rev. T. H. Whitehouse, 132, Gravelly Hill North, Birmingham; either of whom will gladly supply further information. T. H. W.

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE.

ARMAGEDDON.

DEAR MR. GOARD,—I have just been reading (belatedly) your most interesting article on "Shall Armageddon be Fought?" The correspondence thereon has been instructive and illuminative. It may not be generally known that the WORD OF GOD is quite authoritative both as regards the WHOLE HOUSE OF ISRAEL and the EXTERNAL NATIONS, contingent upon NATIONAL REPENTANCE. This is quite clearly shown by the following passages:—

THE WHOLE HOUSE OF ISRAEL.

Deuteronomy iv, 29: "But 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."

30: "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;

31: "(For the LORD thy GOD is a merciful GOD); he will

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not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them."

THE EXTERNAL NATIONS.

Jeremiah xviii, 7: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;

8: "If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."

9: "And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;

10: "If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

Jeremiah li, 9: "We would have healed Babylon, but she is not healed; . . . "

In this do we not hear the pleading cry of God similar to the lament of Christ over Jerusalem? The acceptance of national repentance by the nations need not affect the physical changes necessary to make Jerusalem the leading seaport of the world. We must remember that God, by a mighty hand and by a stretched-out arm, brought the Children of Israel out of the land of Egypt. Do we realize the stupendousness of this event? Try to visualize the fact that God lifted over 600,000 men, besides women and children, clean out of the land of Egypt into the Wilderness. Did this seem possible to the Children of Israel, with Egypt in the might of its strength and glory? Yet it was accomplished. Truly the hand of the LORD is not shortened that it cannot save. Dr. Gornold has shown us the heavenly and earthly combinations which seem imminent in the great physical changes in the near future. Let us remember God's hands, that they are powerful to save. God's laws are perfect, so also are God's works, and He doeth all things well. Repentance is possible, though to us it may not seem probable. Does the final entrance passage to the King's Chamber in the Great Pyramid depend on this NATIONAL REPENTANCE of the EXTERNAL NATIONS, as well as of ISRAEL, and does its length, in full, represent God's time limit? We do well, as you state, not to dogmatize.

ANDREW B. BUCHANAN.

THE SECRETARY-GENERAL AT HAWKHURST.

MR. GARRISON gave a wonderful lecture on Wednesday, April 30th, in the Victoria Hall, Hawkhurst, Kent, on "The Keys and Gates of the World," illustrated on the screen by some 120 fine pictures. He spoke for two hours, and gave an extraordinary example of his wide travels through, and knowledge of, the Empire. Stage by stage he took the large audience through the Empire.

The Chairman, Colonel Edward F. Gosset, in introducing the lecturer, asked the audience if they had ever thought of any reason for one Power being in such a position, and said Mr. Garrison would supply the answer to that question.

This he did at the end of his world-tour, by making it clear how Britain was entrusted by the Almighty with all these posts throughout the world, simply and solely because she is the Israel Empire of the prophecies and the promises.

The permanence of the Royal House of David (as shown by King George V, who is descended from King David in an unbroken line, and who is the 99th in the succession) was touched on, and Mr. Garrison wound up by a rousing appeal to his hearers to study for themselves this marvellous story in their Bibles.

It was a remarkable lecture, and should start the ball rolling in Hawkhurst, where Colonel Gosset is prepared to push it on by further lectures.

Miss Woodward very kindly exhibited Mr. Garrison's lantern slides very efficiently, helped by Mr. Williams, of Hawkhurst. Thanks are due also to the Vicar and Churchwardens of the parish for allowing the fine parish lantern to be used.

E. F. G.

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

FOLKESTONE BIBLE STUDY CLASS asks:—

Kindly give a few guides as to a better understanding of Ezek. xl and following chapters.

The whole of the future dispensation can only be looked into as it is revealed in God's Word.

To Israel, who has been converted and brought to see Jesus Christ as the one Sacrifice for sin, there can be no other; nor shall we need earthly temple nor sacrificial offerings—that is settled.

But there are passages in the Old Testament which remain to be completed. If Ezek. xl-xlvi stood alone, we might almost assume this to be other than what it appears.

But Ps. li, 18, 19; Mal. iii, 3, 4, "As in the days of old and as in the former years," seems to point to the conclusion that there will be a restoration on the part of the Jew to the ceremonial of the past.

Is this permitted by God Himself in order to convince the Jew of his sin in neglecting to see Jesus Christ as his all-sufficient Sacrifice?

What is the meaning of the words in Ezek. xliii, 2-12, when the Glory of the Lord (the Shekinah) comes again into the House of the Lord? When they measure the pattern (v. 10, 11), what is it they are to be especially ashamed of? Was not the Tabernacle and the Temple a pattern to point them to the time of Reformation (Heb. viii, 1-5; ix, 10)?

BARONESS DE KNOOP has had quite a few letters *re* the call to prayer proposed by her some weeks ago. She cannot answer them severally. Her idea was to ask every B.-I. member, the world over, to unite in prayer on every Thursday of each week, morning and evening. A ring of prayer would thus encircle the world, asking God's blessing on B.-I. work. These few lines are to state that this request was published in THE NATIONAL MESSAGES dated February 16th and March 15th, 1924, and that thus we have started on our pilgrimage of prayer.

REMARKABLE answers to prayer are being experienced in many directions. At the last Congress prayer was made for New Quarters. Answer:—Buckingham Gate! Prayers for friends out of Christ:—Answers, definite and immediate. For recovery from illness:—Answers in many remarkable cases. Pray on.

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THE SECRETARY-GENERAL'S PAGE

WE anticipate large audiences for the Annual Public May Meetings of the British-Israel-World Federation on Monday and Tuesday next, May 12th and 13th, afternoons at 2.45 and evenings at 7.30, at the Central Hall, Westminster; when special addresses will be given by the Rev. Commander Roberts, R.N., the Rev. Pascoe Goard, F.R.G.S., the Rev. Arthur Pritchard, M.A., and the Rev. Ebenezer Fox, M.A., Vice-President of the Brisbane (Queensland) Branch, and others. Between the Meetings the Annual Sale of Work in aid of the funds of the Federation will be conducted by Mrs. Theodore Bent and her helpers.

Mrs. Bent gratefully acknowledges the receipt of several parcels for the Sale; those who have not yet sent parcels, but may wish to contribute such, will perhaps kindly bring them to the Hall on Monday, with prices marked thereon.

* * *

The Council of the Federation will meet on Monday next, the 12th instant, at 11.15 a.m., in Committee Room "C" of the Central Hall, Westminster.

The Annual Meeting of Members and Associates of the Federation will take place on Tuesday, the 13th instant, at 11 a.m., in Committee Room "D" of the Central Hall, Westminster, to receive the Report and Balance-sheet for the year 1923

* * *

The London Meetings of the Federation for June will be held on the 12th and 13th of the month, in the Central Hall, Westminster

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The Annual Meeting of our Bristol Branch will be held on May 21st. The Revs. Pascoe Goard and Ebenezer Fox and Mr. Herbert Garrison will be the speakers.

* * *

Lord Gisborough, the President of the Federation, will preside at the opening Meeting of the Empire Conference to be held at the British Empire Exhibition at Wembley on Empire Day, May 24th, at 2.30, in the Conference Hall, No. 2. The second Meeting will be held at 7 p.m. Speakers during the day will include the Rev. Pascoe Goard, the Rev. J. J. R. Armitage, the Rev. Ebenezer Fox, Col. E. F. Gosset, and Mr. Herbert Garrison.

We are glad to note that many of our readers are coming from the Provinces for this event, and we would call attention to the paragraph concerning the Conference ticket arrangements in our last issue—page 216.

* * *

Our Worthing Branch are arranging two Meetings for the afternoon of June 24th in the Literary Institute, to be followed by a Garden Meeting at 6 p.m., kindly arranged by Mrs. Hughes. The Rev. Pascoe Goard and the Secretary-General have been invited to give addresses.

* * *

The Annual Conference of the B.-I.N.U. is to be held at Bristol, July 14th to 19th inclusive. Mr. S. E. Steele, the Secretary, invites the members of the Union to so arrange their holidays that they can spend the week in Bristol. A Conversazione will be held at 6.30 p.m. on the Monday. On Tuesday, from 11 a.m. to 5 p.m., the Conference will deal with necessary business, particularly the consideration of the resolutions passed at the Birmingham and Nottingham Conferences. On the same evening a Lantern Lecture will be given by Mr. Herbert Garrison. On Wednesday there will be a char-à-banc trip to Glastonbury, the charge for which will be about 12s. each, including lunch and tea. Mr. C. F. Waddington, 29, Harcourt Road, Redland, Bristol, will be glad to receive names and addresses of all who wish to join this excursion.

Thursday, Friday and Saturday, afternoons and evenings, will be occupied with addresses by the Rev. Pascoe Goard, Messrs. Garrison and Morey, and others. All Meetings in the Redland Park Hall.

* * *

The Rev. Pascoe Goard addressed a Meeting at Hindhead on Sunday afternoon last, and gave an illuminating address. Mr. Kendra Baker presided.

* * *

The Secretary-General addressed what is believed to be the first B.-I. Meeting at Melksham (Wiltshire) on April 29th. Mr. J. E. Bush presided. Reports appeared in two papers of the district. We tender our thanks to Miss J. F. Knee and Mr. J. H. Stevens for kindly organizing the Meeting, which they and others say has aroused much interest. Another Meeting is asked for.

* * *

The Rev. Pascoe Goard and Mr. Garrison addressed a Meeting for our Dorking Branch on May 1st, Mr. E. W. Atlee presiding. There was an interested company, who keenly followed the speakers. Mr. H. E. Turner, the local Secretary, is to be congratulated on his continual efforts on behalf of our Cause in that district.

* * *

The Meeting of the Bath Branch on May 3rd was well attended. The President, Colonel H. P. P. Leigh, C.I.E., presided. Addresses were delivered by Mr. H. Norris, Mr. B. H. Norton, and the Secretary-General. Tea was provided and delightful social intercourse enjoyed.

* * *

Our thanks are due to Colonel Edward F. Gosset for organizing a lecture for the Secretary-General at Hawkhurst on April 30th. This also was probably the first B.-I. lecture heard in the district; other lectures are to follow.

* * *

We are delighted to note that Professor Odlum, M.A., B.Sc., &c., is on his way to England. He will conduct Missions *en route* at Merritt and Nelson, in British Columbia, Calgary in Alberta, Winnipeg in Manitoba, and Toronto in Ontario, all of which are Provincial centres of the Movement in Canada, and we hope he will arrive in time to address the Conference at the Wembley Exhibition on Empire Day.

* * *

We hope to be settled in our new Headquarters next month; the opening day will be announced in a future issue. We shall be grateful if those who have promised donations for the Headquarters Fund will kindly send them to Mr. Herbert Garrison, Secretary-General, 14, Fetter Lane, London, E.C.4.

* * *

Our readers in every part of the world are cordially invited to make their arrangements for giving us the pleasure of their company at the Fifth B.-I.-W.F. Congress, which opens on October 13th, 1924.

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THE
NATIONAL MESSAGE
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INCORPORATING "THE COVENANT PEOPLE."

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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 DIVINE CHRONOMETER.

By Rev. Wm. Pascoe Goard.

We give on page 231, the dial of the Divine Chronometer. It is most instructive to note the many time measurements of God as revealed in the Scriptures, all founded upon the seventh, or week of seven parts.

To us the week means usually seven solar days. When we use the word "week," we do not as a rule vary from that narrow thought. But God's weeks have a very great variety of extent. As shown upon the dial there are, for instance, the Week of Solar Days, the Week of Weeks, the Week of Years, the Week-of-Weeks of Years, the Week of Times, the Week of Millenniums; and, greater still in extent, "The Week-of-Weeks" of Times.

There are still greater astronomical time measurements, and perhaps the enlarging procession of weeks extend on into the eternities, but our mind seems to halt at the Week-of-Weeks of Times.

The life of the individual is arranged in accordance with the Week of Solar Days; six days to labour and one for Sabbatic Rest; his physical life is so short that it will respond to no other for ordinary purposes; his religious life also embraces the Week of Weeks, the Week of Years, and the Week-of-Weeks of Years, which equals 49, at the end of which the Jubilee. After that the weeks swing into too large a circle to be spanned by the individual human life.

The Adamic Race is evidently being controlled according to the Week of Millenniums. We are now approaching the end of the six thousandth year—day of the Adamic Race (whether this includes the first appearance of the human race on earth we need not here discuss), and soon we shall enter upon the Sabbath Day of the Week of Millenniums, that is to say, the Seven Thousand Years usually referred to as "The Millennium."

The national life of Israel on a larger scale than that of the Adamic Race is being handled according to the Week-of-Weeks of Times. According to this measurement, when the Week of Millenniums is fully ended, which time will probably coincide with the end of the Millennial Reign of Our Lord, Israel will have existed for only two-sevenths or days of the Week-of-Weeks of Times along the line of which her national history is slowly proceeding.

Give careful thought to this, for it seems to afford an enlarged and important conception of God's great plan for His Kingdom Nation—Israel—in the midst of which He has set His Throne and has declared He will make His dwelling-place for ever.

* * *

Approximately, from the birth of Abraham to the Captivity, there were four-sevenths of a week of times or, as Daniel terms it, four "times."

Then came a full Week of Times (seven times, or two thousand five hundred and twenty years) of captivity and humiliation for Israel because of her sins.

From the end of the Captivities to the end of the seventh Millennium (usually called "the Millennium") the prophecies inform us there will be approximately three times (including the 1,000 years). Add the four times, from the birth of Abraham to the Captivities, to the three times from the end of the Captivities to the end of the Millennium, and you have approximately a Week of Times, or a seven times. Thus you have one full Week of Times taken out of the middle of Israel's history and spent in captivity and humiliation,

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and another Week of Times partly preceding and partly succeeding that central week of the Captivities, making together two full Weeks of Times—or two-sevenths of the long progress of the Week-of-Weeks of Times.

Thus, two Weeks of Times cover Israel's existence from Abraham to the end of the Millennium.

* * *

According to this, half of the time allotted to Israel on earth will have been spent in humiliation.

Now, this would seem to be hard measure for the Nation. If it is to be looked upon as simply a period of punishment, then the punishment exceeded the time of the original offence by almost two to one, and the time remaining for full and glorious activity and the exercise of the Israel function "Ruling with God" has been reduced by one-half. What is the meaning of it all? Perhaps the time of humiliation was not only a period of punishment, but the period of school and training for a youthful Nation looking to a more glorious future stretching on before for the full period of a glorious national life of Week-of-Weeks of Times and still beyond.

Let us not measure the period of humiliation by our short weeks of solar days or years; but let us catch a glimpse of the majestic movement of the Divine Chronology. Israel, according to this, will only be two full days old at the end of the Millennium. Israel, according to this, has before her an endless period of life and service. We can understand from this standpoint the Word of God through the lips of Isaiah (chapter lxvi, verse 22): "For as the new Heavens and the new Earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain." We can also understand the statement that God is handling Israel, not simply for to-day, nor for this period of human life and experience only, but in preparation for still greater things.

". . . That I may plant the Heavens and lay the foundations of the Earth, and say unto Zion 'Thou art my People.'"

The planting of the Heavens, the new Heavens, with the seed of Israel seems to be clearly indicated.

It will be seen that God's dealings with Israel swing away out into the eternities. How fatal the error, then, of those who dream that the Nation Ephraim-Israel has been forgotten of his God, and has been scattered and absorbed among the other nations!

In this life it is *the Nation only* which is directed along the line of the long hand of the Divine Chronometer. The utmost span of the ordinary human life, as we know it to-day, is but a solarday in comparison with the Week-of-Weeks of Times day of Israel life. Indeed, our life is ephemeral, like those whose life begins with sunrise and ends with sunset of the same day. But *in the life to come the individual will take on an endless life*, the progress of which, in its next stage, will be measured by the Week-of-Weeks of Times Chronometer of God. In it there will be plenty of time; plenty of worth while things to do, with neither sin, sickness nor death to interfere with its activities, and no end to cast a shadow over its endless progress. Let us not be impatient, nor be in a hurry here, neither let us dread the flight of the years. All that is necessary is that we should be sure our life is in step with the ages, and "in tune with the infinite," and all will be well. This is secured for us through the death, and by the resurrection life and activity on our behalf of the Son of God, and will be ours when we accept Him as our Saviour.

And let us not worry, even for a day, that our loved ones have preceded us, or that they may be left behind. Those who first went from us will have scarcely spent *their first hour by Heaven's reckoning* when we shall surprise them by appearing with them in the new order, clothed with all the strength and buoyancy of eternal youth.

These are scientific facts with which we are dealing, and not groundless imaginings. *The birth of Adam's race is a fact. The birth of the Abraham-Isaac-Israel seed is a fact. The years of racial and national obedience and consequent "Rule with God" is a fact. The captivities are facts. The restoration is well nigh accomplished and is becoming a finished process. The birth of the Redeemer is a glorious fact. His death, resurrection and ascension to Heaven are facts. The general resurrection from the dead will be a fact, so also will the return of Our Lord, accompanied with His saints. We are partakers of a mighty movement, the direction and end of which we know, and the speed of which is revealed to us.*

For Our Lord's servants it is all bright before and around. Lift your heads and rejoice therefore, "for the day of your redemption draweth nigh."

"Thanks be unto God which giveth us the victory through Our Lord Jesus Christ."

BRITAIN, PALESTINE, AND THE HIGHWAY TO THE EAST.

By Victor L. Trumper, Lieut.-Com. R.N.R., M.R.A.S.

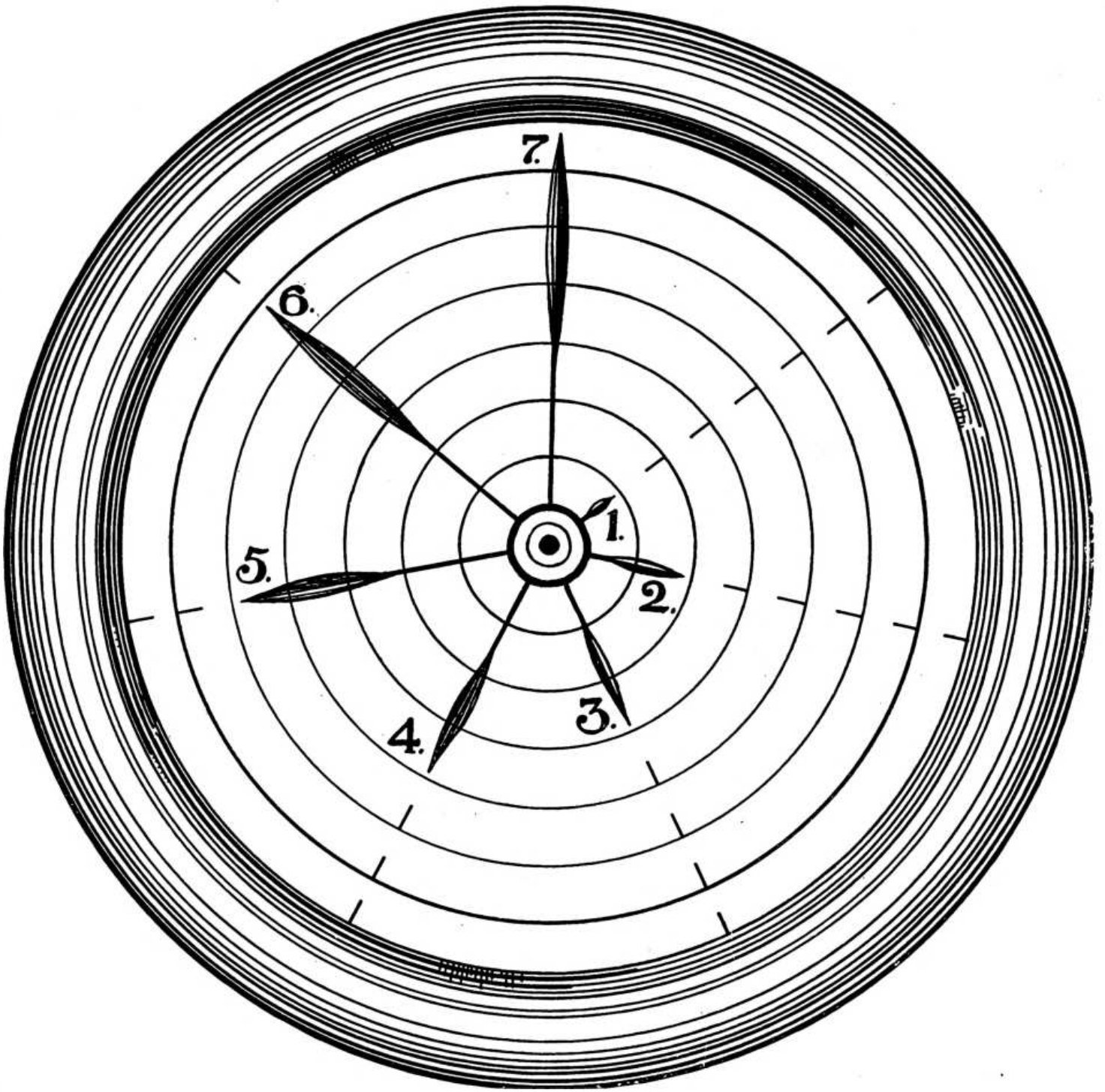
In the year 1917, before the capture of Jerusalem by the British, some letters of mine, relative to the future of Palestine, were published in the *Near East*. They were in comment on an article which had appeared on Palestine, but which seemed to ignore the Biblical prophecies relating to the destiny of that land.

To most readers of this paper the future importance of Jerusalem does not need to be enlarged upon, but how it is to come about is a matter on which many divergent views are held. Many look forward only to its religious significance, and ignore entirely its political and commercial importance. A senior officer who had recently been through a "war course" told me that they were set one day to work out the important strategic routes of the world, and that he was astounded when they had finished to find that Jerusalem was the focus. This, however, by the way.

Personally I think that its future greatness will be brought about in such a manner that there will be no alternative for the nations, in the same way that I think all present schemes for the resettlement of the Land will fail, and the restoration of Israel and Judah to the Promised Land will be brought about in such a miraculous way that they will not be able to say, it is my wealth and finance that has done this, or it is my Zionism that has brought this about, but that they, and the nations of the earth, will be forced to acknowledge that the hand of the Lord has done this.

The key to the restoration of Jerusalem is found, I think, in the statement of Zechariah relative to the terrible earthquake. This may seem a paradox, but then the Bible and life are full of paradoxes. Zech. xiv, 4-5 (R.V.), states: ". . . The Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley, half of the mountain shall remove toward the

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Each division marks a day; each ring marks the circle of a week.

1. Inner ring .. .. A Week—7 solar days.
2. Second ring.. .. A Week of Weeks—49 days, to Pentecost.
3. Third ring .. .. A Week of Years—Sabbatic period of years.
4. Fourth ring.. .. A Week-of-Weeks of Years—Jubilee period.
5. Fifth ring .. .. A Week of Times—2,520 years—"Seven times."
6. Sixth ring .. .. A Week of Millenniums—7,000 years.
7. Seventh ring .. A Week-of-Weeks of Times—2,520 × 7 = 17,640 years, two days of which Israel will have completed at the end of the seven thousand years, earth's Week of Millenniums, *i.e.*, two Weeks-of-Weeks of Times from Abraham to end of Millennium.

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north, and half of it toward the south . . . ye shall flee like as ye fled before the earthquake in the days of Uzziah." Here we have described the mighty convulsion of Nature which is to cause this deep valley, and which undoubtedly would mean a good deal of destruction in Jerusalem, including the Mosque of Omar, which latter, being levelled, would probably go a long way towards solving the politico-religious question of the Temple area. In verse 8 of the same chapter we get, "And it shall come to pass in that day that living waters shall go out from Jerusalem, half of them toward the eastern sea, and half of them toward the western sea," in other words, the Dead Sea and the Mediterranean. In Ezek. xlvii, 8 and 10 (R.V.), we have, " . . . these waters issue toward the eastern region, and go down into the Arabah, and they shall go toward the sea. . . . and the waters shall be healed. . . . And it shall come to pass that every living creature which swarmeth in every place whither the rivers (Heb., *two* rivers) come, shall live. . . . Their fish shall be after their kinds as the fish of the great sea, exceeding many." Now if words mean anything, this tells us that there will be waterway from the Mediterranean to the Dead Sea, passing by Jerusalem, continuing on down the Arabah and joining up the Gulf of Akaba, with quantities of fish of the same species as those found in the Mediterranean. What more could one wish for?—the only waterway between east and west and Jerusalem at its centre. In the 60th chapter of Isaiah one sees how the prophet is almost at a loss for words to describe the wealth which will be poured into Zion by the nations, who will then acknowledge Jerusalem as the religious, political, and commercial centre of the world.

Someone will say, What about the Suez Canal? In Isa. xi, 15, we read, "And the Lord shall utterly destroy the tongue of the Egyptian sea." Now the most obvious thing that is referred to is the Gulf of Suez, especially as in the latter part of the verse the judgments are carried on to the Nile Delta. The destruction of the Gulf of Suez involves also, if not the destruction, at least the uselessness of the Suez Canal. This may be accomplished by the same convulsion of Nature which makes the waterway between the coast of Palestine, Jerusalem, the Dead Sea, and the Gulf of Akaba.

Now I ask the reader to look at a map of this part of the world and imagine this waterway stretching down the Arabah from the Dead Sea to the Gulf of Akaba, at the head of which was Ezion Geber, Solomon's port for the east. It will be noticed that almost the only town of importance is Maan, a station on the Hedjaz Railway not far from Petra.

Most readers are no doubt familiar with the broad outlines of recent political happenings in this part of the world, but a recapitulation may help. After the Mandate for Palestine had been granted to Britain, as a concession to Moslem clamour a separate State was created called Transjordania, and the Emir Abdulla, a son of King Hussein of Mecca, was put in charge. It is an open secret that Abdulla takes more interest in horse-breeding and the chase than in his kingly duties, and is only kept in place by British aeroplanes and financial help in balancing his budget. It is not without significance that Transjordania includes the old kingdoms of Ammon, Moab, and Edom, and Isa. xi, 14, might be read in this connection. King Hussein has recently visited his son Abdulla, and it is reported that he has transferred the territory between the Dead Sea and the Gulf of Akaba, over which he claimed jurisdiction, to his son Abdulla, to be incorporated in Transjordania.

Is there a meaning in this to the Bible student and the British-Israelite? The intrinsic value of the territory is nil, a bare, waterless piece of desert, where an occasional Bedouin hurries from water-hole to water-hole hoping his camel will last out, so that he will not perish miserably of thirst; a place nowhere near anywhere, if one may perpetrate an Irish bull, and entirely off any possible trade route.

However, at times one is startled by what is called blind evidence, and the following, last week, in the *Egyptian Gazette* from its Jerusalem correspondent, has, I think, a very deep significance to the British-Israelite:—

"RESULT OF KING HUSSEIN'S VISIT.

"The *Meraat Esh Shark* (Mirror of the East), an Arabic newspaper here, considers that the only result of King Hussein's visit has been to give Great Britain greater advantages through the annexation of the Maan-Akaba area to Transjordania. The paper considers that this will be *the base for an alternative route to India in place of the Suez Canal.*" (The italics are mine.)

People have visualized an alternative route to India *via* Damascus and Baghdad, but to the ordinary person what nonsense this must seem, as if any route could supersede the Suez Canal, let alone this outlandish piece of desert. But I hope I have said enough to show that the Arab editor of the *Meraat Esh Shark* was speaking wiser than he knew.

A FORETOLD DISCOVERY WHICH WILL STARTLE THE NATIONS.

BY ANDREW B. BUCHANAN.

IN a former article* the writer brought to the notice of the readers of THE NATIONAL MESSAGE the importance and magnitude of the PILLARS and GREAT SEA, for the Temple of God as built by Solomon. In this article some further aspects of the subject will be considered. In studying these great castings as detailed in the Scriptures, it became apparent that they were of special magnitude, especially in the light of Great Pyramid measurements, with the sacred cubit as being equal to 25 Pyramid inches. Several theories seemed to arise out of this study, some of them of a very complex nature which cannot be entered into here, at least at present. Others seemed to be on the following lines:—

(1) That the records of these great castings were to be an object lesson to our modern engineers and metallurgists of the magnitude of the work carried out in those early days, under the direct specification of God. For this theory to be sound, it required that the thickness of the Pillars should be given, to enable an approximate *minimum* weight to be calculated, for comparison with large castings of our own day. (It should be noted that in the Temple descriptions—there are two—all the necessary dimensions are given for the GREAT SEA.)

In Jeremiah lii, 21, we read that the thickness of the PILLARS was four fingers, and that they were hollow, hence the theory seemed to be strengthened. The magnitude of these castings was fully discussed in the article* referred to above.

*No. 63 Vol. II.—March 17, 1923.

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As the weights given there are approximately *the minimum*, we can only refer to them as of RELATIVE MAGNITUDE when comparing the work of our modern engineers.

(2) That the records given were to be a warning IN THE LATTER DAYS against the general trend of modern teaching regarding Egyptology.

Should certain difficulties regarding illustrations be overcome, an article may be written dealing fully with this aspect of the subject.

(3) That these great castings were to be a means of restoring to Israel the true length of the sacred cubit.

This theory required that a definite statement should be given in the Scriptures regarding the loss of, and the discovery again of, these castings. In searching the Scriptures it is wonderful how—we hesitate to use the words, stumble upon—we are led to the very things we had been hunting for previously. Let us turn to Jeremiah xxvii for

THE STARTLING DISCOVERY.

Verse 19: "For thus saith the Lord of Hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

Verse 20: "Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

Verse 21: "Yea, thus saith the Lord of Hosts, the God of Israel, concerning the vessels that remain in the house of the Lord, and in the house of the king of Judah and of Jerusalem;

Verse 22: "They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the Lord; then will I bring them up, and restore them to this place."

We are living in an age of discoveries, archæological and otherwise. What will be the effect of the above discovery upon the scientists and upon the nations of the world?

Startling! We think so.

In Isaiah xiii, 19-22, we read of the desolation of Babylon. That this was not God's purpose we know, for He said, "We would have healed Babylon, but she is not healed . . ." (Jeremiah li, 9). Do we see in this desolation the wonderful provision of God—working through natural agencies—for preserving His treasures, until THE APPOINTED TIME?

What are the PILLARS required for in this future time? Does the description of the porch in Ezekiel xl, 49, give us the solution? It reads, ". . . : and there were pillars by the posts, one on this side, and another on that side." We feel that we are treading on sacred ground here. Let the reader ponder the subject carefully, get down to the practical things of the Bible, and he will be able fully to appreciate Rev. xv, 3, ". . . Great and marvellous are thy works, Lord God Almighty. . . ."

PRAYER.

BY A. M. W.

A MAN and woman, whose names in the Bible are Elkanah and Hannah, prayed to God for a son, and God heard their prayer and sent a son, and they called his name Samuel (meaning "heard of God"); he was of the tribe of Levi, and when only a little child he was dedicated to the Lord, his mother taking him into the House of the Lord in Shiloh and leaving him there, and "the child Samuel ministered unto the Lord before Eli," who was high priest and judge in Israel. In 1 Sam. ii, 19, we read, "Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice."

Some years afterwards, when Samuel was lying down to sleep, he heard the Lord calling, "Samuel, Samuel," and he answered, "Speak, for Thy servant heareth." This was the first time that the Lord revealed Himself to Samuel.

Samuel grew up and the Lord was with him, and all Israel knew that he was established to be *a prophet* of the Lord, he also was *a judge* in Israel, and, being a Levite, he was also *a priest*.

Some time afterwards, when the Children of Israel fell into idolatry, Samuel persuaded them to return to the Lord and worship Him only, so they put away their false gods.

Then the people begged of Samuel to pray for them to be delivered from their enemies, the Philistines, who were coming to fight them, and Samuel said, "I will pray for you unto the Lord," and he cried unto the Lord for Israel, and the Lord heard him; this is a great and comforting assurance, that the great Lord of all will listen when we pray to Him, not only for ourselves, but when we pray for others. How do we know that the Lord heard Samuel? We are told in 2 Sam. vii, that, whilst Samuel was offering up the sacrifice and praying, the Lord sent a mighty thunder-storm on the Philistines and discomfited them, and they were smitten before Israel.

The Israelites went astray again some time after this and displeased the Lord, and "it grieved Samuel, and he cried unto the Lord all night."

I wonder how many men there are now who would plead with the Lord the whole night? There may be some who would do so, but we need more such men, who would sacrifice self and pray for our nation (Israel) and stand up for the right; the Lord always causes right to prevail in the end. If we are trying to do right, we have lots of enemies, either seen or unseen, and perhaps the unseen are the most difficult to conquer, such as selfishness, bad temper, disobedience, or unkindness to others in our circle of schoolmates or near ones; when we are attacked by any of these enemies, we should plead with the Lord to help us to overcome them, and we may be very sure He will not withhold His help from those that seek it.

A STUDY OF THE TURK-EDOM-ESAU-ISAURIAN-MOUNT SEIR-TEMAN.

BY PROFESSOR ODLUM, M.A., B.Sc., &c.

(*Continued from page* 222.)

III.

OBADIAH XVIII.—Here we read that the House of Jacob shall be a fire, and the House of Joseph (Israel) shall be a flame; and the House of Edom shall be stubble. The fire and the flame shall kindle in the stubble, and the stubble shall be consumed so that none of Edom as a nation shall be left. This is a clean sweep of Edom, by the hand of Judah and Israel—or All Israel United.

This awful war has not come yet. It is on the journey, and is perhaps almost in sight. What God hath said in this matter will be fulfilled—unless Edom repent, as did Nineveh. If the bloody Edom of the past has not repented, it is not likely he will now,

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Here we should make sure of getting the vision and determined plan.

From the foregoing remarks and Scripture quotations we see that Edom is to be finally punished by Israel and Judah ALONE. Mark this big fact. Note it well. Israel and Judah *alone* will be permitted to finally destroy Edom. France will not be in the fight—nor Russia, nor Germany. Israel and Judah alone! I emphasize here for the reason that too many are mixing up Armageddon with the destruction of Edom. These are two separate wars, and are *so marked* by the Divine utterances through the prophets.

Moreover, these two wars will not merge one into the other, the Edom war just preceding the Russian-Israel war, or Armageddon, as the spring precedes and merges into the summer. No! No!

By the time that Russia and her bands, her confederate hosts, are ready to invade Palestine from the North, the Land of Canaan will be at rest.

The Israel-Judah troops will be away. No garrisons or walls of defence will remain. Russia will have in mind the invasion of a "land at rest," and a land with goodly fields, flocks and villages. These Northern hordes will come down upon the land "*to take a spoil.*" This could not be just when the land is impoverished with the great Israel-Edom war, during which Edom will be finally wiped off the map for ever.

Now for the three peoples to take part in that war with Esau. Edom, One; Judah, Two; Israel, Three. Three, and no more!

Edom is not in the land now, for he was driven out by Israel and Judah during the last great war. Edom is in the North and West—but not in Canaan, or Palestine. *Thus we have Edom*, and we know that Judah is building up a nation within the Holy Land, with capital Jerusalem. Judah is coming to Israel and to Israel's Flag—the Union Jack. Judah is joining with Israel under ONE KING, as foretold by Ezekiel. This Judah, in its unique relationship to Israel, will be at the war for the destruction of Edom.

Now for Israel! It is remarkable that, while Edom and Judah are specifically mentioned, Obadiah seems to limit Israel to *Joseph* when referring to this coming war. Perhaps this was specially intended. If so, then the United States and Japan will not aid England in that war, unless the United States are Manasseh, and Japan the Manasseh East of the Jordan.

We must bear in mind that, for a set reason or purpose, the Lord split Manasseh into two parts—one East and one West of the Jordan. And in the course of events and wars the East Manasseh went into capitvity before Western Manasseh. Their two histories were henceforth different. Perhaps they do really stand for the two parts of the Divided Manasseh. If so, then as Manasseh was of Joseph, it follows that in the Edom war of destruction Manasseh will be there with Ephraim.

In this case the war will be fought against Edom by Britain, Japan, the United States, and Judah. Of course, the "Young Lions" will be there too.

It will naturally follow after that war, the other nations—the heathen—will begin to "think thoughts." They will reason that the whole world must join with all their bands and confederates for the purpose of breaking the dominating power of the House of Joseph, which will be made awfully manifest in the combination against Edom.

As rapidly as possible the heathen forces will align themselves for the set purpose of breaking the British-Japanese Unistat power. They will "think an evil thought" and come up to destroy the land—the STRATEGIC centre. They will try to conquer and dominate Palestine, Mesopotamia, Egypt and India—holding the notion that when once successful in these regions they will have the world at their feet—and the Israel power will be finally crumpled up, according to their wish and long-aged desire and purpose. But here Israel will win out in his last but awful fight as he had won out with Edom. And thus Armageddon will pass. Then the Lord is in command.

ESAU-EDOM-ESAURIA-ISAURIA IN HISTORY.

The terms Edom, Esau and Mount Seir are quite commonly used in the Bible when referring to the brother of Jacob. Other terms are also used, but the above are the most common.

There can be little doubt that historians generally, and modern writers in particular, look upon the Turk as the to-day representative of Edom. Bible readers, who think as they read, wonder and ask questions as to what happened to Esau the nation and people. *They* seem to have dropped out of sight, as did his brother Israel of the Ten Tribes after the Captivity of 721 B.C.

In the fierce and persistent wars which continued for a thousand years from 725 B.C. to 300 years after Christ, which wars included the struggles of the Romans, Greeks, Carthaginians, Assyrians, Babylonians, Persians, Egyptians, Scythians, Parthians, Arabians, Moabites, Ammonites and Edomites, there was a most confusing mixing up of these and adjacent peoples.

Each of these nations, when successful in war, carried from the conquered lands *hosts of captives* who became slaves. In later years many of these captives fought their way to success, liberty, and new nationhood, either in their old homes or in newly-acquired regions.

Doubtless some of the many contesting nations, large and small, ceased to exist. Others continued under very different circumstances and names, and in localities near to or far from their old home centres.

The historian who studies and believes the Bible knows that several of the Bible nations are in existence to-day. For instance, Israel, Judah, Persia, Egypt and Edom are active on earth now, for the prophets so foretold long ages ago.

Therefore Edom was not destroyed and swept out of existence by the wars of the past. Therefore Edom exists at this hour. However, we have no geographic name or locality called after Esau or Edom. *Therefore Edom is known by some other name*, as is the case with his brother Israel.

ISAURIA OR ESAURIA.

"Isauria was a country of Asia Minor, north of and adjoining Pisidia. The Isaurians were wild, rapacious, violent robbers. They were fierce enemies of Western Asia, freebooters who dwelt in the Isaurian mountains, wild and untamed in their secret fastnesses."

"They did not always confine their land expeditions to the surrounding provinces of Cilicia and Pamphylia. They penetrated in A.D. 403 North to Cappadocia and Pontus, and South to SYRIA AND PALESTINE. And the whole range of Taurus, as far as the confines of Syria, seems to have been their special habitation" (p. 373, vol. III, Great E.).

"The Huns and the Isaurians co-operated in war along the Danube and in Asia." They made a vicious pair then as in 1914-1918.

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Isauria was attacked by the Macedonians under Perdiccas. After a brave resistance the Isaurians, who were in the city, burned the town and themselves. A new city of the same name, Isauria, was built and lasted to the third century A.D., when Trebellianus made it his capital.

Pliny considered both Cilicia Trachaea and Isauria of early writers, viz., the country north of Taurus, to have been Isauria. Later on, Isauria was confined to Cilicia Trachaea (Anthon). Homonada was a strong fortress on the confines of Isauria and belonged to Cilicia Trachaea. The Homodenses were a wild and plundering people. The city of Derbe of Lycaonia was on the confines of Isauria.

Lystra was a city of Asia Minor placed by Ptolemy in Isauria near the town of Isauria.

The Isaurians made their wealth by plundering their neighbours, and by piratic ventures on the sea. When their city, Isauria, was burned, as happened several times, the besieging Macedonians under Perdiccas found much wealth in the ruins.

Again, we read: Isauria was a country in Asia Minor on the North side of Mount Taurus, between Phrygia, Lycaonia, Cilicia and Pisidia.

The Isaurians were a half barbarous people, living by plunder and rapine. They greatly annoyed the Roman and Byzantine rulers, who were unable to hold them in check. They always manifested an indomitable spirit from the earliest times.

When opposed by superior forces they fled to their mountain fastnesses for safety. They were equally formidable at sea, where they for a long period carried on extensive piratical adventures—too often successfully.

In 78 B.C. they were reduced to temporary submission by the Romans, but soon returned to their raidings and piracy. The Romans tried to surround their country by fortresses.

In the third century A.D. they and the Cilicians formed one country and nation. One of the Isaurians proclaimed himself Emperor of Rome, but was slain. During the eighth century the Isaurian, Zeno, the philosopher, and Leo III obtained the throne of the Western Empire. Isaura, the capital of Isauria, was situated at the foot of Mount Taurus; and was a large and fortified city.

In the time of Philipicus Bardanes, Leo, the Isaurian, obtained the sovereign rule, A.D. 713-714. He drove the Arabians from Constantinople. When he died, 714, his son, Leo, ruled in his place. He wrested from the Arabians part of Syria and Armenia, and overcame the Bulgarians.

Antiochiana was a district of Isauria, and was in Asia Minor.

Stephanus says that Derbe was called Delbia. It was a fortress and a port of Isauria. At Derbe was one of the passes of Mount Taurus. The ruins of Binbir-Klissa, or the "Thousand and One Churches," are supposed to be the Isaurian Derbe.

In "Great Events," vol. III, p. 373, we read that: "These enemies of Asia Minor were the freebooters who dwelt in the Isaurian Mountains; wild and untamed in their secure fastnesses. They used to descend from their mountain slopes like a whirlwind to places on the sea-shore, where in hidden glens they lurked till the fall of night. Then in the light of the *crescent moon* watched until the mariners slept, when they boarded the vessels and killed and plundered the crews. Thus the coast of Isauria was like a deadly shore of Sciron. It was avoided by the sailors who preferred to use the shores and ports of Cyprus."

During A.D. 404-5, in spite of Rome, Cappadocia was over-run by Isaurian robber bands.

Hayden says: "Isauria, a province in Asia Minor, was re-taken from the Saracens by the Emperor Leo III, who founded the Isaurian Dynasty, which ended with Constantine VI in A.D. 797. This Leo was an Isaurian. The whole basin of Calycadnus was Isaurian, and the southern cities were called Isaurian Decapolis. At the end of the third century A.D. Cilicia was detached, and the balance was known as Isauria-Lycaonia, and later as Isauria only. Pisidia at one time belonged to Isauria. When Pisidia was separated, Isauria received the eastern part of Pamphylia.

"In the fourth century Isauria was limited to the highlands of the Calycadnus, at the base of Mount Taurus. During this century they were described by A. Marcellinus as the scourge of the neighbouring provinces of Asia Minor. They were subdued by Justinian.

"When Rome defeated the Isaurians, in the time of P. Servilius Isauricus, they were placed under the rule of Amyntas, King of Galatia."

From the above we gather some important facts.

First, we see the continuance of Edom under the name of Isauria, or Esauria.

Second, we see the nature of this murderer, this robber, this hunter; how he pillaged and lived on others by war and rapine.

Third, we see the word of the prophets made good wherever they referred to Edom.

Fourth, we see him lying in wait, unconsciously gathering strength for the awful drama of bloodshed he has enacted during the last thousand years under various names.

Fifth, we see in the drying-up process of his kingdom the unerring working out of the plans of the Almighty which involve the final destruction of this national human curse, the long line of brutality foreshadowed by the inspired men of old.

It is this nation and people that Israel and Judah must in the near future destroy from the face of the earth. When they are gone, then the decks will be cleared for the final tragedy of the nations who will come up against Jerusalem to battle against Israel and the "young lions thereof."

THE GREAT PYRAMID.—XIX.

By Lt.-Col. Arthur B. Prowse, M.D.

The length of the First Low Passage (F K on Fig. 6) is 51.95229 P. in. This figure, at the rate of 1 in. to 1 month, indicates about 4⅓ years: and the exact date represented, on this scale, at K is 11th November, A.D. 1918, at 0.17 A.M., Greenwich mean time,—*i.e.*, the very day on which the Armistice suddenly stopped active hostilities.

It may be said, What reasons are there in favour of adopting here the scale of 1 in. to 1 month, in place of the 1 in. to 1 mean solar year which has prevailed all along the inclined floor-line from the zero point 0 A.A.? (see Fig. 1 in Articles X, XII and XVI). Well, there are certain definite indications which point to the adoption of this scale, and practically prove its correctness, but which cannot be clearly explained except at considerable length. It must therefore suffice to allude to one very suggestive fact, which, while not to be looked upon as *proof*, would alone lead one to conclude that

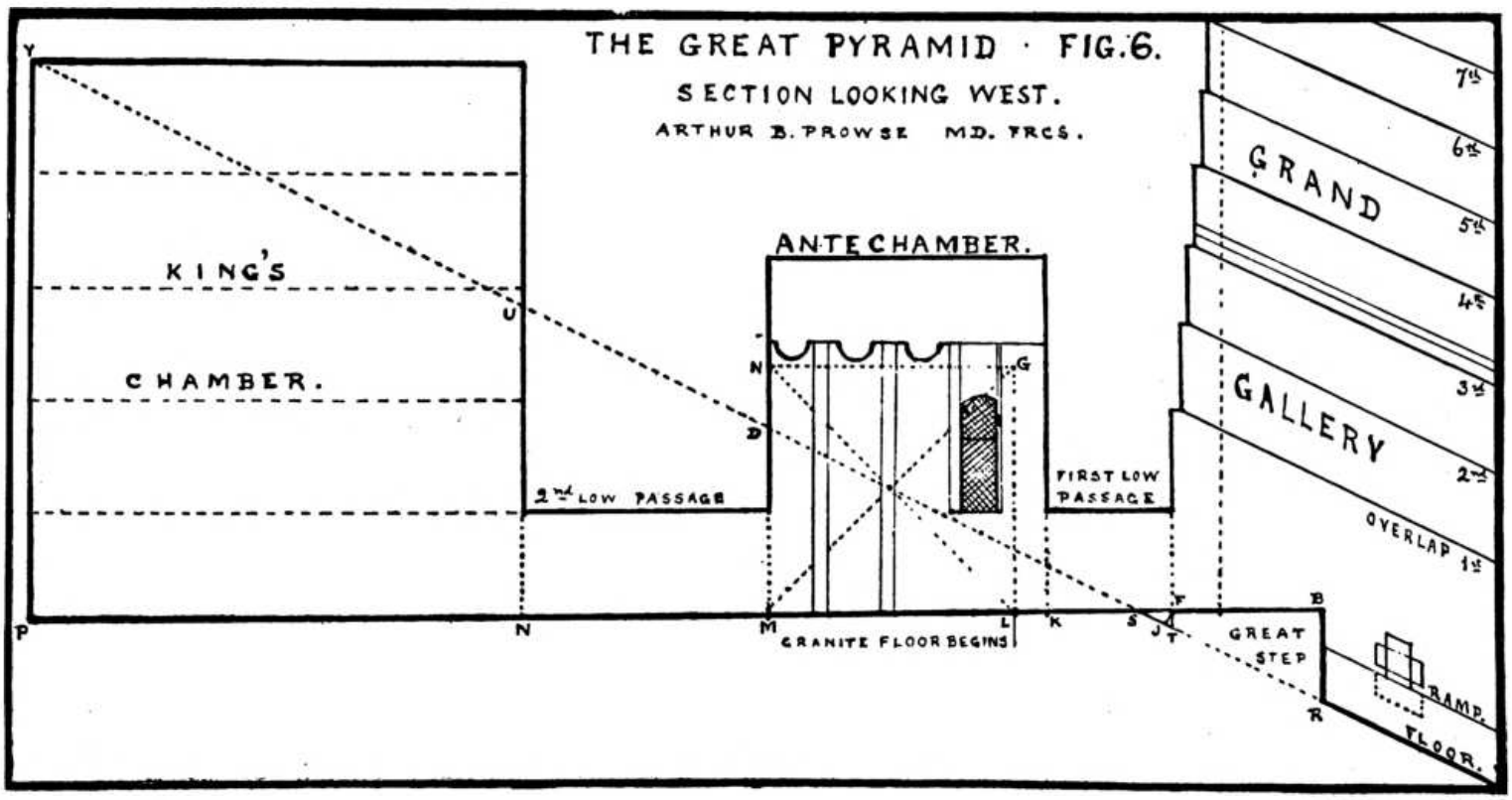
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the intention is to define the *lunar month* as the unit on the *horizontal* time-line. Turn to Fig. 6. We see here that R is vertically below B,—the beginning of the horizontal floor-line; and the point S is where the inclined floor-line meets, or cuts, the *horizontal* one. The distance R S is 80.851654 P. in. or years on the inch-year scale. In this number of mean solar years there are 29530.588 days: and this number of days is exactly that in 1,000 lunations, or lunar synodic months,—a "lunar synodic month" being the interval between two successive full moons, or two successive new moons. This simple "*round number*" of lunations, or lunar months, most certainly points to the probability of an inch-month scale coming into operation when the horizontal floor-line is reached. Hitherto the *smaller* scale of the Pyramid diagram sufficed to demonstrate the years in which salient events occurred; but now, as the "time of the end" draws nearer, and the veil is being lifted for us, historical events, *i.e.*, the "Signs of the times," are crowding one upon another in quick succession; and it becomes necessary to adopt a *larger* scale diagram in order to show clearly the details which we are expected to *watch for*, and to recognize as fulfilments of prophecy when they have occurred.

This method of altering the scale is used in all architectural and engineering plans. There is in the first place the *general* plan showing on a small scale the relations of the various parts; and there are also plans of important parts where small details must be clearly shown; and these are drawn to a larger scale.

It is not intended by Our Heavenly Father, in His infinite wisdom and tender care, that we should be able to fix the *exact* time of future events, for that could not be good for us; but we are most certainly intended to develop a constant watchfulness for happenings which will indicate the period or era, within certain limits, of Our Blessed Master's return to this world in the "Great day of the Lord" (Zeph. i, 14). In Jerem. xxx, 7, we read, "Alas, for that day is great, so that none is like it: it is even the time of Jacob's trouble; *but he shall be saved out of it*"; and in Zeph. i, "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord."

"Watch therefore, for ye know neither the *day* nor the *hour* wherein the Son of Man cometh" (Matt. xxv, 13). But we also find the question, "Can ye not discern the signs of the times?" (Matt. xvi, 3); and we are plainly told of certain signs which will herald the nearness of His glorious second Epiphany, or manifestation to the world. The "parousia," or invisible presence, of Our Lord in the air, when He comes *for His Saints*—the living as well as the "dead in Christ"—*precedes* this Epiphany.



"In that day shall His feet stand upon the Mount of Olives" (Zech. xiv, 4), on the east side of the "City of the Great King" (Ps. xlviii, 2, and Matt. v, 35); and *towards Jerusalem*, on the *west*, His servant Daniel, at his open window, knelt and offered prayer three times a day—as he had been accustomed to do—even after the promulgation of the terrible decree which his enemies had persuaded King Darius to make.

Would that we all possessed courage like Daniel's—a courage which was the outcome of his perfect faith and absolute trust in the Living God!

Referring to the diagram again, we shall see that, just as the perpendicular from F to the *sloping* inch-year line of time marks the date (transferred from J) of the point F on the new horizontal time-line, so the perpendicular to the *horizontal* line at F, which cuts the sloping line at T, indicates the date from which the new scale of time measurement (inch-month) comes into force on the horizontal time-line. This date, determined

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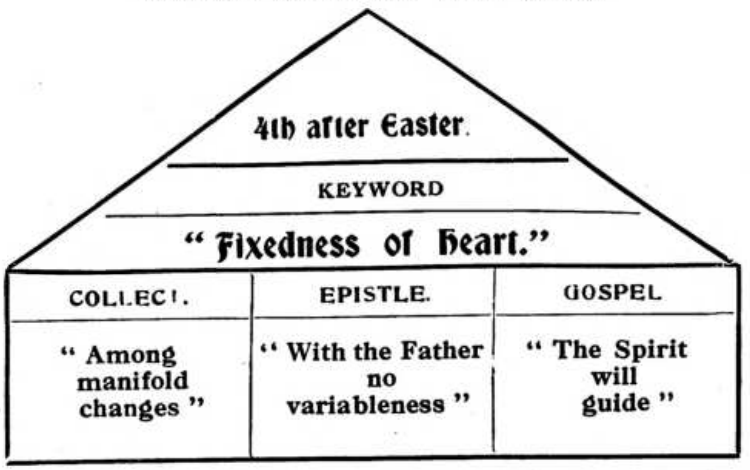
by the distance of T from the Step-face at R, is January 27th, A.D. 1912; and on the *horizontal* line—measured back towards B from F, about 30¼ ins.—would be at about the middle of the length of the Great Step, with the inch-month scale.

Before passing on to the description of the Ante-chamber, I think it well to mention that from this date (January 27th, 1912) to the point N at the end of the *Second Low Passage*, which is dated by the inch-month scale as being 11 minutes past noon on September 16th, 1936, is a period of 9,000 days (within a few hours). This is the same as 300 months of 30 days, or 25 years of 360 days each. Here, again, the "*round number*" of 300 months gives support to the probability of an *inch-month* scale for the horizontal time-line, for this we have seen already was suggested by the length R S, which on the *inch-year* scale equals exactly 1,000 lunations.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



The twin Psalms, cxi and cxii, resemble one another in construction in the Hebrew alphabetical arrangement of the twenty-two clauses (which, after the opening Hallelujah, can be counted in the R.V.), and in their general tone and manner. But there is also this difference—that the first deals with the reliability or fixedness of God's character, commandments, and works; whereas the second exemplifies the fixedness of a good man's heart in such a God. "He shall never be moved." "His heart is fixed, trusting in the Lord." The fixedness of the good God and the fixedness of a good man's heart—these are the outstanding peaks in the scenery of to-day's C.E.G. In the E. it is stated that with the Father of lights there is no variableness, *i.e.*, there is absolute fixity and steadfastness. In the C. we pray that "our hearts may surely there be fixed"—in God the fount, in Heaven, the home, of our human spirit.

It will ever be to the discredit of Rehoboam that, as we are told in the Hebrew version, "He did that which was evil because he 'fixed' not his heart to seek the Lord" (2 Chr. xii, 14). On the other hand it is a pleasure to believe and record that, as we are told in Psalm lvii, his grandfather David, when in the very jaws of danger, could turn to God and say, "My heart is fixed," meaning doubtless that amidst all the storms of danger and trouble he would be "stedfast, immoveable," as St. Paul afterward exhorted the Corinthians to be. Now, every Christian's heart should be "fixed," and it results, according to the C., from loving and desiring what God Almighty has willed for us to do and to enjoy.

The Scriptural use of the word heart doesn't apply to anything material. It really means the human spirit, which must ever be "returning" to God Who gave it. This habit of turning to God is the upgoing of love in the purest, highest and best sense. When habit has developed into character, there is the blessed condition of fixedness of heart.

* * *

What manifold changes, called "storms," there are in the magnetic world, yet the disturbed compass needle fixes itself in the one direction where restfulness can be found.

And so, among the manifold changes of the world of men and things, the human heart, made by God and for God, can only find the joy of rest where alone "true joys are to be found."

What a blessed fact that, amid the fluctuations within and without—in the world, the country, the parish, the home—there is *Somebody* fixed—The Great "I AM"—(the Bible name for God), and some locality fixed, "Where I am"—(the Bible name for Heaven).

It is helpful to picture the "Father of lights" in His Heaven as being at the centre of the Universe, shedding forth glory over every quarter, without variation, and with no shadow cast by turning. Here, indeed, is our pole star, the "Star of our night," whither we are to allow ourselves to be drawn by the magnetism of love, and here, too, "our heart's true home," where alone "true joys are to be found."

But the whole truth of things is not ours until we realize—

1. That it was the incarnate, the crucified, the risen, and the ascended Saviour Who opened up this connection of God with man, of man with God; and

2. That it is His Holy Spirit Who brings us into this Heaven-directed way of life and love.

If "every thought of holiness is His alone," how supremely important is His work of "reproving," "convincing," or "convicting" the world, and of guiding the Church from the beginning into the light of the truth as it is in Jesus (Eph. iv, 21), Whom it is His further work to "glorify."

Ours too (Rev. xv, 4)! And we glorify Him most when our hearts, regenerated and cleansed by the Holy Spirit, are "set to obey" (Second Evening Collect) His Commandments. "If ye love Me (if your heart was 'fixed' in Confirmation, if it is fixed now), ye *will* keep My Commandments" (John xiv, 15, R.V.).

Thinking and Willing.

David, in his private morning preparation before public worship, wisely pulled himself together, directed his prayer-thoughts, and looked up for Divine help and protection throughout the day (Ps. v, 3; P.B.V.). Keble suggests, in his morning hymn, that "on our daily course our mind be *set* to hallow all we find," such fixedness being not only advisable, but indispensable if our desire is to make life beautiful, melodious, and more worth the living.

God, however, has not only given us a mind to think, but a will to direct. Thoughts, in fact, are a force that needs direction, and will is the pilot that gives direction.

I *will*! It is a question of the will. "I *will* direct my thoughts (of whatever kind) and look up." Here is the cure for mind wandering in worship, mind dissipation, heart sins. The Far-Easterns, who know more about thinking and meditating than we Westerns, say: "Think of Buddha and you will be transformed into Buddha. If men pray to Buddha and do not become Buddha it is because the mouth prays and not the mind." The general truth for Orientals and Occidentals alike is: Persistently think upward, and life will be upward; downward, and life will be downward. Whatever you desire that is good for spirit, soul or body, earnestly think it and you are at once on the way for it.

Think victory over sin if you want it.
Think purity if you have an unclean spirit.
Think lovingly if you have an unneighbourly one.
Think manliness if it appeals to you.
Think usefulness if you want to leave the world better than you found it.
Think *good* if good is to be yours, and never forget to look up!

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"Finally, brethren" (says St. Paul to his good friends, the Philippians), "whatsoever things are true, honourable, just, pure, lovely, gracious; if there be any virtue, and if there be any praise, *think on these things*" (iv, 8, R.V.).

Direct, set, fix, your mind on these things, and look up to "Almighty God, Who alone canst order the unruly wills and affections of sinful men" by bringing them under the power of love and a right and eager desire.

HALTING AND DRIFTING.

There is a picture somewhere of a young man standing by a precipice. Close by is a long ladder reaching down to the middle of hell, but also reaching far above into the midst of heaven. Each rung of the ladder, below the level of the rock, is marked with some vice, and each rung above it is labelled with some virtue. The young man stands with his hand upon the ladder, and a look of hesitation and uneasiness is in his face, and his name is Indecision! And that is the name which properly belongs to great numbers of people to-day. Satan panders to their "unruly wills and affections" by offering them mundane joys without reservation, provided they will allow themselves to drift in his direction, and they lack decision either to repudiate the wrong or espouse the right. Their frail bark has been launched out on life's rough sea and they forget that he who steers no course steers the wrong course, and that he who makes no decision has made the wrong decision. There are things which we *must* do and there are things which we must *not* do, and hence the necessity of making up our minds, of enforcing our determination, and of putting our foot down. Fixedness of heart, where true joys alone are to be found, is surely the great desideratum of all. We know what the Master taught in regard to this, namely, that all our treasures are to be laid up among the joys of heaven, so that our hearts may find fixity there, even while our bodies are pilgrimizing "among the sundry and manifold changes of the world."

St. Paul links fixity of purpose and effort on to the Resurrection of Christ and of Christians in Him. "If, then, ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on things that are upon the earth" (Col. iii, 1-2, R.V.).

Would to God we could all exclaim, with the author of Ps. lvii and the compiler of Ps. cviii, "My heart is fixed"! Then, like them, we should always be ready to sing at the thought of it, sing at the fact of it, sing and give praise for the peace and joy of it. And we might experience, too, what another Psalmist tells us, that the man whose heart is fixed, trusting in the Lord, shall not be afraid (cxiv, 7). He will live so honestly, fearlessly and trustfully that no outward failure can dishearten him or disturb the inward joy of conscious integrity. Rooted and fixed in God, nothing in earth or hell can effect a separation between his soul and its Maker. Jehovah will keep him in perfect peace whose mind is stayed on Him (Isa. xxvi, 3).

* * *

As an illustration of Instability and Fixedness influencing the moral life, compare the two brothers Reuben and Joseph.

The secret of Jacob and Leah's first-born's loss of character and birthright obviously was *un*fixedness of heart, whereas its opposite was evidently the characteristic of Jacob and Rachel's first-born (Gen. xxxix, 9), the younger displacing the older in consequence (1 Chron. v, 1).

"Unstable as water have not thou the excellency," Jacob really said to Reuben (Gen. xlix, 4). And according to the Septuagint, Joseph let out the secret of his life when he pacified his brethren by saying, "Fear not, *for I am God's*." At all events, we are twice informed that "God was with him."

FURTHER THOUGHTS FOR TEACHERS.

Fixed on what? On God and His service; on a diligent study of God's Word; on the duty of public and private worship; on furthering the interests of Zion.

Fixed in what? See the many fine trees around and about. Whence the height of their stems, the fullness of their branches, the greenness of their foliage, the beauty of their bloom?

They are rooted and fixed in the life-giving soil. So we must be fixed in Christ. As Luther said, "Christ must become everything to us; and unto those to whom Christ is something, all else will be nothing."

Fixed where? "Within the veil" (Heb. vi, 19).

"The Christian's anchor of hope is not dropped into an earthly sea, but passes, as it were, through the depths of the aerial ocean, mooring us to the very throne of God" (Farrar).

"Put all your trust in God: *that anchor holds*" (Tennyson).

Fixed how? As an iceberg, whose stability depends on its depth. So the Christian's life is hid with Christ in God (Col. iii, 3).

* * *

When Sir Walter Raleigh closed his career on the scaffold of an ungrateful country he was asked by his executioner whether his head lay right upon the block; whereupon, with the calmness of a hero and the faith of a Christian, he replied: "It matters little, my friend, how the head lies provided the heart is right." "*Is thine* heart right?" (2 Kings x, 15).

If not, "Give Me thine heart" (Prov. xxiii, 26).

THE RESTORATION OF ISRAEL.—II.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

To understand more effectually the Divine prescience, love and mind of God with relation to the World-Emancipation, it would be necessary to begin at the very beginning. The crafty machinations of Satan, his determination to overthrow and thwart all God's purposes to deliver the world from his clutches, is not sufficiently thought upon by those who do not grasp God's method of leading man to work out his own salvation. This He does by teaching man that he has no hope in himself alone, that his yielding his human nature to the subtlety of the devil renders him a captive at the devil's will. The promise, however, of deliverance is in "the Seed of the Woman," Who should Himself be a new creation, partaking of humanity and yet being God with man. This creation should be the Son of God, though perfect man. This as far as the individual is concerned.

Man had, however, to learn the lesson that this new creation could not come out of the human system itself without the Divine nature being in some method imparted unto it.

When man increased and was left apparently to itself, the human nature in each asserting itself, the survival of the fittest and his prerogative soon asserted itself. The mighty hunter before the Lord is but an assertative of strength and power, the will of the one man himself the head of a nation. So tyranny, slavery, oppression and sin became rampant; these kings or heads of the human race assumed, or were given, the place of a god: gods many and lords many.

Hence the call of Abraham, the gift of God of a nation through whose instrumentality all the families of the earth were to be blest.

At first, in order to teach God's purpose, the Nation Israel from Jacob was under a Theocracy. Moses was King in Jeshurun under God, so with Samuel, "for they have not

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rejected thee, but they have rejected ME." "He gave them a King in His anger." Yet God intended a King should reign over His people, as eventually over the world at large. But he must be a King after God's own heart. So David, the type of the future King, was set over Israel, God's Nation, to teach first the Nation and its King as Our Lord Himself asserted.

God knew well how Israel, under the misleading of Satan and following after the nations of the earth, would fall into accomplishing Satan's will. He, however, never left Himself without a witness.

Man should work out his own salvation, but it must be because "God was with him." So Joseph, Levi, Benjamin, Ephraim, Manasseh, "this people (Israel) have I formed for Myself," "My spirit I will never take away from you." Judah prevailed under the law, but Joseph has the birth-right under the Gospel. Israel fell, "Judah remained faithful with the saints"; then Judah fell and Benjamin was faithful, "the beloved of the Lord dwelt in safety by him, and the Lord dwelt upon his shoulders all the day long." (Deut. xxxiii, 12; Zech. xi, 13, 14; Jer. vi, 1; Matt. xxiv, 15, &c.; Mk. xiii, 14, &c.)

So in the fulness of time Christ came, the God-man, through Whom and with Whom Benjamin-Israel, Ephraim and Manasseh (Ps. lxxx) have come unto their brethren Israel of the Twelve Tribes, as stated in the New Testament, but in the Old as primarily to Joseph-Israel.

We cannot evade the historical and prophetical revelations as given us in the Old Testament, and certainly not contradicted in the New. What we have to do is to piece together the Mosaic and make sense of all that is written. Isa. xlviii and xlix give us an epitome which must be reconciled with other prophecies.

A careful analysis of the history of Early Britain, also Britain under the Romans, Britain absolved from her Roman yoke, the coming in of the Anglo-Saxons and Normans, the separation of the English nation in A.D. 1620, the breaking away of the United States from Britain, is all told in the shortest and most comprehensive style, quite impossible for any human narrator to compile without God's inspiration.

The more we study our own history the more we find it bearing out *His Story*, as told us by the Holy Spirit Himself.

THE DAY OF THE LORD.

BY M. JERRIM.

ARE we not passing through that day now? When this terrible war broke out the Kaiser and the whole military caste of Germany greatly rejoiced because of "Der Tag," they thought their day for the usurpation of complete world power had come. God allowed them to proceed, and, although they knew it not, they were allowed to be God's instrument of wrath and the means by which He has been judging the nations of Christian Europe. Through it all He is working out the fulfilment of His Word written by the prophet Isaiah nearly two thousand seven hundred years ago.

By means of God's judgments at this time the lofty looks of man should be humbled, and the haughtiness of men bowed down, and the Lord alone should be exalted in that day. Amidst other judgments it is written in Isaiah ii, 16. the day of the Lord of Hosts shall be upon all "the ships of Tarshish." In Isaiah's day the name Tarshish represented the maritime coasts of Europe. It is certainly the ships of Europe which suffered such great losses by means of the German submarines and mines, and from other causes. In looking back we see this time of judgment began six years ago in the terrible and swift destruction of the *Titanic*, which ship was such a great exhibition of man's skill, pride and love of pleasure.

On the ships of our Navy God is remembered and honoured by prayer and worship every day, and the work of the Navy is ever, or has been, for many years in the cause of righteounsess.

The same cannot always be said of European commercial shipping. Too often God is not acknowledged and His Day quite ignored in the matter of sailings and unloadings. It is terrible to know of the strong drink that forms such an important part of the cargoes in many ships that sail to Africa, spirits that are to be sold to the natives to their great hurt. We cannot wonder that the German West African liners were so early captured and hindered from all their traffic, and who shall say whether that may not be the great cause that so many of our own West African liners suffered? Instead of the gin traffic decreasing, as it had begun to do, we read the traffic is increasing because British ships are carrying over the trade gin from Holland.

God is using the Anglo-Saxon power at this time to break and prevent the tyranny of German militarism. It is certainly His will and pleasure that we shall serve Him in righteousness, and not act the evil part of supplying the natives of Africa with the soul-and-body-destroying gin. May He soon cleanse us, His people, from that great sin, and make us to be, as He has promised, a blessing to the Africans and all the nations.

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

L. P. H. asks: Have any foreigners ever discovered our identity through study of the Prophecies, and, if so, what have they said about it?

ANSWER.—Dr. Abbadie, of Amsterdam, in 1723, said: "Unless the ten tribes have flown into the air, or have plunged into the centre of the earth, they must be sought for in the North and West, and in the British Isles."

Another Jewish testimony is from the pen of Joseph Ben Jacob, London, 1816. Precursory proofs that Israelites came from Egypt into Ireland, and that the Druids expected the Messiah.

Yet another Jewish writer, the Rev. Elieser Bassin, another (Dr. Moses Margoliouth), and, again, Mr. Bergmann, strongly assert that Israel is in Britain.

A German paper, *Volkserzicker*, in 1910, the Editor, Dr. Swaner, said: "It will not be surprising to find than England is found to be identified with Israel, and that Germany is a mixture of Philistines, Assyrians and Romans—traditional enemies of Israel."

Pomponius Mela, a writer of the first century, alluded to by Postellius and quoted by Camden, p. 963, in his "Historia Britannia," gives Ireland as derived from Jurin (*quasi* Jewsland), because a great colony arrived very early there.

All these are found recorded in "BRITISH HISTORY TRACED FROM EGYPT AND PALESTINE," to be had of Covenant Publishing Company, Ltd., 14, Fetter Lane, E.C.4.

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THE SECRETARY-GENERAL'S PAGE

THERE has been a great demand for tickets for the Empire Conference on Saturday next, May 24th—Empire Day—at the Wembley Exhibition, and large gatherings may be expected. All those who wish to be present, but have not yet secured tickets, are urged to apply for them *at once*. It must be distinctly understood that no applications by post can be dealt with after May 22nd. The price of each ticket is 1s., and this admits the holder both to the Exhibition grounds and to the Conference. The ordinary ticket to the Exhibition costs 1s. 6d., so that by our arrangement with the authorities there is a saving of one-third on each ticket, making a reduction of 2s. 6d. on five tickets, and 5s. on ten tickets; thus by a few friends or families combining together a saving is effected which is quite worth while. Such tickets admit to the Exhibition at any time after 10 a.m. They cannot be obtained at the turnstiles. It is a stipulation by the Exhibition Managers that they *must* be obtained in advance from the Secretary-General of the Federation, at 14, Fetter Lane, E.C.4. The Right Hon. Lord Gisborough, President of the Federation, will preside at the afternoon session, which commences at 2.30, and Major J. Knowles, O.B.E., will preside at the evening session, which opens at 7. By request of the President and Council, Mr. Garrison will present an outline summary of the British Empire, emphasizing its unique character, and showing it to be the Israel Empire. The Rev. Pascoe Goard and (it is hoped) Professor Odlum, the Rev. Ebenezer Fox, the Rev. J. J. R. Armitage, and Colonel Edward F. Gosset will also give addresses. The meetings will be held in Conference Hall No. 2, which is quite near the Palace of Industries. For the benefit of those whose hearing is defective the Acousticon Company have installed a number of their instruments in the hall, but all who wish to have the use of them must advise the Secretary-General. There is no charge. It may be mentioned that there is a large tea room a few yards from the hall.

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We are asked by Miss Williams to announce that the Secretary-General will address a meeting which she has arranged for Thursday afternoon next, May 22nd, at 2.30, in the Pembroke Hall, Pembroke Gardens, W.

* * *

A very successful and largely attended Drawing Room Meeting was, by the kindness of Mrs. Zoe Bell, held at 82, Eaton Square, on May 6th. The Right Hon. Lord Gisborough presided, and admirable addresses were delivered by the Revs. Pascoe Goard and W. H. Stuart-Fox.

* * *

The Council of the British-Israel-World Federation met on Monday forenoon last, under the presidency of Lord Gisborough, to receive and consider the Annual Report and Balance Sheet for the year 1923, both of which were presented to the Annual Meeting of Members and Associates held on the forenoon of the following day. The Secretary-General (Mr. Herbert Garrison) and the Financial Secretary (Colonel C. Vincent R. Wright, D.S.O.) and all concerned were congratulated on the satisfactory character of both Reports. They will be printed forthwith, and gladly sent to all members who wish for them. Regret was expressed at the enforced absence of the Honorary Treasurer, Mr. J. Arthur Jutsum, who has not sufficiently recovered from his illness to be able to attend, and it was unanimously resolved to send him a message of sincere sympathy, with the earnest hope that he may soon be amongst us again.

* * *

The Annual Public May Meetings, held in the Central Hall, Westminster, on Monday and Tuesday last—afternoons and evenings—attracted full audiences. Excellent addresses were delivered by Lord Gisborough, the Revs. Pascoe Goard, Commander Roberts, Arthur Pritchard, M.A., Ebenezer Fox, M.A., and Mr. Thomas W. Plant. The President took the chair at the opening meeting. The other Chairmen were Captain Young and Major Knowles. The Secretary-General made some very interesting announcements in connection with the new Headquarters. Mrs. Theodore Bent and Mrs. Byron, with their helpers, conducted the usual Sale of Work in aid of the B.I.W.F. Funds; some particulars will be given later.

* * *

Captain R. A. Neaum has given a talk on "The Great Pyramid, and its Relation to Biblical Prophecy," on the wireless from the Bournemouth station, on two successive afternoons, and this has brought many enquiries to our Book Depot for books on the subject. Excellent! May we have another, please?

* * *

The Rev. Arthur Pritchard, M.A., is the next speaker for our Manchester Branch, on May 27th, at 7.45, in the Houldsworth Hall, Deansgate.

* * *

Miss Gladys Modin sends her thanks for the help which the Federation lecturers have so freely given to the Kingston Branch. She says, "The last two meetings of the session attracted excellent audiences, the speakers being the Rev. Pascoe Goard and Mr. J. J. Morey. Mr. Goard showed how God's chosen Kingdom Nation was and ever must be a devoted nation, and how every citizen should be a devoted servant of Jehovah, and he appealed most earnestly to each one present, not only to lay his life at the feet of Christ the Saviour for personal salvation, but also to yield his life at the feet of Christ the King for service in His Kingdom. The audience was stirred to its depths. It was not a moment for applause, though the message and appeal had gone home. The solemn silence was more eloquent of the impression made. Mr. Morey had, by his sympathetic treatment of the Israel subject, helped to create the atmosphere for such an appeal. Several enquirers were added to the Roll. The next session is looked forward to with keen anticipation."

* * *

Mr. Morey has addressed the Study Circle at St. Saviour's Church, Stroud Green, and was warmly thanked for one of the best of his efforts.

* * *

The Revs. Pascoe Goard and J. J. R. Armitage will address a special meeting in the Central Hall, Westminster, on May 27th, at 8 p.m. Miss Prentice, who is making the arrangements, will preside. The subjects announced are: "Is British Imperialism Wrong?" "Is Socialist Internationalism Right?" "Has the Bible an Answer?"

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

No. 125. Vol. III. **MAY 24, 1924** **Price 3d.**

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.

EMPIRE DAY, 1924.

By Rev. Wm. Pascoe Goard.

UNIQUE in history the British Empire stands forth as the greatest national organization the world has ever seen.

It does not come as a successor to any preceding Empire, Kingdom or Nation, but has been built up on its own foundation.

Over against it has been a succession of Empires commencing with that of Babylon, which was built upon Assyria as a national basis, and following on through the successorship of Medo-Persia, Greece and Rome.

Contemporaneously with the establishment of the kingdom of Nebuchadnezzar, the dynasty of the House which rules in Britain was established in the British Isles, having previously existed in Jerusalem for five hundred years. (See the Chart giving the descent of our Royal House.)

Thus was literally fulfilled the prophecy of Daniel: In the days of these Kings shall the God of Heaven establish a kingdom

Which shall never be destroyed;
Which shall not be left to other people;
Which shall destroy all these kingdoms;
and
It shall stand for ever.

By the terms of the Nebuchadnezzar establishment the right to rule over all nations and races, except the Israel race and nation, belonged to Nebuchadnezzar and his successors during a period of seven times, or 2,520 years.

During all this time the kingdom of Israel was in training in preparation for the time when, having broken the Babylon succession of Empires finally, "the stone should become a great mountain and fill all the earth."

It will be seen that our Royal House antedates the Babylon dynasties by nearly half a millennium. It was established shortly after the Trojan War in what is called the heroic period of Greece. It antedates the foundation of the city of Rome, much more the erection of the Empire of Rome, and with the exception of the British Nation, the foundations of which go well into the second millennium before Christ, the modern nations of Europe are juniors indeed compared with it.

As we have seen, the kingdom which the God of Heaven established contemporaneously with the Nebuchadnezzar kingdom—considered as a national organization which was founded on a much more ancient colony—is equal in antiquity to Babylon and takes precedence over Medo-Persia, Greece, Rome, and all modern nations.

From the beginning it has exercised a wonderful influence for good upon humanity. Its gentle and spiritual Druid faith taught the Israel doctrine of the Trinity in unity, and inculcated the Divine spirit of the patriarchal monotheism—not only throughout the British Isles, but also down through Europe and on into the East—the Druidic missionaries preceded St. Paul in preaching the true God on Mars Hill in Asia Minor and Egypt, and it is certain that the underlying principles in the teachings of Zoroaster in Persia and of the Shinto faith in Japan are one and the same.

The "Isles of the Blessed"—that is to say, the British Isles—were the headquarters and centre of these great influences.

The literary achievements of these Islands were on a similar scale. Forty centres of learning or University

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centres divided this land into districts, the boundaries of which have continued in the county lines, and the names of which, modernized, remain in the names of many county towns to this day.

Then to these Islands Our Lord came, possibly in Person, certainly in spirit, and immediately after the Resurrection came the "honourable Decurion, Joseph of Arimathea" with his companions, and established the Christian faith upon the prepared foundation the Druids had laid, and Britain became Christian.

Immediately, in bands of twelve, her missionary parties carried the glad tidings of the Gospel to the European peoples, establishing there Christian organizations, which remain until this day.

From these Islands the hero-king, Caradoc, with Linus and Gladys, his son and daughter, were carried to Rome. There he made his historic defence before the Senate, and by his courage and culture won life, and ultimately freedom. His daughter Gladys was adopted by the Emperor, who named her Claudia, and she was married to Rufus Aulus Pudens Pudentinus—probably a half-brother of St. Paul—and their home became the cradle of the infant Christian Church in the city of Rome.

Meanwhile Prince Linus was consecrated the first Bishop of that infant Church in Rome.

In writing to Timothy, the second Epistle in the last chapter, the Apostle sends to Timothy the greetings of "Pudens, Linus and Claudia."

From Pudens and Claudia the descent of King George is counted; therefore, the greetings thus sent by the Apostle Paul to Timothy were the greetings of the British Royal House of that day and this alike.

As to the place of the kingdom of Britain among the nations, nationally, it was the declared purpose of God that she should keep silence before Him in order to let the people renew their strength. Their power had been scattered in Palestine, and their national strength broken. The colony at "the ends of the earth" in the Islands of Britain, upon which the nation was to be rebuilt in more than its past glory and strength, was but an infant colony, not in years but in numbers, and it was erected into an infant nation. The bulk of the people's strength was scattered in the voluntary migrations of Israel into Eastern Europe and into Asia as far as the China Seas, and in the ten-tribed captivity of Israel and the dispersion of the House of Judah. Moreover, a considerable section of the people constituted the nation of the Jews.

Now in order that the people might renew their strength it was necessary that the bulk of these forces should be gathered into the kingdom. Accordingly, for a thousand years, in various streams of migration, called by various names, under many leaders, the people took their way hitherwards. The migrations of the Tuatha de Danaan, the Cymric migration, the Jutes, Angles, Saxons, Danes, Normans, and others too numerous to mention, brought the Israel peoples to our shores.

There followed some centuries occupied in fusing these various elements into one homogeneous nation, and then began the time of her expansion.

First into the desolate heritages by colonization, then, carried forward by the spirit of adventure, into the lands densely crowded with "lesser breeds without the law," where they were hailed as saviours whose strong hand and equitable rule brought peace and plenty instead of confusion and famine; but now of late years she has been compelled by circumstances to measure her strength with the mighty races and Empires of modern civilization.

This latter phase might be said to begin in earnest in the Napoleonic struggle; in increasing intensity it continued in the last great war, which tested her strength to the uttermost. Subject to repentance of the nations involved, she will be called upon again to measure her strength with Edom-Turkey; and, finally, to stand four-square to a world in arms at the final great conflict of Armageddon.

Issuing triumphantly out of that conflict, under the reign of the King of Kings, she shall carry forward the administration of justice and order throughout all the world, for then "the kingdoms of this world shall have become the kingdom of our God and of His Christ."

EMPIRE DAY.

GREAT Commonwealth of Nations, blest of old,
And guided through the years by power Divine,
Remember now your ancient heritage,
And raise your song of gratitude and praise.

To prominence of wealth and privilege
Kind Providence hath led you, placed you high
O'er all the ranks and races of mankind,
That from exalted heights you may proclaim
Jehovah's faithfulness unto His own,
The just fulfilment of His promised Word.

Sons of the Saxon race, of one true faith,
The mother-love of Britain holds you fast,
And one great longing for the good of all
Is uppermost in every heart this day,
As round the sacred flag we join our hands,
Praying God's blessing on our noble King
And on the peoples of his vast domain.

Great Empire of a strong, unfettered race,
Why dost thou wield the sceptre of the world,
Holding in check the latent fires of hate?
Where lies the secret of thy matchless power?

Is it thy conquering Fleet, on every sea
Maintaining order and security
For those who toil and strive for human good?

Is it the glory of the battlefield,
The prowess of thy valiant sons in arms,
Defending freedom, righteousness and truth?

Is it that thou for many centuries past
Hast been the pioneer of realms beyond,
Establishing thy sons on every shore?

Is it thy wealth, thy merchant enterprise,
Developing resources of all lands,
And bringing comforts hitherto unknown?

Is it thy statesmanship, thy nation's laws,
Enforcing justice, planting everywhere
The highest standards for the common weal?

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Do these explain thy greatness, thy renown,
The universal influence of thy throne,
Or solve the mystery of thine ancient name?

Nay, 'tis not found in gold or human skill,
'Tis not in valiant deeds on land or sea,
No Parliaments or laws have brought thy fame
Or made thee strong all foes to overcome.
Higher than all the vaunted might of men,
Greater than all achievements of thine own
Stands God's eternal promise, made of old
Unto the Covenant fathers of thy race.
Here lies the secret of thy majesty,
The source and meaning of thy nation's rise,
Thy vast dominions and illustrious name.

The sun ne'er sets on Britain's fertile lands,
Nor shall it set upon thy glorious day,
For in Jehovah's purpose thou must stand
Till all shall own the Hand which made thee great,
And worship Him Who is thy Lord and King.

Then gather round the flag on this glad morn,
From snow-lands, sun-lands, every sea and coast,
Keep festival of song; let anthems rise
To Christ our King, in Whose redeeming love
Our Empire rests secure, and will remain
Till He shall come His ancient throne to take,
And wield His sceptre o'er a conquered world.

J. J. MOREY,

A GREETING FROM "THE STRANGER WITHIN OUR GATES." 1914-1924: A MESSAGE.

THERE is a message coming from every corner of the earth, and thousands will be their own messengers, for they will come themselves; many are already here, helping and working to wield together to one whole of perfection the representation of the World-Empire. And those will not be the only ones, for other nations are watching. They, too, will come to see and understand better the far-flung interests of the British Empire.

Before I continue these few words I want to mention that I hesitated because of my foreign name. I haven't an apology to make.

A foreign name is, after all, only foreign for a certain number of years; a century is a mere raindrop in the ocean of eternity, and centuries past Jute, Angle, Saxon, Dane and Norman were each in their turn the stranger within the gates, the alien among the Celts. Even the latter were not the first if we trace still further back into the ages.

They came, settled, gave of their best, and England is what she is to-day.

Between 1914 and 1924 there is a gulf of suffering, death.

But now let us hope that the full significance of the British Empire Exhibition, at Wembley, is the finger pointing the way out of the wood. I am certain that the British Empire Exhibition is of more human significance than foreign nations or the man in the street at home imagine.

It is the coming closer together of the World-Empire, apart from the further advancement to trade. Thrones may fall, countries split into fragments, but the British Empire will stand, and her throne endure.

And so the Overseas Dominions answer the call of the Empire Exhibition.

We are coming. We answer this call—the cementing of peace and better days in the Empire, even as we came to protect her gates when the world was rent to pieces in the maelstrom of war. We respond to this happier call in thousands. We come from the four corners of the earth, where the winds of destiny have scattered us, and we are as children coming home; to return later to those other distant homes we have created.

We shall go back with a better understanding of the Motherland than we ever could glean during the flash and fever of war; and with a wider knowledge of our sister Dominions in all the seven seas.

From the North, where the sun sinks beneath a rim only to rise as you look again; and from the South they will be here; East and West—the twain shall meet at the Empire Exhibition.

That is the message they bring to England as they flock to London, the centre of Great Britain and of her Dominions; and the capital of the world.

ODETTE TCHERNINE.

THE WOMAN, THE LEAVEN, AND THE KINGDOM.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

THESE three expressions come together in Matt. xiii, 33, and Luke xiii, 19-20. It is generally admitted that the Woman is the Church, but here, perhaps, commences the difficulty of most commentators and expositors. It is very few who realize that the Church is the oldest organization; it is acknowledged by Stephen to have been in the Wilderness (Acts vii, 38).

This word, εκ καλέω (ec-caleo), *to call out-from*, is in the New Testament rendered Church, has its counterpart קהל (kahal) in the Old Testament, and is there rendered *assembly, congregation*, and always applies to Israel. To our mind the two words are identical. The Hebrew word occurs first in Gen. xlix, 6, and is applied to an assembly of wicked men of Simeon and Levi. In Exod. xii, 6, and xvi, 3, it refers to Israel, and so on generally afterwards. The whole Bible is one Book and is taken up with the story of this assembly (congregation of Israel). Which is here looked upon as the Woman whose Seed is to bruise the serpent's head. The Seed is Christ, but the Woman is the Church called out for the purpose of teaching His principles.

Men began to call themselves by the name of Jehovah as early as Gen. iv, 26, composing themselves an assembly of Jehovah in contradistinction to those who were Cainite. The sons of God *v.* the sons of men. Intermixture of these brings confusion.

Leaven is defined by Our Lord Himself to mean doctrine (Matt. xvi, 6-12). This doctrine was hypocrisy (Luke xii, 1). But we must guard against a prejudice of the "futurists" that all leaven is evil. The leaven of men is evil, but if rightly and judiciously used is good, "His offering shall be with *leavened bread*, if it is the sacrifice of thanksgiving of his peace offerings" (Lev. vii, 13; xxiii, 17). This implies that to those who have accepted Christ as their Peace offering, their doctrine is good, pure and holy, being sanctified by Christ Jesus. The keys of knowledge concerning the Kingdom which the Pharisees once had, are handed over to Christ's disciples when Our Lord reconstituted His Assembly. This Assembly has

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been called the Church. Its first constitution was Israel pure and simple, but with power to add to their number those from other nations as to the original Hebrew Commonwealth had been the command (Exod. xii, 47-50), one law to both Israel and "the stranger." So Our Lord commands, "Go ye into all the world"—make disciples of all. The Woman is called "Jerusalem," "Zion," or "Israel."

The new doctrine, which yet was not new—for love is the keeping of the law, was indoctrinated by the spirit of self-sacrifice and self-denial. The doctrine was taught to Abraham when God told him that He would give him the gate of his enemies, and in him and in his seed should all the nations (or families) of the earth be blessed (Gen. xxii). To confine it to a secluded few is to stultify the promises of God.

So the Kingdom of Heaven (Matt. xiii, 33), or "the *Kingdom of God* is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened" (Luke xiii, 20-21). You could not leaven the Kingdom of God with evil, though some believe the Kingdom of Heaven has been so leavened.

The doctrine of the Kingdom shall spread so effectually that, like leaven, it shall permeate the whole of the meal.

This well-known figure is said to be materialized by the process of fire; if left cool and without enthusiasm, energy, heat, it becomes execrable, "for all tables are full of vomit and filthiness, so there is no place clean" (Isa. xxviii, 8). So we must not run away with the idea that God is not as wise as man.

In fact God Himself has taught us His process. Isa. xxviii: carefully read man's failure headed up in verse 8, and then God's method of teaching knowledge and making us to understand doctrine. Centre your eyes upon "the foundation-stone laid in Zion, the tried stone, the precious corner-stone, the sure foundation," follow on to "for his God doth instruct him to discretion and doth teach him," &c. This all of Israel the Kingdom. In the New Testament we have the fiery trial which is to try every one of us; we have the progression in the seven Churches, headed up in Philadelphia and Laodicea. We see this to-day in our midst. How many are exhibiting love for the brethren? How many love for self? Study the missionary efforts of some, and then the ornate ritual of the others! Here in the Philadelphian exhortation we have the promise of preservation "from the hour of temptation which shall come upon all the world, to try them that dwell on the earth" (Rev. iii, 10); then the contrast, "As many as I love I rebuke and chasten" (Rev. iii, 19). It is all set forth in Psalm l, 1-15. There is certainly a snatching away, a so-called rapture, a premature gathering comprised in what is to take place. A place of safety, a meeting of the Lord in the air. But what exactly takes place, and who are the chosen to escape those things which are coming on the earth, must depend upon our God, Who seeth the heart.

We have already spoken of the difference between Matt. xxv, 1-13, and Luke xii, 30-40, or those who go in to the marriage feast, and those who apparently have the chance of obtaining the oil from those that sell, and who will then have their lights burning when He returns from the wedding (Matt. xxv, 9, with Luke xii, 35). "It is your Father's good pleasure to give you the Kingdom" (Exod. xix, 6; 1 Pet. ii, 9, 10). "In the Lord shall all the seed of Israel be justified and shall glory," for "Israel shall be saved in the Lord with an everlasting salvation" (Isa. xlv). The New Testament is equally explicit. Rom. xi, 26: "And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant when I shall take away their sins. . . . For the gifts and calling of God are without repentance." Oh! the goodness of God!

It seems to us that the so-called Church is intensely asleep; it is our duty as British-Israelites to wake them up; the old leaven was effectual individually, but the new leaven, the Gospel of the Kingdom, is to cause us to "Awake, awake, stand up, O Jerusalem," which will be preceded by the Lord's own action. Isa. li, 9, 17; lii; Mic. vii, 15, &c., and context going before, will tell us what is to awake us out of our lethargy. "The Israel of God" has not yet effected the permeation of the true doctrine into all three measures of meal, it is our work to set about this with greater zeal and more earnestness; not from selfish motives, but with the true spirit of Christ, "Who for the joy set before Him endured the Cross and despised the shame." Many of us seem basking in the knowledge of the fact that we are Israel, instead of first seeing to it that we have truly accepted Christ heartily, and in our souls, and are living for Him. Then we can speak with the authority of those who have endured the Cross and despised the shame. Men will take knowledge of us that we have been with Jesus. Our teaching will become more effectual, and we shall soon have the pleasure of seeing the whole Kingdom leavened.

It is a short work that the Lord has promised to bring about. There is nothing spoken of in the Epistles of the "Church" but what also applies to the Kingdom; for the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. Does Jesus Himself mention the universal Church only once, and yet speaks of the Kingdom constantly without some object? Remember the word used in Acts and the Epistles is "the Assembly," which has been rendered Church. This latter word is truly derived from κυριακός *of or pertaining to the Lord Christ* as the *supper*, 1 Cor. xi, 20; the *day*, Rev. i, 10. So also it applies to the Lord's *people*, no doubt.

The New Testament does not supersede the Old, it merely explains and amplifies. It is "This people I have formed for Myself, they shall show forth My praise," and the strangers added to them (Isa. lvi, 8). No better figure can be used than leaven to represent the doctrine which comes of God to those who desire to do His will (John vii, 17).

The Woman is still Israel (Rev. xii, 1; Isa. lxii), the Leaven is doctrine, the Kingdom is that one established of old, "Solomon sat in the throne of the Lord." Jesus Christ will yet sit in this throne, and His conquering people sit with Him in His throne as He now sits in His Father's throne.

Do not let us despise God's wonderful love to Israel by substituting the Church; but let us endeavour to bring in all Israel to the Covenant blessings promised to her. It is God's intention to magnify Himself in Israel. It was certainly but a little flock that Our Lord selected, but He sent them to the lost sheep of the House of Israel with the message that the Lord hath redeemed Israel and ransomed him from the hand of him who was stronger than he.

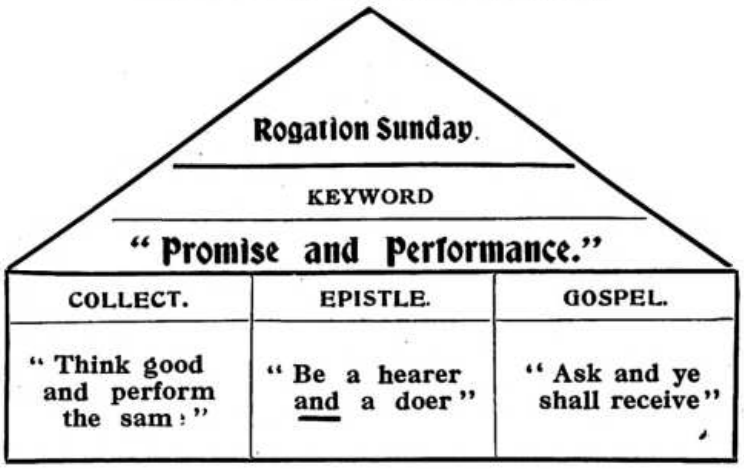
God's work would not be complete without this. The sinners in Israel shall be destroyed, the tares gathered out, the sifting will be effectual, but the righteous shall shine forth in the Kingdom of their Father.

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THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



CHRISTIAN practice often coincides with customs anterior to it.

"The kindly fruits of the earth," or fruits after their kind, which we constantly pray for in "The Litany," have always been prayed for by sections of the earth's inhabitants, and particularly in the critical days and nights of Spring, when frosts are to be dreaded. Little wonder, therefore, that fourteen or fifteen centuries ago the practice became general in the Church, where it was reorganized and Christianized.

"For what are men better than sheep and goats that nourish a wild life within the brain, if, knowing God, they lift not hands of prayer" (Tennyson). The prayers were elaborated into rogations or litanies—dialogue prayers, solemnly chanted in procession, in highways and byways, and under "Gospel Oaks," where the "Gospel" was read. The favoured period extended over the Monday, Tuesday and Wednesday before Ascension Day, termed "Gang Days" in Saxon times before they received their Latin name, Rogation (or Asking) days, the name they still bear. At the Reformation, to avoid the abuses which had arisen from the use of processional Litanies, it was decreed that "the litanies should for the future only be used within the walls of the Church." A relic of the old use, however, is still to be seen in some parishes in the ceremony called "beating the bounds" (formerly with white willow wands) on Ascension Day.

But the Reformers did not discard the Rogation Days. On the contrary, they retained them and appointed a homiletic reading for each day, and "An Exhortation" for use during the Perambulation of the Parish. The title was "That all good things cometh from God." Quite appropriately, therefore, the C. for "Rogation Sunday" refers to thinking those things that be good, and to performing them; the E. to hearing of them and doing them self-restrainedly, beneficently and continently; and the G. to asking for them and receiving them. The Revisers of our present Prayer Book suggest three Collects for use in Rogationtide:—for the produce of the land, the sea, and industry. The Collect for the harvest of the *land* was composed in the reign of William the Third, and has a place among the occasional prayers in the P.B. of the American Episcopal Church. All the three prayers are needed, and no reasonable objection can ever come from those who believe in public supplication to the "Author and Giver of all good things" *before* the Harvest, as well as in public thanksgiving *after* the Harvest.

Apart, however, from the introduction of the three Rogation Collects, the three Rogation Days "of fasting and abstinence" form a short season of preparation before the Festival of the Ascension, just as Lent forms a preparation for Easter, and Advent for Christmas.

So, in this Rogation week, we seek to help God by prayer and effort, thinking those things that be good for us and mankind, and doing them to the best of our ability. We ask in thought and effort in the *sowing* time, that our joy may be full in the *reaping* time.

Promise and Performance.

Notice that the day's G. distinguishes the day as the Sunday concerning Asking; and it is on our proper asking that the performing of Christ's promise depends. The proper asking is "in My Name." Jesus made eight promises regarding prayer, and four are included in the heart-utterances recorded in the Holy of Holies of the N.T. (John xiv-xvii). Combining all the prayer statements we find certain limitations.

1. Prayer must be in Jesus' Name, the all-prevailing Name of the all-conqueror. "Angels and men before it fall and devils fear and fly."

"Dear Name! the rock on which I *build*" (176, A. & M.).

2. Abiding in Him is the necessary condition (John xv, 7, R.V.).

If Christ be the home of the heart and our heart be responsive to His directions and claims, we shall only ask what He wants us to ask, and "it shall be done."

3. There must be no doubt in the heart (Mark xi, 23), only a simple, strong faith that what the Son has promised the Father is able, and willing, and certain to perform.

God's promise ever means God's performance. After the Deluge He determined that while the earth remaineth, Harvest should not cease. And the promise has been honoured for 4,000 years. Pleading the promise during Rogation Week we prevailingly pray, in Christ's Name, for the gift and preservation of the kindly fruits of the earth; and later, at the Harvest Festival, we unitedly thank Him for His performance.

But there is our *own* performance to think about and do, to hear about and do, to ask help for and do. When we settle down to think or meditate, when we are still, with inner ear attent, when, in our conscious weakness, we draw strength from the Spiritual Rock, then "all things are possible," and St. James's phases of Religion, *viz.*, self-sacrificing love, and purity from the world motives, spirit and temper, are made actual. Then it is that we enter into the Gospel or "good cheer" of Him, Who was the first to overcome the world, that in His Name—Himself and all His powers—we too might be more than mere conquerors even here and now, with the prospect of victories yet to come (Col. ii, 15; Rom viii, 37).

Asking and Receiving.

Ask and have, seek and find, knock and get admission (Matt. vii, 7). Men seem to set their asking, seeking and knocking faculties to work in three spheres—Nature, Society and Religion. Of Nature, to draw out resources for advantage, *i.e.*, Civilization. Of his fellows, co-operating with them in a variety of ways, *i.e.*, Society. Of the supernatural Object of his belief, *i.e.*, Religion.

In the world of Nature enveloping man, God has had great material forces all the time, and yet because we haven't asked, sought or knocked hard enough, their discovery, if at all, has only tardily been made. The point here is this: God won't take all the pains. *We* must co-operate, *we* must take pains as well or the wealth of Nature will never be ours. Now think of our *human* environment and what it means. All around about the human race God has placed everything ready to hand for our development and service.

Every nation has always had something to give or teach the rest, and yet, not until this century have we been asking, seeking, and knocking, wisely or mistakenly, by brotherhood movements, agreements, conferences and leagues to make the world a mutual improvement society.

Think now of the *spiritual* environment—GOD, in Whom we live, we move, we are. In this environment only, the golden fruit of happiness is to be found and the secret wells of peace. But our conception of God makes all the difference. As a man thinks, believes, in his heart, so is he, so does he. Jesus said, "He that

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heareth My word and believeth on Him that sent Me hath eternal life." Because he believes on Christ he is WHAT he believes—a Christian—and he has, in possession, the spiritual life that knows no ending. What men believe they are or will become. And what they believe about God makes all the difference in the world. Hence the difference between the nations. Tour round the world in thought, and you will find that it is the idea of God which has actually made each nation what it is. Who shall say that it does not matter what we believe? Nay, it were truer to say that thought is the only thing which *does* matter, that what we *believe* is the great determining factor in what we are, alike as men, nations and races.

Well, being Christians, the Christian God is our environment. His love encircles the world (John iii, 16). Such a belief held tenaciously will transform anybody, and our chief desire will be to have intercourse with Him, and that means *Prayer*, not that we want *Him* to alter, but to alter *us*, and bring us into correspondence with Him and His methods. Thus to pray is to labour, but of a different kind from that whereby we get the treasures of Nature, or of internationalism. And so the command, the principle, the law, is, Ask, Seek, Knock. And we get the answer of God accordingly as we co-operate and correspond. *Genuinely* ask! *earnestly* seek! *urgently* knock! Remember, God sees and knows, and that is an awful as well as a blessed fact. And so we must be *within* what we are *without*. We must really *be* what we try to *appear*.

Then indeed even our needs—prayers without words—will be anticipated and providentially supplied. Such is the signification of Isa. lxv, 24.

Several years ago telegraph wires were being erected in one of the Shetland Isles, where they had never been seen before, and so were a source of attraction to the islanders. Among the crowd was a half-witted Christian boy, to whom a business man said, "Isn't it wonderful? When these wires are completed, we shall be able to send a message to Aberdeen and get an answer back in twenty minutes." "I know something more wonderful," said the boy. "The Bible says that 'before they call I will answer; and while they are yet speaking, I will hear.'" True!

But surely this is no reason why we shouldn't take the Master at His word, and *ask* for what we wish to receive; and not even St. James, the Apostle of *practical* Christianity, would have us "bridle our tongue" in prayer. *Ask*—a request your *tongue* can frame. *Seek*—an errand to God your *feet* can carry out. *Knock*—a determined work your *hands* can find to do. These are not mere exhortations, they are the expression of a principle of action, a law that is at work in Nature, Society and, above all, in Religion, where we must not foolishly expect to get the blessings of Grace by merely saying a collect, sauntering into a pew, or lounging in a seat. Such is not *irresistible* asking, seeking, knocking, and such, depend upon it, will not be receiving, finding or opening.

Is there anything we can ask and unfailingly receive? Praise God, yes! The Holy Spirit (Luke xi, 13). And He will not only inspire us to think those things that be good, but, by His merciful guiding, help us to perform the same.

FULFILMENT OF SCRIPTURE PROPHECY—V.

By W. GORNOLD, D.A., F.R.A.S., M.S.A.

THE Scriptural use of the sun, moon and stars as symbols and as "witnesses" has already been frequently referred to. Those who have made a careful study of the names and groupings of the various constellations, as well as the chief fixed stars, will be already informed of the fact that the patriarchs of the Adamic Age filled the heavens with prophetic legends which collectively represented the whole cycle of human destiny. The association of the Twelve Tribes of Israel with the signs of the Zodiac, or the constellations answering to the same names as these, has too often been cited to need repetition in this place, but it will no doubt prove of some interest to readers of THE NATIONAL MESSAGE to examine some of the specific prophecies embodied in the last Prophetic Blessing of Jacob. This event took place immediately before the Patriarch's death in the land of Goshen. The date is easily proved to have been -1684. After speaking of his first-born son Reuben, he refers to Simeon and Levi, the twin-born, which are associated with the signs Gemini and Cancer (Simeon being related to Gemini and Levi to Cancer). In the prophecy it says "Instruments of cruelty are in their hands" and warns against entering into conspiracy or league with them. The images of Gog and Magog reveal them with club and spear in hand. Then comes Judah, the tribe known as the Royal Tribe which produced the Kings of Jerusalem, and from whom the Lord's incarnation was by direct descent. Judah is spoken of as "a Lion," and this Ariel of "lion of God" had the first lot in the distribution of the Promised Land.

This Royal Tribe is undoubtedly associated with the constellation Leo. It is about this prophecy in its connection with Judah that I purpose writing. It is said that "a sceptre shall not depart from him, nor a law-giver from between his feet until Shiloh come, and unto him shall the gathering of the people be." This is cryptic and to some extent literally involved, like some of the other prophecies, perhaps purposely so. There is a great star in the constellation which is almost on the ecliptic. It is called Regulus, the ruler. If we place this star on the meridian we shall find that there is another star just rising on the horizon of Goshen. It is a large star of the first magnitude, and, like the star Regulus, is immediately on the ecliptic or sun's path. This star is called Antares (the vice-marshal). So, just as the text says: "A sceptre shall not depart from Judah . . . *ad-ki yabo Shiloh*, until the rising of Shiloh, we are to understand that the decline of the Judaic power is to date from the rise of Shiloh. It was at the period of Our Lord's Advent that Palestine was partitioned by the Romans and Jerusalem was at that very time under the rule of Herod the Great, who built an amphitheatre for the Romans and a temple for the Jews, in excuse of his cruelty and licentiousness. Then Shiloh came. The name Shiloh is variously derived, some lexicographers translating the word Selah or Shiloh as "rest," and others identifying it with the star *Shuloh*, which is the particular star in question. (See *Ædipus Judaicus*, Drummond.) There is much to be said for this latter suggestion. Our Lord came "not to bring peace, but a sword," as He declared, and in truth the Prince of Peace as such has not yet come. It was in the year A.D. 70, forty years after His crucifixion, that Jerusalem experienced the fulfilling of Christ's prophecy, "One stone shall not be left upon another that shall not be thrown down." For Titus, with the Roman legions, laid siege to the city when the Jews were celebrating the Passover and the city therefore unusually crowded. Famine soon began to rage and was followed by typhus plague, and, despite the brave resistance offered, the city was taken, the streets flowed with blood, and the lanes were choked with the slain. The whole city was involved in a vast conflagration and the buildings were afterwards razed to their foundations. Thus in the course of only a few months more than a million of the Jews perished.

But what did the Patriarch Jacob know of this star Shiloh? There can be little doubt that, like all the dwellers on the plains, and especially those who had had contact with the learning of the Egyptians, he was fully acquainted with the

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nomenclature and symbolism of the stars. He knew that Regulus was a star in the Lion, that the Lion was the royal ensign of Judah (though at that time the ensign was only in the skies), and he prophesied that Judah should hold the sceptre. But for how long? Only till another star came up. And when should this be? Here we have evidence of Jacob's complete understanding of cosmic symbolism and also of astronomical science. Let us examine the position.

The star Regulus at the present time is in the end of the sign Leo and 148° 43′ from the equinox, and just above the line of the ecliptic. In the year -1684 it was still just above the ecliptic, but was in longitude 98° 40′ from the equinox. Its declination, or distance above the equator, is now 12° 21½′, but it was then, when Jacob died, 24° 5′ above the equator. The star Antares is now in long. 248° 39′ and in 26° 15′ of south declination. But in -1684 its longitude was 198° 36′ and its declination 11° 56′. At that time also the inclination of the earth's axis to the plane of the ecliptic was 23° 57′ roughly, whereas now it is close upon 23° 27′ only. What results from these elements? The fact that the ascensional times of Regulus compared with those of Antares under the latitude of Goshen shows a difference of 22° 54′, and this referred to the rate of precession then obtaining, which was 49″ per year, gives just 1681 years as the time for the star Antares to replace the star Regulus on the horizon of Goshen. We have certain knowledge of the fact that the ancient Hebrews frequently named their children after the constellations or stars under which they were born, or that were rising when they came into the world. Thus it is said that Gad, one of the sons of Jacob, was so named because at his birth the planet Jupiter was rising: *Ve-yomer Leah yabo Gad, ve-yikro shemu Gad,* And Leah said: Gad is rising, and she called the name of him Gad. The association of this tribe with the constellation Sagittarius, the horseman or trooper, is well defined by the remarkable play of words in the prophecy: *Gad gedud igudenu ve-hua yaged okeb,* Gad will be assailed by troops, but he shall be at the heel of the enemy. The rising of the star Antares therefore represents to us, as it did to Jacob, the menace of the sword. Let us glance at recent events in this connection.

The planets are revolving about the sun, and the latter is moving through space. The whole system, considered as a unit, is going in the direction of certain stars in Hercules. These stars have the same longitude as Antares, namely, 249° from the equinox. These stars are opening out, those in the opposite quarter of the heavens are closing in, while stars in Gemini and Pisces, at right angles to the line of direction, are being passed at the rate of about 50″ per year. This means that the major axis of the system is in line with Antares in long. 248° 39′, and the ninth degree of Pisces and Virgo occupy the minor axis at right angles to it, and are therefore on the equinoxes. Immediately opposite to this martial star is another star called Al Debaran, the Dictator, and significantly enough in the same meridian exactly we find three stars in a right line making what is known as "Brandenburgium Sceptrum," or the sceptre of Brandenburg, which is reversed. These are star pointers such as our forefathers in ancient days associated with the greater life of the world about them. They were in close touch with their greater environment, and had a wider outlook upon life than we who now dwell bricked up in starless cities overhung by perpetual smoke-clouds.

There is yet another pointer which should be mentioned. It does not pertain to the long period of precession such as we have been considering, but to the "shortened time" to which we now look forward as bringing in the Prince of Peace and the establishing of the Kingdom on earth, when the desire of the nations shall be filled. The star Antares, the War Star, has been identified with the year 1914, as in that year the axis coincided with the star. Its Right Ascension is 16h 25m, and there is a star in the fulcrum of the Balance which is called Beta Libræ, and is in R.A. 15h 13m. In the shortened time represented by a degree for a year the distance between these stars is 1h 12m, equal exactly to 18 deg., and if to 1914, the year of the Great War outbreak, we add 18 years, we come to the time of the beginning of the Great Peace in 1932, for in the Balance the nations have been weighed in judgment, and Antares has executed judgment upon them, for he is the vice-marshal. Shall the Judge of all the earth do wrong? And so in 1914 the sword was plunged into the heart of the Scorpion, in 1920 the head of the Scorpion was bruised, and in 1932 the central point or pivot of the Balance is reached, and there will be a great Sabbath and a long day of rest. And seeing that the Lord has foretold that there shall be signs in the heavens before the end of this Dispensation and His blessed Advent—How beautiful on the mountains are the feet of Him that bringeth peace!—let us not fail to "look up and lift up our heads," nor disregard the signs that are passing for our instruction and warning. Abraham foresaw the establishing of the Day of the Lord and was glad. Jacob foretold the coming of Him to Whom the sceptre of Judah belongs. Daniel learned from books the numbers of the years and foretold the coming of the Messiah. Christ has told us that to those who look up He will not come without warning. "Let them be for signs" was the fiat of the Creator. Doubtless they will never cease to be such for those who have learned the language of the heavens.

THE GREAT PYRAMID.—XX.

By Lt.-Col. Arthur B. Prowse, M.D.

The Ante-chamber is a small but very interesting space, containing both Granite and Limestone in its boundaries. Its total *length*, north to south (K M in Fig. 6) is 116.26029 P. in.; its *height* is 149.44; and its *greatest width*, east to west, is only 65.2 in., *i.e.*, 5 ft. 5 in. and 1-5 in. This width is that of the *upper* third only, while the lower portion is no more than 41.2 in., because here, on both east and west walls, there is an extra facing of granite varying in thickness from 8½ to 12 in. These prominent facings are called the Wainscots. The *eastern* one is 103.033 P. in. high, which is exactly one-half the breadth of the King's Chamber, and also of the Queen's Chamber, and it is flat and level on the top. The *western* wainscot is 111.803 P. in. high, and its otherwise smooth level top is interrupted in three places by semi-cylindrical hollows of nine inches radius, running from the front surface through the whole thickness of the granite slab (*see* Fig. 6). Each of these is above a broad, shallow, vertical *groove*, 21.6 in. wide and 3.4 in. deep, extending from the top to the bottom of the wainscot. Exactly opposite to these are similar grooves on the *East* Wainscot.

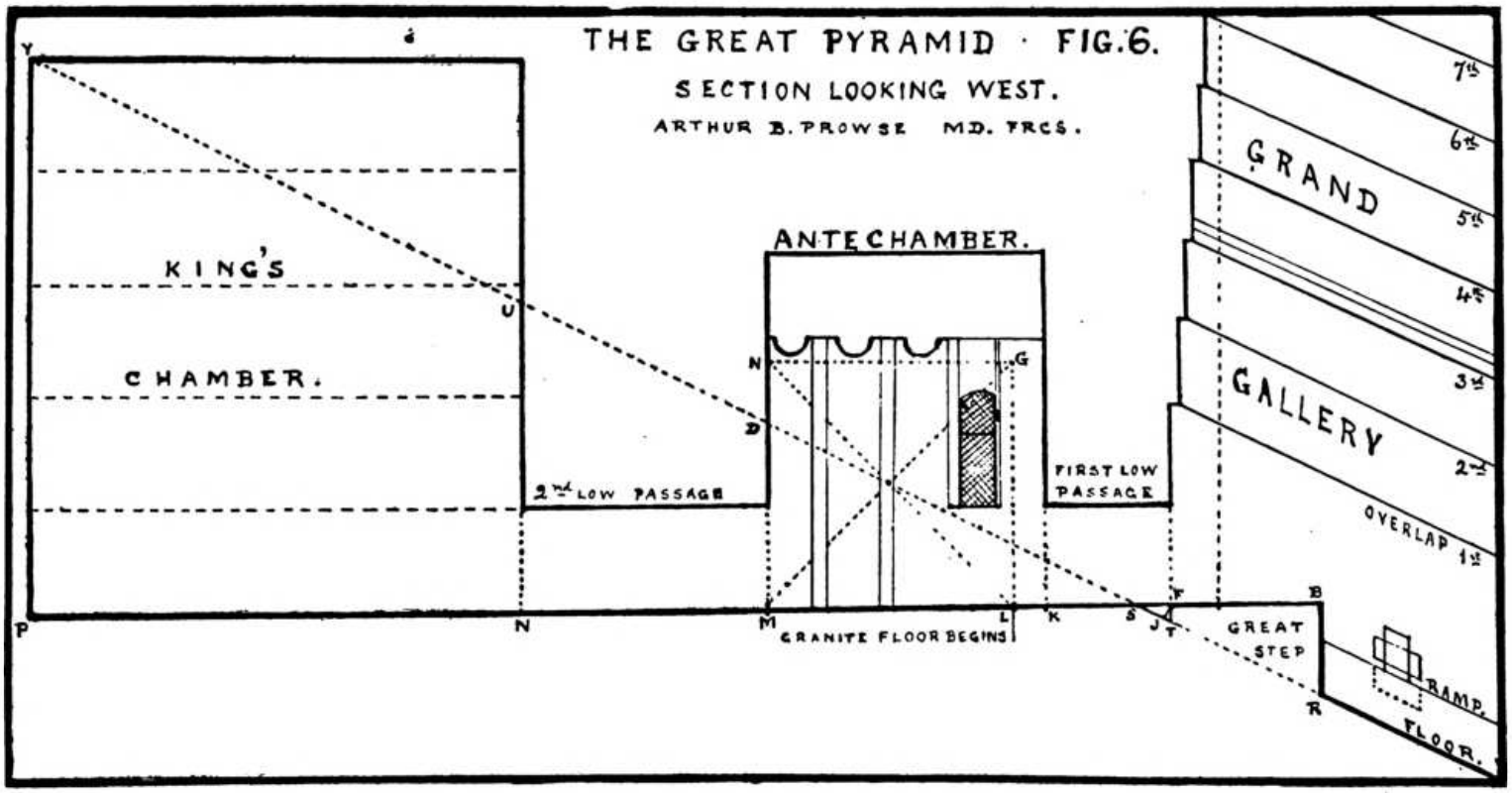
North of these three grooves is a *fourth* one on each side, the same depth as the others, but only 17.1 in. wide, and which ends, below, 43.7 in. above the floor of the chamber, *i.e.*, at the same level as the roof of the first Low Passage.

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Athwart the chamber, with its ends in these two shorter grooves, rests what is known as the "GRANITE LEAF," formerly called the *Portcullis*, the top of which is about 57 in. below the *ceiling*, which is entirely of granite. It will be described in the next article.

The *Floor* of the chamber was, almost certainly, quite level originally. The first portion, just beyond the first Low Passage, is of *Limestone*, and is 13.22729 P. in. long. Then comes a rise of about 1-3rd of an inch; and now the floor is *Granite;* which stone extends onwards towards the south, through the second Low Passage and on to the south wall of the King's Chamber. The *length* of the Granite part of the Ante-chamber floor is 103.033 P. in., and this is the same measure as the height of the East Wainscot (*see* M L and L G in Fig. 6). The full length of the floor is, therefore, 13.22729 + 103.033, equalling 116.26029 P. in., as stated above. On the number of *days in a solar year;* also the number of "Sacred Cubits" in the base-side of the Pyramid; and also in the figure obtained by multiplying the total length of the Ante-chamber, 116.26029 P. in. by the constant, π, 3.14159; and the same sequence as in 36524.2—the length in P. in. of the perimeter of the square base of the Pyramid.

The *South* wall is mainly of Granite, but there is a small Limestone area just below the *Ceiling* of the chamber, which is itself formed by three granite blocks, each about $38\frac{3}{4}$ in. wide, which span the full extent (65.2 inches) from east to west. In the lower portion of this wall is the beginning of the second Low Passage; and, as the thickness of the Wainscot, here, on each side, is only 10 inches, there is a narrow margin of the granite of the South wall visible on either side of the Exit. Starting immediately above the Exit are *four* vertical grooves, extending right up to the ceiling, which divide the wall between



the diagram, which is a section looking towards the *West* wall, the position of the top of the wainscot on the *East* wall is shown by the horizontal dotted line G N′; and the figure M L G N′ is a square, whose dotted diagonals, M G and L N′, cross at a point on the median vertical line of the prominent portion, or *Pilaster*, of the Wainscot, which comes between the first and second of the three vertical grooves. The slight elevation of the first part of the *granite* floor is due to a relative displacement upwards of the first granite floor-slab, resulting from pressure and distortion due to the undoubted *subsidence* of part of the building, alluded to at the beginning of Article XII (in NATIONAL MESSAGE of March 22nd, 1924). Beyond this first granite block is a drop of about $\frac{1}{2}$ in. in the floor.

The *North* wall of the chamber is entirely of limestone, and is smooth and without any special features to be noted except the entrance from the first Low Passage. It is, however, just 36.5242 P. in. from the *south* face of the *Granite Leaf*. The sequence of numerals here is the same as in 365.242—the Wainscots into *five* spaces of equal width. The four grooves are each 107.4 in. long, 3.8 in. broad, and 2.8 in. deep, and the *five* spaces are each *six* inches wide. The Exit is 41.4 in. wide—the same as the entrance to the chamber from the first Low Passage: but the height is only 42 in., which is 1.7 in. less than that of the entrance.

Before describing the "Granite Leaf" and the "Boss" upon its north face, I will ask you to refer to the diagram, where the dotted continuation of the inclined floor-line is seen to extend beyond S through the remainder of the first Low Passage into the Ante-chamber, where it passes through a point vertically below the middle of the "Granite Leaf." This point calculated on the original Scale of 1 P. in. to 1 solar year is 6,000 P. in. from the Zero-point (*see* Fig. 1 in previous articles); and if that Scale were now in force, and the *horizontal* time-line had not displaced the *inclined* one, the said point would represent 6000 Anno Adami—the end of the Sixth Millennium since the creation of Adam.

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Further on, the inclined line passes through the middle point of the dotted square upon L M. Now the area of this *Square*, whose side length is 103.033 P. in., is equal to the area of a *Circle*, whose diameter is the *full length* of the Antechamber (K M), *viz.*, 116.26029 P. in.; and, further, the circumference of this same circle is 365.242, which is the exact number of days in a solar year. This is another striking illustration of the problem of the "squaring of the circle."

GOD'S GREAT SCHEME OF SABBATHS.

By Rev. Wm. Pascoe Goard.

We present again the dial which marked the weeks of God in last week's issue to mark the *Sabbaths* of the weeks of God. For every week, solar, Pentecostal, Sabbatic year period, jubilee, &c., God has provided a Sabbath, and each is a widening of the other.

"Remember the Sabbath-day to keep it holy."

This command is one *which is constantly insisted upon* in the Holy Scriptures, as a prime duty for Israel.

It should not be necessary to ask *a reason* for obedience when God issues a command. His commands are never without the best of reasons, but they are not always clear to the minds of men. It is best to obey the wisdom and love of God, expressed in His commands.

The ever-widening Sabbaths shown to us in the Scriptures give assurance of the importance of our being in tune with the great Sabbatic plan and of our keeping the Sabbath holy.

Septenaries of music are with us in the octave of *seven notes.*

Septenaries of light are with us in the *seven colours* of the spectrum.

Septenaries of time are with us in the *octaves of seven periods of time.*

To be out of tune with the octaves of music is to be swallowed up in perpetual discord.

To be out of tune with the prismatic octaves of colour is to be blind to the world of beauty.

To be out of tune with the Sabbaths of time is to be out of harmony with the movements of God.

* * *

Let us look at the great Sabbath plan, according to which *all the universe is ordered.* For it is declared that "God rested on the seventh day." Now if God orders His personal activity by septenaries of time, which includes the Sabbath, we may be assured that all His universe is so ordered also.

No. I on the Dial.

To begin with, we have the Sabbath connected with *the Solar Week.* At the beginning this was the rest day of God in miniature, and commemorated the rest from Creation activity. It came *at the end of the six days of Creation activity*, and it was "blessed" and "hallowed" as the Sabbath of God. "For in six days God made heaven and earth, the sea, and all that therein is, and God rested the seventh day. Wherefore God blessed the seventh day, and hallowed it."

The original Israel Sabbath-day of the first Decalogue fell into step with the Sabbath of God.

This seventh day Sabbath of the first Decalogue, commemorating the rest from Creation activity, lasted as a great privilege *for forty years only.* It was of this time God said, "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; Wherefore I sware in my wrath that *they should not enter into my Sabbath.*" (Exodus xx.)

Accordingly the second Decalogue was given as recorded in Deut. v, verse 15, in which the Sabbath law alone is changed.

Henceforth the Sabbath became *a commemoration of the Exodus from Egypt*, an event which was celebrated by *an anniversary* on one certain day of the calendar year, namely, the fifteenth of Abib; it then ceased to be a commemoration of God's rest.

The first Sabbath of each year hereafter fell upon the anniversary of the Exodus. It thus became *a fixed annual day.* That being the case, it could not avoid traversing the days of the week in successive years, as every fixed anniversary does, for instance, Christmas Day; it was thus deliberately thrown out of step with the rest day of God. Not only so, but God sware a solemn oath that Israel should not thenceforth enter into His Sabbath.

It is promised in Hebrews that again Israel shall at last enter into the Sabbath of God. But only Our Lord upon His return will have authority to reinstate us in that great privilege. Let us not attempt to do what God has sworn we shall not do, namely, to return to God's Sabbath of rest; but let us await the action of Him who declared repeatedly, "The Son of Man is Lord of the Sabbath."

The history of the weekly Sabbath thus far has been somewhat as follows:—

1. The seventh day commemorating God's rest from Creation activity; kept in the Wilderness for forty years.
2. Then the Sabbath tied to the day upon which Israel left Egypt; thus cutting adrift from the rest day of God, and which fell on different days of the week in succeeding years.
3. The Sabbath commemorating the Resurrection Day of Our Lord by weekly remembrance, not by anniversary.
4. And the last change shall come when Our Lord restores to us the privilege of again entering into His Sabbath; which was lost to Israel at the end of the Wilderness journey.

The original Sabbath, into which Israel was introduced, was the seventh day.

The anniversary of the Exodus Sabbath was the first day of the year, and also the first day of the weeks of the year.

The Christian Sabbath is the first day of the Dispensation and of the week.

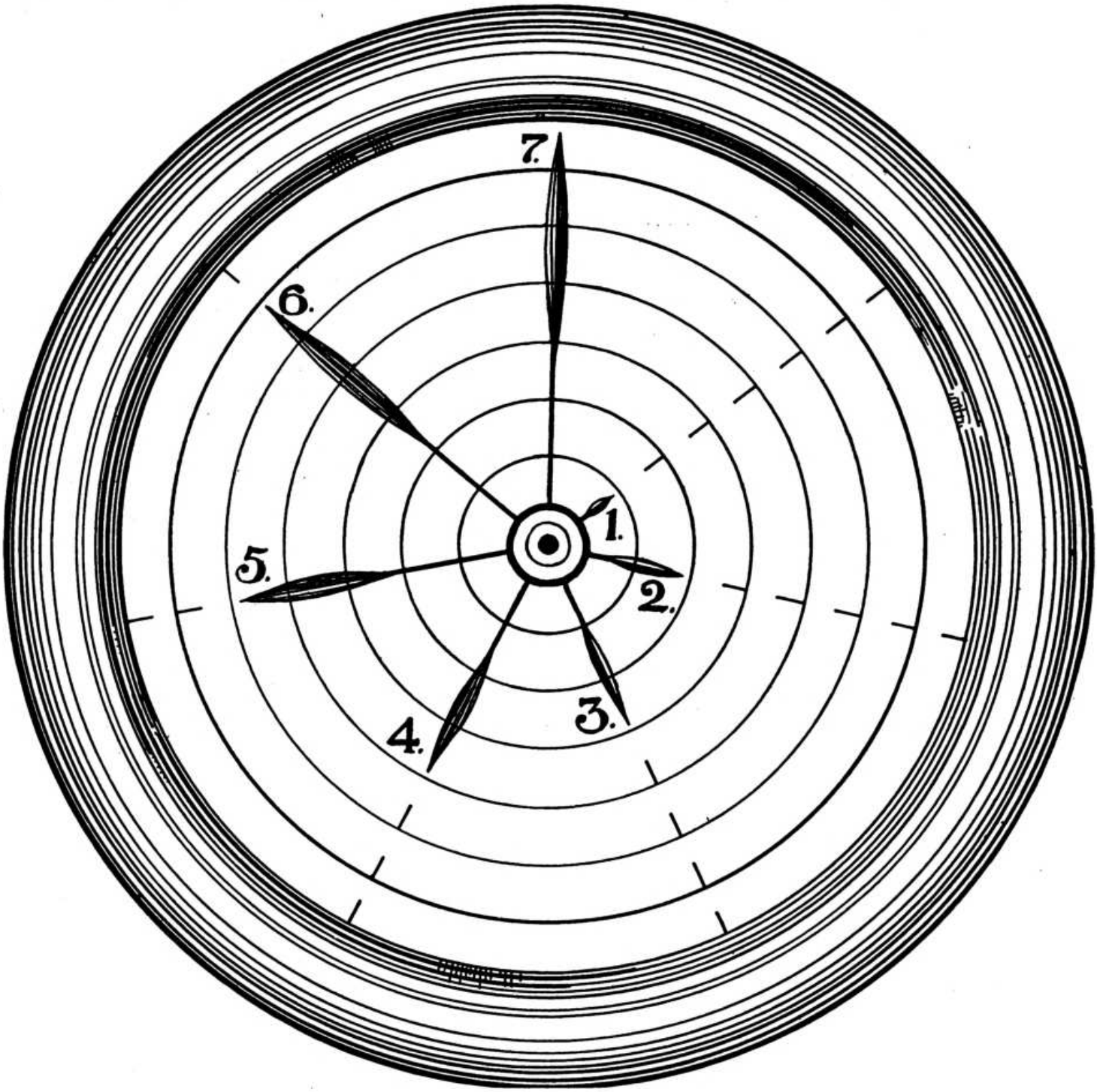
The Restored Sabbath will be the seventh day of Creation, but the first of the human life and of the week.

No. II on the Dial.

There is now introduced to Israel *a larger week.* This week is seven times as long as the Week of Solar Days. It is a Week-of-Weeks, or seven weeks. At the end of it there is added *the additional Sabbath, Pentecost.* (See Lev. xxiii.) This added Sabbath marks the end of the Week-of-Weeks, but because of the shortness of human days and the need for human exertion, it does not consist of a seventh of the Week-of-Weeks, which would mean a Sabbath of one full week, but consists of a twenty-four hour Sabbath. This is added to the forty-ninth day Sabbath. Thus the Sabbath of Pentecost is double the length of the ordinary Sabbath, namely, forty-eight hours. This is not counted as two, but as one Sabbath.

The weekdays which follow it begin in their numbering with *the first day after the double Sabbath*, just as they do in the case of the twenty-four hour Sabbath day, as the first, second third, fourth, fifth and sixth day after the Sabbath. Conse-

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Each ring in the dial for this week marks a Sabbath.

1. Inner ring .. .. The Sabbath of the Solar Week.
2. Second ring.. .. The Sabbath of the Week of Weeks—Pentecost.
3. Third ring .. .. The Sabbatic Year (7th year)—one full year of Sabbath.
4. Fourth ring.. .. The Sabbath of the Week-of-Weeks of Years—Jubilee—2 full years of Sabbath.
5. Fifth ring .. .. The Sabbath of Times. Last 360 years of the "Seven times."
6. Sixth ring .. .. The Sabbath of Millenniums—1,000 years Sabbath.
7. Seventh ring .. The Greater Sabbaths, swinging away into Eternity.

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quently once in the year the Sabbath is put one day backward in the calendar of the year.

No. III ON THE DIAL.

We have a still longer Sabbath made known to us, namely, *the Sabbath of the Week of Years*. This is the last year of the week of seven years. There is provided six years to labour and one year of rest. The whole of this seventh year is Sabbatic. Connected with it is the Lord's release of the debtor, and other wise and gracious provisions. In this year the land lies fallow, and the people rest from toil. It is a year of spiritual activity and of communion with God. *Provision is made in Nature* for the doubling of the yield of the fruits of the earth in the sixth year, in order that the people and nation may not be impoverished by the Sabbath year of rest.

No. IV ON THE DIAL.

We have a still larger Sabbath. This time it is the Sabbath of a Week-of-Weeks of Years, or seven weeks of years—for "week" means seven. Seven weeks of years would be forty-nine years ($7 \times 7 = 49$). The forty-ninth year is the usual Sabbatic year. But to mark the end of the Week-of-Weeks of Years there is added to it *a second Sabbath year*, called *the Jubilee year*. Again it is not a full Sabbath which would on the larger scale occupy seven full years, but it consists of an added year, to mark the end of the Week-of-Weeks of Years. This makes *twenty-four months of Sabbath*.

The Sabbath is *so written in the heart of the universe* that provision is made that the fruits of the earth in the *forty-eighth year shall be trebled*, so that the nation and people shall not be impoverished by keeping this, to them, long Sabbath. *It is a holiday of two years' length at the expense of Jehovah their God.*

No. V ON THE DIAL.

Still wider in scope is the Sabbath of Times. We have not a distinct statement of the Sabbath of Times; but by implication we cannot avoid the fact.

Israel began a period of "seven times," or a Week of Times, at the beginning of the race; namely, at the call of Abraham and birth of Isaac. But there came the time when the "seven times" of punishment interrupted the course of that primary Seven Times Week. The *Sabbath* of the primary Seven Times Week is therefore not yet come.

But there began the Week of Times ("seven times") of the Captivities, and *that has come to its end*. Now in it there should be a seventh, the last seventh of the time, which should answer in the life of Israel to a Sabbath. We have seen in the other cases that the Sabbaths were reduced, to a day in the one instance, and to a year in the other. But of the Week of Times we have no knowledge of reduction. Therefore we look at the history of Israel-Britain for such a Sabbath time—that is to say, we look to the last period of three hundred and sixty years out of the Week of Times, or 2,520 years, for Sabbatic conditions.

The Week of Times of the Captivities began over a period from 740 B.C. to 588 B.C. The end comes over a period from A.D. 1799 to A.D. 1934. The Sabbath period would measure back from the ending dates for 360 years. This should be a Sabbath. We find this period marked as the period of the Reformation, the spiritual awakening and the miraculous expansion of Israel-Britain. The Sabbath is with us in the history of our people.

No. VI ON THE DIAL.

We now have the Week of Millenniums—seven one thousand year days. It seems manifest that God is handling the Adamic race within a period of seven thousand years. We are now approaching the end of the sixth thousand, and the Sabbath of that great Week of Millenniums is at hand. To preside over it Our Lord will come, and in it He will introduce us into the longer and shorter Sabbath of God.

No. VII ON THE DIAL.

Finally, the Week-of-Weeks of Times. Here the Sabbaths have gone beyond our scope in the wideness of extent. It stretches away like the ocean which surrounds an island, and we cannot see the shore of that great Sabbath in any direction. But by the rule of the Sabbath we know that it will be there, and that it will be glorious. And by the same rule it will usher in another and larger week, and thereafter that shall give place to a still larger, and so on, throughout the Eternities.

For as God acts by Sabbaths, we may be sure His universe does so also.

* * *

Now ours is the miniature Sabbath. In getting into harmony with that, we get into harmony with all. How shall we know but that getting out of harmony with that we shall not also get out of harmony with all God's Sabbaths, which sweep on in ever-widening circles? How shall we know that we shall not hear the terrible oath renewed: "It is a people that do err in their heart, and they have not known my ways; wherefore I sware in my wrath that they should not enter into my Sabbath"?

Let us beseech you, as you value your place in God's eternal plan, get into tune and step with God's sevenths, or Sabbaths; His sevenths in the octave of music; His sevenths in the prismatic octave of colours, which constitute light for us, and beauty; His sevenths in time, which bring us into step with God. Let us hear Him say: "It is a people that have found the truth, and laid it up in their hearts, and they have learned to know my ways, therefore they shall enter into my Sabbath . . . for ever."

Let no sound of labour, no shoutings of week-a-day games, no strivings of greed, disturb the harmony of God's Sabbath, nor of our place therein.

In the harmony of the Sabbath, sounds of toil, of mirth, of greed of gain, ring in ever-widening circles, disturbing with ruthless discord the harmony of worship.

Because of something like this God set our Sabbath out of step with the great scheme in order to localize the effect of our disturbing activities. For had we been kept in tune with the widest Sabbath circles, the effect would be as persons creating a disturbance in the broadcasting room of the wireless. It would fill all the air with discord, and every receiving instrument with confused sounds.

On our use of our present God-given Sabbath, connected as it is with Messianic progress, will depend our full and final restoration to the Eternal Sabbath of God.

"Remember the Sabbath-day to keep it holy."

* * *

At the coming of Our Lord we may look to see:—

1. Israel restored to the Sabbath of God.
2. The Pentecost Sabbath restored.
3. The Sabbatic year restored.
4. The Jubilee Sabbath restored.
5. The Sabbath of Times revealed.
6. The Millennial Sabbath inaugurated.
7. The greater Sabbaths of Eternity made known.

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THE SECRETARY-GENERAL'S PAGE

ALL roads lead to the British Empire Exhibition to-day (Saturday). To find the Conference Hall No. 2, please ask for the Palace of Industries, and you will see the hall at the end thereof. Those who have omitted to apply for tickets in time will be admitted to the hall on presentation of visiting cards, but they will have to pay the full price for admission to the Exhibition grounds, namely 1s. 6d. The first session of our Empire Conference is at 2.30, and the second is at 7. It is particularly requested that all guests will be seated five minutes before the hour for commencing. It is presumed that most of our friends will travel either from Baker Street or Marylebone Stations. If they are going straight to the hall, they should allow, say, twenty minutes to reach it from the Exhibition entrance; but probably they will arrange to take lunch in the grounds, and we would advise an early lunch, because most of the restaurants will very likely be full by one o'clock. Cloak rooms and all conveniences will be found in the vestibule of the Conference Hall.

* * *

Mr. Ernest Hill, who is in charge of the Kiosk, will be glad to welcome visitors during the forenoon or between the meetings. The locality of the Kiosk is East Side North 28. It is next door to the Kiosk of the London City Mission. A lofty landmark is the State Express Building, about 150 yards distant.

* * *

We remind our readers of the special meeting arranged by Miss Prentice for May 27th, at 8 p.m., in the Central Hall, Westminster, to be addressed by the Revs. Pascoe Goard and J. J. R. Armitage.

* * *

The next regular London meetings of the B.-I.-W.F. will be held in the Central Hall, Westminster, on Thursday and Friday, June 12th and 13th—afternoons at 2.45 and evenings at 7. The hour for the evening meetings has been altered to 7 instead of 7.30 by general desire.

* * *

The fourth Birmingham B.-I. Mission, promoted by the Rev. T. H. Whitehouse, is proceeding as we go to press. The Rev. Pascoe Goard and Mr. J. J. Morey are the Missioners.

* * *

The Rev. Ebenezer Fox, M.A., Vice-President of the Brisbane (Queensland) Branch, greatly pleased and edified our audiences at the May Meetings. He and Mrs. Fox were accorded a very warm reception by our President, Lord Gisborough, and by the whole assembly standing. Mr. Fox gave valuable and forcible addresses which, together with the able and telling speeches by the Revs. Commander Roberts, Pascoe Goard and Arthur Pritchard, will be duly published in this Journal. Mr. and Mrs. Fox have done much pioneering work in Australia, and have played an important part in the Church life of the great Southern Continent. They have eight sons and daughters, seven of whom are doctors of medicine, three of them in England. Mr. Fox is to speak at a Drawing Room Meeting in London on May 29th, with Rev. Pascoe Goard and the Secretary-General.

Mr. J. J. Morey has lectured for the Ealing Branch, three times for the Gosport Branch, and twice for the Croydon Branch, in the past few days. The last-named is starting a Study Circle, which will meet at Eldon House, Wellesley Road, on the fourth Tuesday in each month, commencnig on May 27th, at 2.45 p.m. All interested in B.-I. will be welcomed.

* * *

We have permission to state that our Patron who offered £1,000 for the new Headquarters Fund, and has paid in the amount, is the Right Hon. the Earl of Dysart, who has been for many years keenly interested and identified with the British-Israel Movement. The very best thanks of all the members are due to him, and to two other generous donors of £1,000 each, to one of £500, and to the hundreds of those who have so kindly and generously given sums varying from £300 to one shilling. The deep gratitude of all was voiced by the President of the B.-I.-W.F., the Right Hon. Lord Gisborough, at the Annual Meeting on May 13th, who also made special reference to the noble self-sacrifice of those who, not being able to send money, had given jewellery and other treasures. We acknowledge, with our best thanks, a further gift of jewellery and anonymous donations as follows:—S. G., 15s.; W. S., 10s.; An Aged Reader, 10s.; Anon., 5s.; Anon., Bath, 2s. 6d.

* * *

We are glad to report the addition of several new Members and Associates to the Roll of the Federation. It is hoped that all who agree with the objects of the B.-I.-W.F. will join our forces, and thus help to strengthen our position. Forms will be sent to all who wish for them on application to the Secretary-General, 14, Fetter Lane, E.C.4.

* * *

An announcement will soon be possible, it is hoped, as to the date for the opening of our new Headquarters. In the meantime we shall be happy to hear from those who can very kindly offer any furniture, especially chairs, tables, desks, bookcases, pictures, &c.

* * *

On the suggestion of the Baroness de Knoop the Council have agreed that the fixed time for united prayer by our members and readers throughout the world, for God's blessing on our Empire, and on the work of the British-Israel-World Federation, shall be on the first day of each month, at 11 a.m.

* * *

The beautiful "Love and Loyalty Souvenir of the British Empire Exhibition," by John O'Hartes, in colours, is on sale at our Book Depot, 14, Fetter Lane, E.C.4, and at the Kiosk at the Exhibition, price 1s.

* * *

We gratefully acknowledge several contributions to the official "British-Israel Free Literature Distribution Fund," and we earnestly ask all who are willing to help on this important branch of the work to kindly send their donations to Colonel Vincent Wright, D.S.O., the Financial Secretary of the Federation, 14, Fetter Lane.

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

No. 126. Vol. III. **MAY 31, 1924** **Price 3d.**

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.

PROPHETIC TIME VALUES.

By Rev. Wm. Pascoe Goard.

Many of our contributors have sent articles which relate prophecies to periods of time as to utterance, progressive fulfilment, and final end. These are of value. For unless we can relate prophecy to time, it would lose much of its intended meaning for us.

There are differing schools of prophetic students. These agree in the main as to the meaning of prophecies; but they differ as to the time when the prophecies shall be fulfilled.

The outstanding schools are the Historical school and the Futurist school.

The Historical school believe that the prophecies are related to and have been in process of fulfilment during the centuries which are past; that the process of fulfilment is still progressing, and that the progress will continue to the end.

The Futurist believes we are approaching an age in which all prophecies will receive fulfilment, but that we must not look to the Christian centuries past, nor to the present time for fulfilment. To them the end of the age will be cataclysmic, because of the sudden fulfilment of the prophecies relating to the end of the age, and that this will be followed by the millennial fulfilment of the glorious Israel prophecies.

What are the facts?

In the Bible generally we find time measured in shorter and longer cycles. So also we find it in Biblical prophecies.

1. The first measure covers the full round of "seven times." It embraces the whole movement of *the humiliation of Israel.* It embraces the whole movement of *the establishment and continuance of the Babylon succession.* It embraces *the former half of the time movement of the succession of Emperors.*

It embraces the latter half of the time movement *when the Empires were divided* (two legs of the Image) *between the Power of the* Papacy *and the Power of* Mohammed.

The former period, that of the Cæsars, embraced a "Time, times and half a time"; the latter period embraced a similar period described in years, namely, twelve hundred and sixty years.

This is the favourite instrument of prophetic students generally.

The two great prophets giving the chronology of these movements are Daniel and the Book of Revelation.

The second measure sweeps through the period of the Christian Era. This is also divided into seven parts. This is the favourite measure of the Historical school.

Those who watch the progress of this measurement see the pointing finger pass across the periods of Anno Domini history, and that it indicates, as far as time past is concerned, great historic events.

For instance, in the seventh century A.D. it sees the indication of the rise of the Papacy. Turning to the pages of History it finds that the prophetic indications in this regard have been fulfilled up to date to the very letter. As to the future, there are yet some pregnant years to be fulfilled in accordance with this measurement.

Also in the seventh century A.D. the Historic student sees the clear indication of the rise of *the Mohammedan Power.* Turning to History he finds the indication specifically fulfilled.

He looks forward in prophecy and sees that the indications of the prophecies are that *both these Powers*

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shall fall by a gradual process during the period through which we are now passing. He turns to History already made, and sees the progress of the decline of both these powers accordingly.

He sees in the prophecies *the rise of the Israel Power to more than its old-time glory*, although the rise is through much tribulation, and is accomplished in the face of many dangers.

He turns to the history of current events, and finds that the indicated process is literally being fulfilled in Israel-Britain before the eyes of all.

And he is right as to A FULFILMENT. But as to FULFILMENT in the absolute, he is only partly right.

The third measures a short period of time. It is also divided into seven parts, and it moves very rapidly. The period to which it is referred is the Time of the end. To this time measurement the Futurist refers all prophecies relating to the "latter days," and believes that they will receive fulfilment there. He is right as to fulfilment, but as to fulfilment in the absolute he is only partly right.

We suggest that the first of the movements (No. 1) is shown in *the seven seals* in the hand of the Lord (see Rev. v), and measures from the establishment of the Babylon succession and of the contemporary kingdom which the God of Heaven set up.

The last of the seals contain *the seven trumpets* (No. 2). And we suggest that the seven trumpets, in the hands of the Angels of the Churches, set forth *the historic fulfilment*. This would measure from the time of Our Lord to the end.

The seventh trumpet contains all of *the seven vials*, and therefore we may expect these to be poured out during the period covered by the last trumpet.

Therefore we suggest that the seven vials, in the hands of the priestly angels which issue from the Temple, cover the last short sevenfold fulfilment of the prophecies, and so form the basis of the Futurist school. If this be the case, then there is no ground for controversy upon the main issues as between the Historicists and the Futurists, but only collaboration. For each is dealing with a set of prophecies, but it takes both schools to present the whole scheme of prophecy.

"My watchmen shall see eye to eye when I bring again Zion."

It is time each began to try and see what the basis of the viewpoint of the other is, so that, each making his contribution to the whole, our united knowledge shall be found to be complete, or going on for completeness, each part having its appointed place in the great plan.

PYRAMID TIME MEASUREMENTS.

There are those who see that *the Pyramid changed its rate of measurement from an inch to a year to an inch to a month* at the commencement of the last Low Passage. Carrying on this rule of measurement, they see the end of the age approaching with great speed and already very near.

Others carry on the one inch to the year measurement and see the end of the age deferred some two hundred odd years.

What of this apparent contradiction? NOTHING! Each sees a fulfilment, and History will probably show that each is right in the main. The inch to a month measure is having a fulfilment. This seems to be manifest so clearly as to be impossible of doubt.

The probability is that the inch to the year measure is also having a fulfilment. Because of the so much slower movement of time by this measure it is not possible to check the matter so closely and quickly. But we may assume that events measured by the longer scale are finding fulfilment also.

The coming of Our Lord, as to His person, will be instantaneous, so we are told in the Written Word.

But the establishment of His reign will be a process. So also we are told by Himself in the twenty-fifth chapter of Matthew.

Probably we shall find that the time when "His feet shall stand upon the Mount of Olives" is marked by the short measurement.

Probably we shall find that the final inauguration of His full reign, and the final entering into the millennium Sabbath, will be at the end of the inch to the year measurement.

What would intervene in the epact between the two points marked by the short and the long measurement? Our Lord has given us an agenda of His activities.

1. His dealing with those of His servants who say, "My Lord delayeth His coming, and who eat and drink with the drunken, and beat their fellow-servants," as stated in the last verses of the twenty-fourth chapter of Matthew.

2. The Marriage of the Lamb, as set out in the parable of the wise and foolish virgins (Matt. xxv).

3. The reckoning with His own servants as to their trading activity with the trust monies committed to them (Matt. xxv).

4. The judgment of the nations (Matt. xxv).

5. Then comes the establishment of the reign of Our Lord in the Kingdom. "Come, ye blessed of My Father, inherit the Kingdom . . . "

Is not this the agenda of activities of Our Lord when He comes, and before He calls His own finally to inherit the Kingdom?

May it not well be that the short measure marks the point of the outbreak of the trouble which will immediately precede His appearing, and may it not well be that the long measure marks the full establishment of the reign of Our Lord after He has carried through this agenda?

Let us not rush to the conclusion that because students arrive at different results they therefore contradict each other. There has been altogether too much of such assumption, and bitterness has arisen accordingly.

Let us rather assume that each school is contributing a quota to the complete body of truth and, by co-ordinating them, let us be enriched thereby.

We have presented many articles along the lines of the short measure: we shall also present some along the lines of the long measurement. The earnest student will watch the progress of events in these wonderful days, and will see which way History will tend as it daily translates prophecy into history.

The wonder, after all, is that such substantial agreement has been obtained generally and that the margin of difference is so small. And it is certain that even that margin will pass away as we complete our work in prophetic studies.

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BRITISH-ISRAEL-WORLD FEDERATION.

FOURTH ANNUAL REPORT.

Presented and adopted at the Annual Meeting on May 13th, 1924.

IN presenting this, our fourth Annual Report, we begin by expressing our gratitude to Almighty God for the blessings He has graciously bestowed upon us during the year, and during each year since the Federation was formed. There has been steady progress from the start, but the year 1923 marks a distinct advance on the previous years. In spite of all difficulties, such as indifference, materialism, industrial unrest, financial strain, political conditions, the inordinate pursuit of amusement, &c., we can sound the optimistic note. We are confident that British-Israel Truth in its totality provides the antidote to all the ills and evils from which our race is suffering. We are fully assured that the general acceptance of Israel teaching will bring back the Nation to God and the Bible, will restore the due observance of the Sabbath, will fill the Churches, and will consolidate the English-speaking world. We know that we stand for a great Truth, whereby the Bible prophecies can be understood and history explained.

It cannot be too strongly affirmed that we proclaim Jesus Christ as the Redeemer of Israel and the Saviour of the world, that He is the pivotal centre of Israel Truth, and the mountain peak of Israel teaching.

The work of this Federation, like the sunrise, is bringing the dawn of a new day. Full Bible knowledge is coming. The minds of men have been too long befogged with misunderstanding and misinterpretation, but the rising glory of the clear sunlight of the whole Counsel of God is dispelling the fog, and bringing the gladness and confidence which come with fuller light and clearer revelation.

It has been our great joy to see misunderstanding gradually but surely passing away. We find everywhere large numbers of Christian people anxious to receive the guidance and teaching our speakers are able to give. People are dissatisfied with the present inadequate presentation of Biblical Truth from many pulpits, and they have the feeling that there must be some other explanation of the prophecies; thus they are ready and eager to receive what it is our privilege to offer. Like the tuning of a wireless instrument, as soon as the earnest Bible student gets into the right spiritual and mental attitude he becomes the recipient of the living message. This is true also in a national sense, and this Federation is helping to bring the mind of the Nation into tune with the Bible, so that God's message to Israel-Britain can be received and understood.

The Nation is beginning to hear and heed the call to accept its birthright, and it will presently shake off its shackles and come into the greater liberty which a full recognition of being the Israel Nation of God will bring.

This Federation is truly a Missionary organization proclaiming the glorious Gospel of the Kingdom of God on earth.

CONGRESS.—The Congress held in October last, in the Central Hall, Westminster, was the outstanding event of the year. While each Congress from the first one in 1920 was a distinct success, that of 1923—our fourth—surpassed all records. Over fifty addresses were delivered by thirty-five different speakers at eleven public meetings, the total attendance numbering several thousands, many of whom attended nearly every meeting. To every speaker we owe a debt of gratitude, and not one of them will think it invidious when we especially mention the nine illuminating speeches by our great teacher—the Rev. Pascoe Goard—as being the feature of the Congress; also the remarkable lecture by our guest from Belgium—Professor M. C. Schuyten, D.Sc.—which created special interest among chronologists, mathematicians and Pyramidists. The illustrated lecture by the Secretary-General attracted a large audience and yielded nearly £100 gross.

The opening meeting was presided over by our President, the Right Hon. Lord Gisborough, and the occasion was graced with the presence of our chief Patron, H.R.H. Princess Alice, Countess of Athlone, who attended a second meeting during the week, when she was accompanied by her husband, General the Earl of Athlone.

The addresses have been published in volume form, and are available at our Book Depôt. Five delegates' meetings were held during Congress week.

The eventful public meeting was that held on Friday afternoon, October 12th, presided over by the Rev. Arthur Pritchard, M.A., when the Secretary-General made his appeal for funds for new and adequate Headquarters for the Federation, starting with his personal guarantee to raise or give £2,000. The response was so prompt and generous that within a few minutes a total of £5,000 was reached, so that the Congress of 1923 may ever be regarded as the one which assured for us a worthy Home for the Federation. With hearts full of gratitude to God the Doxology was sung.

BIRMINGHAM.—Birmingham, the metropolis of the Midlands, can claim the place of honour among the Provincial centres in the B.-I. world for 1923. This, not so much on account of its geographical position, as because the Rev. T. H. Whitehouse happens to live there. Fired with true B.-I. enthusiasm, having the faculty for organizing, and favoured with a band of devoted workers, he promoted and carried through a Conference and two Instructional Missions during the year. The records of these efforts would make a volume. Brief reports appeared in our two weekly papers.

The Federation offers to Mr. Whitehouse its warmest congratulations. He opened the present year with a third Mission, while a fourth takes place next week. Needless to say the chief Missioner was the Rev. Pascoe Goard, and he has had the assistance of the Revs. Arthur Pritchard, W. E. Woodhams Denham, J. J. R. Armitage, J. B. Gratton and W. Ward, and that of Messrs. Houghton, Garrison, Griffin, Morey and Tench.

Birmingham has the further honour of having raised some £260 for the new Headquarters Fund, thus giving a lead to all other Provincial centres.

NATIONAL MESSAGE.—It is especially gratifying to report that our paper, THE NATIONAL MESSAGE, is being read by many thousands, large numbers of whom write in terms of gratitude for the enlightenment they receive from its pages, saying they look eagerly for the paper every week. It goes to the uttermost parts of the earth. B.-I. teaching as therein presented is keenly appreciated by scholars who never subscribed to any other B.-I. journal. The best thanks of the whole Federation membership is due to the Editors, the Rev. Pascoe Goard and the Rev. Commander Roberts; also to the many contributors. Only those in the inner circle of journalism can have any idea of the labour involved in keeping such a specialized paper going. For the high standard in production our thanks are due to the NATIONAL MESSAGE COMPANY.

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This opportunity may be taken to urge that every member should do his and her best to make the paper widely known, and to secure new subscribers.

It is abundantly evident that this, our first weekly official journal, has fully justified the action of the Council in establishing it, and the wisdom of the Congress of 1921 in recommending them so to do. It is not possible to measure the great service which THE NATIONAL MESSAGE has rendered to the B.-I. Cause among the professional classes in particular, and Bible students in general.

NEW MEMBERS.—We are happy to report that the year 1923 has brought us a great accession of new Members and Associates—the largest number by far secured in any one year—many of them being new converts to the British-Israel standard, as the result of the meetings held in London and elsewhere. The Council would ask all believers in all parts of the world to join the Federation, regarding it as a privilege and a duty to do so. Our power for service lies in combination, not in isolation. These are days of organization in the religious, political and industrial departments of life. Only by organization and consolidation, humanly speaking, can we attain our object. Let every member endeavour to introduce new members; surely each can secure one at least, thus doubling our membership in a year. It cannot be too strongly emphasized that, in view of our greatly increased obligations and the many calls for help from our Branches and the fields opening up to us in all directions, we must increase our income by way of membership subscriptions.

The Council has followed the example of other organizations by arranging for Life Membership on payment of twenty guineas. Several have generously helped us by becoming Life Members, and it is hoped many more will do likewise.

REV. PASCOE GOARD.—The Federation has been very fortunate in being able to have for a good portion of the year the benefit of the invaluable services of the Rev. Pascoe Goard. We cannot attempt adequately to appraise Mr. Goard's work, but we *can* record our deep and heartfelt gratitude to him for his incomparable addresses, and for his truly wonderful expositions of Holy Writ, charged with spiritual power, carrying conviction, giving new light on many a passage, emphasizing the Evangel, and showing in his own inimitable way God's marvellous dealing with His Israel in particular, and with mankind in general. His inspirational addresses are ever new. They have brought enlightenment, hope and joy to thousands. While they proclaim the Gospel of Salvation as do the Churches, they also teach the Gospel of the Kingdom, which, in the main, has been neglected. We thank God for having sent this great teacher to uplift and inspire us. While his illuminating addresses have been heard by thousands in these Islands, his remarkable articles in THE NATIONAL MESSAGE have been read by tens of thousands throughout the English-speaking world. That they have made a profound impression we know by hundreds of letters from all parts. We also know that many of the clergy, ministers, and lay preachers, by their own voluntary testimony, base their sermons on these articles.

"BANNER."—In response to persistent requests from our members, the Council, after prolonged negotiations, purchased *The Banner of Israel* from those who were publishing it as a purely commercial enterprise; both our members and the Council feeling that the paper ought to be an organ of the Federation, not simply a paper run by a publishing firm for their own profit only. The heavy cost entailed by this bold step taxed the resources of the Federation. Our best thanks are tendered to those who stood by us, and contributed nobly, but wish to remain anonymous. The first issue of *The Banner of Israel* as the property of the Federation was that of May 7th, 1923. The mistaken policy of those formerly responsible for the paper caused a loss of 1,500 subscribers during the twelve months prior to our taking it over. We are trying to pull up the circulation again. Letters of congratulation on the improvement in the paper under our ownership and expressing gratitude that it had become the property of the Federation have come from many parts of the world. Our thanks are offered to all the many contributors to the *Banner*.

LITERATURE.—The Anglo-Israel Free Literature Distribution Fund, long conducted in connection with *The Banner of Israel*, not having been handed over to the Federation, the Council have established a "British-Israel Free Literature Distribution Fund" as a department of the Federation. The Fund will be carefully administered by the Council and the Executive Committee. All who are interested and willing to contribute to this branch of B.-I. work are earnestly requested to support the Council therein, and send their donations to our Financial Secretary, Colonel Vincent Wright, D.S.O., who will send receipts for same.

PUBLISHING.—The Covenant Publishing Co., Ltd., as an auxiliary of the Federation, has had a busy year, publishing and sending out thousands of leaflets, pamphlets and books to all parts of Britain, and to widely separated regions of the British Empire, U.S.A., Europe and Asia. The Book Depôt staff have at times had orders pouring in almost faster than they could cope with them.

"C.T."—A leading article and some letters in *The Church Times*, attempting to discredit B.-I. teaching, attracted some attention, and called forth a great number of letters of protest, only two of which were published, however, namely those of Lord Dysart and Major-General C. A. Hadfield. One from the Bishop of the Falkland Isles was refused by the Editor. One effect of *The Church Times*' article was to send people to our meetings to learn for themselves what we actually teach. Result—accessions to our membership.

REPLIES.—Last year we recorded with gratitude a trenchant reply by the Rev. Arthur Pritchard, M.A., to an attack on the B.-I. position by a certain professor; this year we have to report another equally effective, albeit courteous, reply by the same author to an attack by a retired cleric. This will be available presently in book form.

We cordially thank the Rev. Pascoe Goard, F.R.G.S., for his able dealing, in pamphlet form, with yet another critic. Mention is gratefully made of a very useful pamphlet by Mr. Anthony Noel Denny on "The Case for B.-I.," which is being circulated by thousands.

We gladly pay a tribute to the loyalty, devotion and generosity of the vast majority of our members, and to their missionary zeal in continual efforts for the Federation.

SECRETARY-GENERAL.—The Secretary-General has had a strenuous year. In addition to a vast and world-wide correspondence, the many and constant calls on his attention, organizing the Congress, Special Campaigns, and hundreds of interviews, he has visited several of the Branches, delivered many lectures and attended and addressed some 130 meetings He wishes to express his best thanks to the President, Deputy Presidents, the Chairman of the Executive Committee, and members of Council for their ever-ready help and highly valued

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advice ; and to the loyal and devoted members of the Federation and members of the staff for their warm-hearted support, without which he could not have carried on his arduous work.

DRAWING ROOMS.—The thanks of the Council are due to the Baroness de Knoop, Mrs. M. O. Hollams, Mrs. Logan Wright, Mrs. Zoe Bell, Mrs. Kershaw, and Miss Alice Williams, for their kindness in arranging Drawing Room Meetings, all of which have been well attended, and have aroused keen interest. We thank also Miss Prentice for promoting a special meeting at the Central Hall.

SPECIAL CAMPAIGN.—Special Campaign Meetings have been held in Bath, Birmingham, Bristol, Croydon, Gosport, Hampstead, Norwood, Portsmouth, Teignmouth, Tunbridge Wells, Wimbledon, &c. The Rev. Pascoe Goard was chief Missioner, aided by several other speakers. Great good was done.

LONDON MEETINGS.—We are indebted to the Revs. Commander Roberts, Pascoe Goard, Arthur Pritchard, M.A., G. H. Lancaster, M.A., W. E. Woodhams Denham, J. J. R. Armitage, Arthur Chambers, W. H. Stuart-Fox, M.A., Gregory Bestall, William Howell, Philip Young, L.Th., Messrs. H. D. Houghton, T. W. Plant, J. J. Morey, Mrs. Bloxam, and others, for many addresses at our London meetings.

The Council wish to record their gratitude to Mrs. Theodore Bent for her kindness in conducting the Annual Sale of Work at the May Meetings in aid of our funds, also to her band of helpers for their self-sacrificing labours.

COMMANDER ROBERTS.—Our beloved veteran and champion, the Rev. Commander Roberts, keeps apparently as young as ever. In addition to his constant output of literary matter for our two papers he has carried on his B.-I. teaching work at Herne Bay, and occasionally favours us with addresses in London.

MR. LOCKE.—Mr. Henry G. Locke, who was for several years Financial Secretary of the I.B.I.A., and thereafter at our Book Depôt for two years, has retired on a pension—well earned after a long period of faithful and devoted service in the B.-I. Cause. All who know Mr. Locke will wish him every blessing in his retirement.

MR. MARCHANT.—Mr. H. A. Marchant has continued his good work at Brighton, sturdily contending for Israel Truth, and battling bravely with all opponents.

MR. MOREY.—We have a distinct acquisition to our platform and our staff in Mr. John J. Morey. He has given 130 excellent addresses during the year, and they have everywhere been received with much favour.

MR. STEELE AND MR. PLANT.—Mr. S. E. Steele, of Liverpool—ever alert and enthusiastic—has been helping the Associations in the North by his advice and his addresses in his dual capacity as a member of our Council and Hon. Sec. of the B.I.N.U. Mr. T. W. Plant has also given many of his expository addresses in the North, as well as some in London.

REV. OLIVER VINCE.—The Rev. J. Oliver Vince, B.A., has been active and has given several addresses. He has removed from Oxhill to St. Mark's, Dalston. All his friends will wish him God-speed in his new charge.

REV. J. J. R. ARMITAGE.—The Rev. J. J. R. Armitage, the uncompromising combatant of Communism, has removed from Coventry—where he had done a great work—to Everton, Liverpool. He bravely undertook charge of a church in a somewhat low condition, and is already working wonders. For instance, starting a Men's Meeting on Sunday afternoon with an attendance of twelve only, he has now over 900—a fine example of what a robust Christianity coupled with B.-I. teaching can do.

BRANCHES IN ENGLAND.—Our Branches throughout England have, for the most part, made progress and added new members. They have held regular meetings and had the benefit of many able addresses from their own members, and from visitors from London and Provincial towns.

SCOTLAND.—The Scottish Associations have carried on in their usual steady and solid way. Many valuable addresses have been given by the members. The Revs. Pascoe Goard, Merton Smith, W. E. Woodhams Denham, Mr. T. W. Plant, and others, have also helped them with special lectures.

IRELAND.—The work in the Southern portion of Ireland has suffered by the disturbed political conditions there, but the Ulster Anglo-Israel Union is going strong. A special feature of the year's work has been a fine series of lectures by Mr. John Leech, K.C. These have made a distinct impression on the Belfast community.

CANADA.—Increased activities among our Branches in the Dominions have marked the year as one of progress. In this respect Canada leads the way, a number of new centres having been established and hundreds of meetings held. Professor Odlum, M.A., the Rev. Pascoe Goard, Colonel MacKendrick, D.S.O., the Rev. Merton Smith, and many others, have delivered scores of addresses. Vancouver has now five B.-I. Associations. This in itself speaks volumes for the devoted work of our leaders in British Columbia.

AUSTRALIA.—Among the Branches in Australasia the one at Brisbane is especially active, and excellent reports of the addresses delivered are from time to time published in the local papers. Our friends in Brisbane have set an example which other Overseas Branches might well follow, namely, by holding meetings to coincide with the London Congress each year.

SOUTH AFRICA.—In South Africa the Rev. A. A. Devonshire, M.A., Mr. A. W. Marris and Mr. S. C. Rogers are doing good work in connection with our Johannesburg Branch.

U.S.A.—In the U.S.A. the work is being carried on by the veteran Bishop J. H. Allen, who is proclaiming Israel Truth in a church which he has built for the purpose ; and by the Rev. R. H. Sawyer, who is preaching it and also vividly presenting it by means of unique Bible dramas.

SOUTH AMERICA.—Our Patron, the Bishop of the Falkland Isles, who resides in Valparaiso, and has an enormous diocese stretching from the Falklands to Panama, is our champion in South America. We have had the pleasure of a visit from him during the year and of having some addresses from him. Lady Keith Jackson—from whom also we have had the pleasure of a visit—and Mr. C. B. Evans are our representatives on the Atlantic coast of South America.

COMMUNISM.—We have often stated in the past that British-Israel Truth is the cure for Communism ; we can here give a concrete example justifying this claim. A Communist recently attended our meetings and heard Mr. Goard's presentation of Israel Truth, after which he came forward and said he had never before heard such wonderful things. It was, he said, a revelation to him ; he had no further use, he said, for Communism, and he wondered why he had not until then heard such teaching in the Churches.

ATMOSPHERE.—It has many times been said, even by those who had not yet fully accepted B.-I. teaching, that a certain atmosphere pervaded our meetings, the like of which they

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had not found elsewhere. Let us give an example of this also A white-haired veteran was observed in one of the front seats at every meeting during a week's Mission in a certain town. At the close of the Mission he came to Mr. Goard and said: "I have been deaf for a long time, but I have attended your meetings because I have found here a most wonderful atmosphere that I cannot exactly describe; it has been good to be here. . . . I have been unable to hear until at this last meeting; *to-night I have heard perfectly.*"

CONCLUSION.—Now, we have given only the barest outline of our work and experiences. To tell the whole story would require a book of many pages. In conclusion, we would again affirm that the Bible is the fulcrum and Israel Truth the lever to move the world. And we declare our conviction that British-Israel is the great Movement of our time. To God be all the glory.

GISBOROUGH, *President.*
HERBERT GARRISON, *Secretary-General.*

GOD'S PLAN IN REVELATION.

ISRAEL IN THE APPOINTED PLACE.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

IT is generally agreed by all expositors that the Book of Revelation is an expansion of the prophecies of Dan. ii and vii to end. Daniel is told to "shut up the words and seal up the book, even to the time of the end" (xii, 4). Whereas John is told "Seal not the sayings of the prophecy of this book, for the time is at hand" (Rev. xxii, 10).

In Daniel the question is asked: "How long shall it be to the end of these wonders?" (xii, 6), and these wonders are said to include "the scattering of the power of the holy people, all these things shall be finished" in that event being accomplished. This surely refers mainly to the time of the restitution of all things when Israel shall be the Kingdom of the Lord, and shall assume the position now in the hands of the Gentiles. In fact, "the time, times and half a time" and the twelve hundred and ninety days, or its extension to thirteen hundred and thirty-five would bring in the time of blessedness when God would "create Jerusalem a rejoicing and her people a joy."

A comparison of Dan. xii, 7, with Rev. x, 5, 6, 7, where language is used in the one precisely similar to the other, and I think we are justified in assuming that "all these things shall be finished" to refer to the same thing as "the mystery of God shall be accomplished." If this is a right assumption, then the two epochs mentioned should terminate together. Now Jerusalem ceased to be trodden under foot (Dec. 9th, 1917), and the Holy Land clear of the Abomination of Desolation (the desolating Mohammedan) in September, 1918, or really 1919. This year is exactly foretold in Rev. x, 5, 7 (1918-1919). The bloody work of Queen Mary, which brought back England to the See of Rome (but which act was never ratified at Rome), began A.D. 1553. She was succeeded with enthusiastic rejoicing in A.D. 1558 by Queen Elizabeth. A time according to prophecy is 360 years, but this word is generally καιρος; whereas in Rev. x, 6, the word is χρονος, and may mean the solar time or 365 years. Now add 365 or 360 to 1553 or 1558, and we get the year 1918 or 1923!

If this is right we should find a terminal to the time "when he shall have accomplished to scatter the power of the holy people," when "all these things shall be accomplished."

The "time, times and a half" may have a dual completion here. Who has effectually scattered the power of the holy people by saying "these two nations, Israel and Judah, and these two countries, their land, are mine" (Ezek. xxxv, 10), and so kept them away from their rightful inheritance? Surely it is Edom (Turkey), and God says (Ezek. xxv, 14): "I will lay vengeance on Edom by the hand of my people Israel." This is taking place this very year. Jerusalem passed into our hands on Dec. 9th, 1917, and the whole of Palestine by Sept. 23rd, 1918. This date, or thereabouts, should find a mark in Dan. xii. Jerusalem was invaded by Nebuchadnezzar in 604 B.C., and the image of Daniel ii confirmed to him the supreme power and the "seven times" (Dan. iv, 16, 23, 25, 32 with Lev. xxvi, 18, 21, 24, 28) were fulfilled A.D. 1917-18, *i.e.*, from 602, the date of the dream.

But Dan. xii, 11, says that "from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." These being years, if reckoned from the Hejira, or era of Mohammed (A.D. 622 to 632) brings us to 1912 to 1922, the first date marking the real beginning of the ruin of Turkey. It saw the Balkan War, in which Edom was driven to his border (*Obad.* 7), and though hostilities had ceased and they were saying peace and safety, sudden destruction came by this general European War in which Edom has lost his possessions in Palestine within the seven years of difference in dates. These seven years are especially marked in the Great Pyramid. The coincidence of these two oaths must be for some definite purpose, and, occurring as they do, point to the fact that not only one adversary, such as Mohammedanism, is opposed to the Kingdom of God, but also Romanism. For the adversary in Rev. x is clearly Roman.

The Roman portion of the world-power opposition occupies the 8th chapter, and the Mohammedan portion the 9th. The 10th chapter has the means whereby Israel, the Kingdom of God, overcomes both, the 11th is the continuation of the same.

There is no doubt but that the 10th chapter is the history of our Reformation opposed by the seven thunders of Rome. The Little Book is the gift of the Lord Himself and brings about the Articles of the Church of England, which became law under Elizabeth in 1563, the very next year (1564) appeared the counterblast, the creed of Pope Pius IV. The action of our nation with reference to the Bible is depicted in Rev. x, 8, 9, and was borne out by Elizabeth herself in her processional through Cheapside, where was erected a triumphal arch; a little boy in white in the centre tending her a Little Book, which she took and acknowledged as the greatest prize she had received. The whole current of the British constitution and law is henceforth based upon this circumstance. The Temple of God is measured and the altar and the worshippers thereat. The court without is given to the Gentiles.

This people, then, is the true Israel. By their fruits they are known. They follow the Lamb; they must be therefore the 144,000 of all the tribes of Israel. They stand upon Mount Zion, they receive not the mark of the beast. They are traced from Media into Britain historically elsewhere.

This furnishes us with the key of interpretation and points us to the Kingdom of God as contrasted with the Kingdom of Satan. Notice the mighty angel has his right foot on the sea, his left foot on the earth. We interpret this to mean that the British Isles are the principal custodians of the Little Book,

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though the Continent has it to a lesser extent. Evidently all God's people are not yet in the appointed place.

THE APPOINTED PLACE.

This appointed place is first mentioned in 2 Sam. vii, 10 and 1 Chron. xvii, 9. There it is clearly seen that Israel is to have no peace from her enemies' oppression until she come to a place of her own, other than Palestine. This place is "the place prepared of God," the British Isles (Rev. xii, 5, 6, 14; Isa. xli; xlii, 6; xlix, 8, 12; Jer. xxxi, 2, 7, 10). How she came here and her great future are the burden of the Book of Revelation.

The symbols used in this Book have been used before: for instance, the horse (Rev. vi; comp. Zech. vi, also Isa. lxiii, 13, and Zech. i, 9, and x, 3, all point out Israel as a horse).

The white horse is specially marked (Zech. vi, 6; Rev. vi, 2; xix, 11); they quiet God's Spirit in the North Country, they go conquering and to conquer, eventually they are seen with the Word of God, the King of Kings, the Lord of Lords; and the armies of heaven are also on white horses ridden by the Saints. The tribes of Israel, the Temple, the Witnesses, the olive trees, the candlesticks, Mount Zion, the wife, the Holy City, the New Jerusalem, are all figuratively used to denote the Kingdom of God. The triumph of this Kingdom is the theme.

Since God changes not, and has not cast away His people, we affirm that these figures or symbols refer all to literal Israel.

All the visions up to chapter x concern the means used by God in order to force His people to consider that Europe was not their resting-place. They are warned in Hos. xiii that they should not remain in the place of the breaking forth of children; and in Mic. ii, "Arise, depart, for this is not your rest." This Rest is seen from Jer. xxxi, 2, to be the Wilderness, and in verse 10 the islands and verse 7, "Among the chief of the nations"—*i.e.*, the British Islands and U.S. America.

Now chapter xii gives us in retrospect, and entails the persecuting power used by God to impel them into these islands, and the length of time that ensues from a stated event to the time when the Power will become Israel's to take her place as a ruling power. The date here is A.D. 313-1573, which marks the coming of the Huguenots into Britain, and terminated the era of Rome's action in scattering the power of the Holy People.

Now place this date side by side with the one we arrived at in chapter x, 1553-1558, and we have an epoch during which the "Time no longer" of verse 6 should see the mystery of God finished. This epoch comprises A.D. 1918-1938, more or less. Now the epoch bridged in the taking of Jerusalem, 604-586 B.C., was also about 20 years, so the building up and re-establishment may likewise take the same time. Our Lord says that this generation shall not pass till all be fulfilled.

As we go to Press comes the joyful news from our Architect and Surveyor that we may hope to have our new Headquarters ready for opening in three weeks or thereabouts.

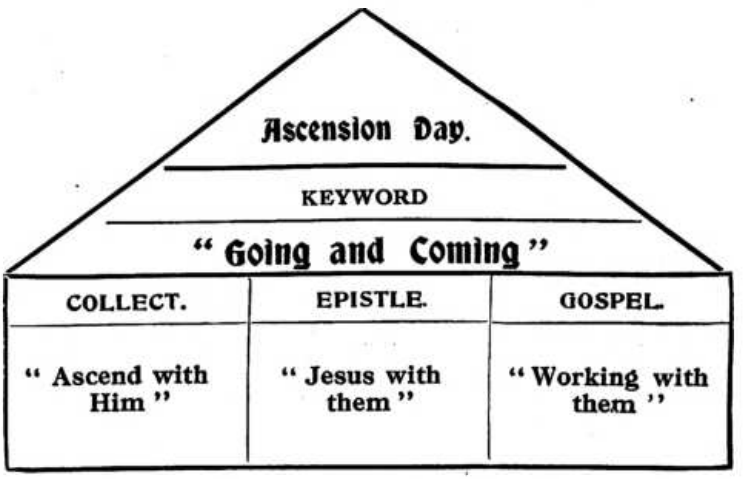
The matter of furnishing therefore calls for immediate action.

Will our readers kindly come to our aid quickly.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.



IT was Westcott (afterwards Bishop) who, writing in 1865, to Benson (afterwards Archbishop), termed the Ascension life a "mystery"; and certainly the going and coming, without ever leaving or forsaking, is a mystery indeed.

"Lo, I come" (Ps. xl, 7). "I am come" (John x, 10).
"I go and prepare for you" (xiv, 2). "I come again" (xiv, 3).
"I will see you again" (xvi, 22). "Ye shall see Me" (xvi, 16).
"See My hands" (xx, 27). "I go to the Father" (xvi, 10).
"I ascend" (xx, 17). "I come to Thee" (xvii, 11).
"Where I am, ye may be" (xiv, 3). "Come, ye Blessed" (Matt. xxv, 34).

* * *

The pro-Epistle shows that the risen Jesus could be with the Apostles in their worship, the Gospel, that the ascended Jesus could be with them in their ministry, according to His promise, "Go ye, . . . and lo, I am with you alway," and the Collect suggests that Christians may be with Him continually in the heavens.

"I ascend" was the message Jesus left behind, and this is what each one of us should say on Ascension Day. To ascend is to move upward. *His* was an outward ascension; *ours* is an inward one. "Lift up your hearts." "We lift them up unto the Lord." Just as the flowers hail the sun we hail the Light of all the worlds. Let us then look up, as they, be pure and sweet, and live a beautiful life. On wings of faith and love may our spirits be lifted up into purer air. And surely, faith and love are wings which we can trust. Can I spring away from my own shadow? No, but turn your face towards the risen and ascended sun and your shadow is behind you; your eyes do not rest upon it. So, "looking unto Jesus . . . at the right hand of the throne of God" in His light we shall see light, and the shadow of sorrow and sighing, or whatever else it is, shall flee away.

THE "GREAT TRIUMPH" OF CHRIST.

We have now come to the end of the series of Festivals in which we commemorate Our Lord alone. As loyal children of the Church of England we, in the solemn season of Advent, waited for His coming. We stood with the shepherds by the manger at Bethlehem. We saw Him obedient unto the law for man on His circumcision day. We beheld Him in the arms of good old Simeon at the Temple. We heard Him, in the same Temple, astounding the Rabbis. We contemplated the mystery of His temptation. We dared to gaze upon His agony. We took our stand by the uplifted Cross. We

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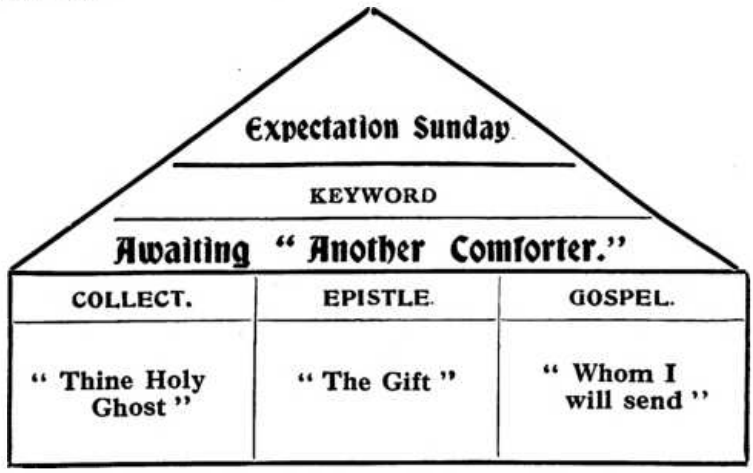
followed the mourners to the new-hewn tomb. We saw the stone, the seal and the soldiery, and, praise God, we heard the glad Angelic message of Easter morning: "He is not here, but is risen"; and then we restfully waited through the great forty days and lo, we have now to witness the triumph of Christ in the Ascension, and because His triumph, ours too.

See the Good Shepherd leading His sheep, for the last time, through the streets of the city of sorrows, out of the city gate, along the road down the hillside by which they had so often accompanied Him, past Gethsemane, with its sad suggestions, up the Mount of Olives, and a little way along the tableland until they approached beloved Bethany. As they go, He sums up all His teaching, pointing onward to the ever-widening spread of His Gospel, silencing their curiosity about the times and seasons, repeating His promise of the Blessed Comforter, and bidding them tarry in Jerusalem until that Comforter should come. At length they come to a spot where all Jerusalem is at the gazer's feet; and all the scenery of the most interesting and affecting portions of Our Lord's life and ministry is spread before them like a picture :—

Jerusalem's towers and Jericho's plains, Kedron's brook and Jordan's river, Gethsemane's garden and Calvary's mount—all were there with their varied associations and suggestions. And now, the last farewells having been said, the wound-marked hands, which they had so recently seen extended as if in the act of prayer in the all-prevailing sacrifice on the Cross, were now extended in the no less prevailing attitude of blessing. With upturned gaze they look and look until they see Him disappear in the well-known cloud of glory—the symbol of Jehovah's presence. But now the eye has ceased to see Him, reason and revelation still follow the ascending Lord from the land of the swords and the spears to the land of the wreaths and the crowns, and we behold His human, though spiritualized body, put on its glory, the glory of which SS. Peter, James and John were vouchsafed a glimpse on the Mount of Transfiguration, the glory with which St. John again beheld it in Patmos. Legions of light line the pathway to the stars, the brightness of the sun pales before an intenser glory, shouts of victory and songs of triumph resound on every side as the King triumphant marches on His way, beyond the moon, beyond the sun, through the Heavens (Heb. iv, 14), far above all Heavens (Eph. iv, 16), until the everlasting doors of Heaven itself—the highest heaven—is reached. There the procession halts for a moment, for these doors had never yet been opened to receive a human form. And so a mighty shout is raised by the attendant hosts: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in." "Who *is* the King of Glory?" is the enquiring shout of the Angelic legions within. And the reply echoes and re-echoes through the vaults of Heaven, "The Lord of Hosts, He is the King of Glory." "Fling open wide the golden gates, and let the Victor in." Then the grand triumphal procession is resumed. Up and up and up the Saviour passes through all ranks of creatures and all degrees of glory to the highest heaven, to the central height, to the throne of Godhead, to the Father's breast, and into the Father's heart. Home at last, home once more. Now, Mercy and Truth can meet together, and Righteousness and Peace can kiss each other, as the God incarnate, Man divine, presents His merits and sacrifice before the Throne of Grace, so completing the mighty work of the Atonement. Now the crowning ceremonies begin.

The Father crowns Him Prophet and Priest and King, and commits to Him all authority in this earth of ours. Our representatives cast their crowns before Him in symbolic submission, and the King of Kings receives them in actual sovereignty over all the earth. The only crown that Earth had given Him was a crown of thorns. Now He takes to Himself the crown of victory, the crown of glory, and the crown of redeemed souls. What a majestic enthronement! All Heaven had been moved at His coming to the Earth, and at His sojourn there. All Heaven had looked down with sad and wondering eyes on His all-prevailing sacrifice. All Heaven had triumphed in His triune victory over Sin, Death and Satan, and now all Heaven once more is moved, profoundly moved, unprecedently moved, as the insignia of royalty is heaped upon His head and they crown Him Lord of all!

[See Bishop Wordsworth's matchless hymn, 148 A. & M., also No. 316.]



On the fortieth day after the Resurrection of Our Lord's body, that same body perfected ascended up into the immediate presence of the Father, which we call Heaven. For five weeks and five days Our Lord's human body, though changed and glorified by the Resurrection, was kept out of Heaven. Three reasons may be suggested for this :—

1. The Great Teacher had to give His final lessons to His disciples.

2. He had to impress the reality of His after-death existence upon them, and through them upon all believers throughout the generations.

3. He taught us by an object lesson, as it were, that the material cannot enter into the spiritual all at once, that purification in the after-life takes time, and that when we die, though we may go to "Paradise" (which is really the "hell," or Hades, or protected place of the Creed), we do not go straight away like a bounding dog leaping from its chain, from restriction to liberty, from the earthly to the heavenly, from the presence of sin to the all-holy presence of God. If it were necessary for Our Lord to go and prepare a *place* for us, it is equally necessary that we should be prepared *for* the place we are to occupy.

Such are some of the suggested reasons for the forty days' delay. But what cause was there for the ten days' delay between Ascension Day, the day of Our Lord's departure, and Whit Sunday, the day of the Holy Ghost's arrival? Here again three reasons shall be suggested :—

1. God never does anything in a hurry, unless it be to welcome a Prodigal (Luke xv, 20). He can do in one day what man takes a thousand years to accomplish, but on the other hand, if there is some wise purpose behind it, He may take a thousand years to do what man would like to see accomplished in one day.

2. God never gives His blessing of Grace unwanted, and unasked for, and so the 120 Christian men and women met day after day in the Upper Room, waiting upon God, in prayer, expecting the promised outpouring of the Holy Spirit.

3. When the Son of God came down from Heaven it was a case of the Divine instantaneously taking up the human, but on His return that "body prepared" had to be transmigrated through what we call *space* and through what we call *heavens*, through all ranks of creatures—Angels, Archangels, Thrones, Dominions, Principalities, Powers, World-rulers, Cherubim and Seraphim—right to the Universal Father Himself. And so it may be reasonably conjectured that the Ascension was not really completed until the instantaneous outpouring of the Holy Spirit at Pentecost was the manifest *proof* of the fact.

Such a suggestion makes the transit from the cloud to the Throne one continued passage, in long, triumphal pomp through

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Powers and Principalities made subject, as the King of Glory swept through the everlasting gates of the various heavens to reach His crown.

This Sunday, coming between Our Lord's departure and His coming again by His Spirit, is appropriately called "Expectation Sunday."

The Divine Comforter, the *second* Comforter (John xiv, 6), had been promised again and again, and expectation was the attitude which fitted the early Christians to receive Him when He did come. And this is the attitude we should all of us be in on this Sunday, and every day this week, if we wish to enjoy a *personal* Pentecost, for, as Bishop Westcott has observed, "We all continually need the fresh coming of the Spirit."

"The world has once, and only once, experienced a Christmas night and an Easter morning, but Pentecost is perpetual. Jesus was born only once, only once died and rose again. These events can happen never again. But the Holy Spirit descended; and age after age, from century to century, may we not say from Whitsuntide to Whitsuntide, Jesus imparts the Holy Spirit to mankind." But being transcendently holy there must be, at least, a holy expectation on our part to bring Him near us, and therefore it is well to use this week as a preparation for so Divine and so Holy a guest.

THE COLLECT, EPISTLE AND GOSPEL.

All three blend together, as Dean Goulburn shows.

"In the G. Our Lord promises, and leads the Apostles to expect, the gift of the Comforter, Whom He would send unto them from the Father, and for Whose coming the C. is a petition." In the E. we are exhorted to "watch unto prayer" at the dawn of a new Dispensation, as Our Lord's Disciples did. The new Dispensation *their* prayers heralded in was the ministration of the Spirit. The new Dispensation *our* prayers are to herald in is the ministration of Christ in His Kingdom on earth. In the meantime we, as they were, are to minister the "*Charisma*," or spiritual gift, whether the Holy Spirit Himself or any gift He bestows (1 Cor. xii, 7-11), "as good stewards of the manifold (or better, variegated) grace of God."

There need be no misunderstanding between the "Whom I will send," of to-day's G. and "The Father will send," in next Sunday's G. It surely means, as we say in the Nicene Creed, "The Holy Ghost proceedeth from the Father *and* the Son."

Notice that in the C. we pray for two things—that Christ, by His Spirit, may come to us; and that, by the help of the same Spirit, we may go to Him. In the Ascension Day C. we pray for heavenly-mindedness; to-day we pray for a heavenly home—Heaven, as a state, and then Heaven, as a place—one being a preparation for the other.

"GO," BUT "WAIT."

Compare Matt. xxviii, 19, and Acts i, 4. "Go ye," but "Wait for the promise of the Father," *viz.*, "I will pour out My spirit upon all flesh" (Joel ii, 28).

(1) There are waiting periods in the life of *nations*. "Surely the *isles* shall wait for Me" (Isa. lx, 9). "The *isles* shall wait for Me, and on Mine arm shall they trust" (li, 5). The times were troublous in Isaiah's lifetime as they are in ours. But he possessed his soul in patience, as he said, "I will wait for the Lord . . . and I will look for Him" (viii, 17).

(2) There are waiting periods in the life of the *Church* and of the individual members of it. This period of ten days is a waiting, tarrying, expecting period for the whole Church, and individual lives are often made up of waiting periods. Moses waited forty years in the wilderness. So did Jesus, Who also waited forty days between His Resurrection and Ascension. St. Paul waited three years in Arabia; the Disciples had to wait ten days, and the long-suffering of God waited 120 years in the days of Noah. The Psalmist David waited patiently for the Lord; and He inclined unto him, and heard his cry, &c. (xl). "Blessed are all they that wait for God" (Isa. xxx, 18). "They that wait on the Lord shall renew their strength" (xl, 31). "The Lord is good unto them that wait for Him, to the soul that seeketh Him" (Lam. iii, 25). It is good that a man should hope and quietly wait for the salvation of the Lord (iii, 26). "Wait on thy God continually" (Hos. xii, 6). "My soul, wait thou only upon God" = "Be thou silent unto God" (Ps. lxii, 5, margin). "Be still and know."

THE GOSPEL OF BRITISH-ISRAEL.

BY H. E. TURNER.

THE Kingdom of God is comprehended in the Covenant of Abraham, and the promise "Kings shall come out of thee" was fulfilled in the appointment of the Royal line of David. "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered, and all Israel obeyed him" (1 Chron. xxix, 23). Hence, the throne of David exists in the Kingdom of God on earth. It is the Gospel of this Kingdom that we now have for our subject; that Gospel consists of the commandments and statutes ordained in God's Word relating to the government and administration of the Israel nation, for the everyday private, business, and official life of the people, together with the laws for administering justice, all of which were established by the Lord God for perpetual national observance, but they are distinct and separate from the ecclesiastical ordinances. The latter were appointed especially for Israel, whereas the Gospel of the Kingdom of God was for the promulgation eventually throughout the world, the tenets of which may be summed up in one word, equity, of which Lev. xix, 35 and 36, is an example: "Ye shall do no unrighteousness in judgment, in meteyard, in weight or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments to do them: I am the Lord." In the affairs of the Kingdom, integrity is to be the guide of all our actions; the Gospel standard of the Kingdom of God is Justice.

Israel's Divine mission is to be witnesses and servants of the Lord God for the conveyance of His grace and blessing to all the families of the earth, and among the directions given for carrying out that mission, none is more clear and particular than to preach two separate phases of the Gospel. First, the "Gospel of the Kingdom," "and this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come" (Matt. xxiv, 14). Secondly, the Gospel of Salvation: "And He said unto them, go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned" (Mark xvi, 15). For this reason we may conclude that missionary success depends on the preaching of both phases of the Gospel. It has been said that among the heathen, outside the influence of the kingdom of Britannia, the missionary is almost a failure, that the preaching of the Christian religion to those idolaters is useless unless the principles of morality are first taught, because the crude unprepared native mind is not able to assimilate the truths and doctrine of the Bible; which comes to the same as saying that the Gospel of the Kingdom is first necessary to prepare the way for the Gospel of Salvation.

Now, is it not a fact that the Gospel of the Kingdom has been misunderstood, overlooked and neglected?

No wonder the Gospel of Salvation makes so very little

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progress; it is of supreme urgency that the facts of the Gospel of the Kingdom and the truth of its vital influence on the Gospel of Salvation shall be brought to the knowledge of the nation, and in particular to the missionary community of all denominations.

We have the assurance that now King George V sits on the Throne of the Lord over the House of Israel-Britain, instead of David, his forefather, and the world-wide eulogies "Pax Britannica" and "an Englishman's word" are evidence that even under the existing system of government, which many centuries ago replaced the righteous rule of Jehovah, the Kingdom has been beneficial to the nations and has obtained a reputation for reliance and stability. How much greater blessings, therefore, may be expected when the Kingdom shall be cleansed from unrighteousness and administered under the Divine law of the Bible, the pristine Word of God. "I will also make thy officers peace, and thine exactors righteousness" (Isa. lx, 17). "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii, 6). The fruit of the Kingdom will mature as a civilization of truth, justice, integrity and morality.

The Gospel of this Kingdom, preached and practised throughout the world, cannot fail to prepare humanity for the reception of the Gospel of Salvation. The statutes of the Kingdom are the attributes of government; Parliament is especially responsible for their establishment and extension at home and abroad, but it can only be accomplished by entreated aid of the Supreme Authority above, and reliance on Divine guidance. God speaks by His servant Moses to Israel of the Isles to-day as emphatically as He spoke to the twelve tribes of old, yet, year after year, with Canaan in sight, we continue to wander in the desert of disregard to God's merciful exhortations and denouncements: to that may be attributed our national misfortunes and failures.

Israel of the British Isles remains blind to their origin, and heedless of the Gospel of the Kingdom, while the nations languish for the light of that Gospel, by which Abraham's race will yet herald the Gospel of Salvation to all the families of the earth, for ere long the blindness will depart.

The Kingdom of God is identical with the Kingdom of Israel, and as the Gospel of Salvation is Christianity, so is the Gospel of the Kingdom British-Israelty; it is therefore manifest that British-Israel Truth is that same Gospel which "shall be preached in all the world for a witness to all nations."

GREEK & HEBREW CONNECTIONS.—XVIII.

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

Genesis i, 1-3: In the Greek cosmogony, as in others, chaos preceded everything. So we read in Hesiod, ver. 123, 124, where a similar view of Creation is set forth:

"Of Chaos, Erebus and black night born
From Night and Erebus came Day and Night."
Feilden: "Word, World and Branch," 1883, p. 30.

Hosea iv, 19: "The wind has wrapped up Israel in its wings, in order to sweep it away captive into a distant land. Wind is personified as a winged creature, a powerful bird of prey, which carries off its victims in its wings. *Cp.* the imagery in Zechariah v, 1, 9, and Psalm xviii, 10; civ, 3; Isaiah lvii, 13; and the representations of the winds on "the Temple of the Winds" at Athens. The metaphor is kept up. Ephraim has broken away from God's yoke, and bound itself to idols; therefore it will be tied up in the wings of a whirlwind, and swept away into the wilderness as sand carried up and whirled about in the eddying vortex of a tornado in the desert (Wordsworth, "Commentary," vi, 9).

Hosea was the Prophet of the Tribe of Ephraim. Hence this name occurs more often than in any other book. And his Bull emblem is often mentioned. Zoroaster, the pupil of Daniel, and founder of the Israelite Mithraic Church, designed the Mithraic Tablets, used in his chapels, from the Prophecies of Hosea. Hence he uses the same figures as Hosea; only that in the Tablets they are represented in stone or marble. The Tablets symbolize the fall and future rise of Ephraim. Thus the largest figure in each Tablet is Ephraim's emblem, of the Bull, which Mithra (Messiah) is slaying. In all the Tablets Mithra's cloak is violently agitated by the wind (*Northern British-Israel Review*, vol. ii, No. 3, 1912; *A.S.*, v. 103, 1918).

Matthew iii, 1: That is proclaiming as a herald what is committed to him by regal authority, as the Kerokes among the Greeks. The office of herald is frequently alluded to in this chapter, and elsewhere in the New Testament. At the Olympic and Isthmian Games, heralds were persons of the utmost consequence and importance. Plutarch's "Coriolanus." Daniel iii, 4. Kerux, a herald, is used in 1 Timothy ii, 7; 2 Timothy i, 11; 2 Peter ii, 5; Genesis xli, 43, &c. Heralds carried a caduceus, or rod with two spread wings at the top, about which two serpents twined, given, they said, by Apollo to Mermes (god of wisdom to god of eloquence, and the messenger of the gods); originally derived from Moses' rod and serpents. To it wonderful properties are ascribed, especially it produced sleep and raises dead. The first idea of this wonderful rod seems to have been borrowed from the Rod of Moses (Exodus iv, 17). These officers act an important part in all heroic history and particularly in the "Iliad" and "Odyssey" i. The character was sacred. "Dolon, son of Eumedes, the divine Herald" ("Iliad" x, 315). They are termed inviolable, great, admirable. Agamemnon sends a Herald to seize Briseis in Cholchis' tent, who addresses them: "Hail O ye Heralds, messengers of God and of men, come forward. I cannot blame you, Agamemnon is alone blameable" ("Iliad" i, 334). Their functions were numerous. They convoked assemblies. Commanded silence for kings to speak ("Iliad" xviii, 503). Delivered the sceptre ("Iliad" xxiii, 567). Carried and executed the royal commands ("Iliad" i, 320). Searched for those summoned. Entrusted with most important missions. ("Iliad" xxiv, 674, 689; "Odyssey" x, 102; "Iliad" ix, 170). Proclaimed commands ("Odyssey" xx, 276). Declared war and peace ("Odyssey" xviii, 334). Mingled wine and water at libations ("Odyssey" i, 109). Presented flesh. Poured out wine ("Odyssey" xvii). Waited on princes at table ("Iliad" ii, 280; "Odyssey" i, 143, 146, 153; ii, 6, 58). Carried princes' clothes ("Iliad" x, 3; "Odyssey" viii, 470).

Matthew v, 3, 67: See "Iliad" i, 399, "Be ye witnesses before the immortal (blessed) gods and mortal men."

Matthew v, 37, 78: Homer has this sentiment: "He whose words agree not with his private thoughts is as detestable to me as the gates of hell." ("Iliad" ix, 312; Joshua ii; Deuteronomy vi.)

Matthew viii, 9: There are two beautiful passages in Arrian that tend much to illustrate this speech of the centurion.

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"He who personates Agamemnon, says to me, 'Go ye to Achilles, and bring hither Briseis.' I go. He says, Come hither. I come" ("Dissertation" i, 25, p. 97). "When God commands the plants to bloom, they bear blossoms. When God commands them to bear seed, they bear seed. When He commands them to bring forth fruit, they put forth their fruits. When He commands them to ripen, they grow ripe. When He commands them to fade, and shed their leaves and remain inactive, involved in themselves, they thus remain and are inactive" (cap. xiv, p. 63). See Raphelius. *Cf.* Genesis i, 3.

Matthew xix, 5: "The finest allegorical representation of the marriage union I have met with is that antique gem representing the marriage of Cupid and Psyche in the collection formerly of the Duke of Marlborough's gems, and among Baron Stock's gems, and in casts of it. 1. Both are winged, to show the alacrity that both should help each other, preventing the expression of a wish by fulfilling it. 2. Both are veiled to show that modesty is inseparable to pure marriage. 3. Hymen goes before with a torch lighted, leading them by a chain, of which each has a hold, to show they are united, and bound to each other, and that they are led to this by the pure flame of love, which enlightens and warms them. 4. The chain is not iron or brass (as a slave's), but pearls, to show it is precious, beautiful, delightful. 5. They hold a dove, emblem of conjugal fidelity, which they appear to embrace affectionately, to show they are faithful to each other, not by duty only, but by affection, and that this contributes to their felicity. 6. A winged Cupid, a dove, is represented as having gone before to prepare the nuptial feast, to intimate that warm and cordial love, active affections are to be a continual source of comfort through their lives. 7. Another Cupid comes behind to place on their head a basket of ripe fruit, *i.e.*, that such a union will be blessed with children, delicious as fruit. 8. Cupid (genius of love), that follows, has his wings shrivelled up, feathers all curled, unfit for flight, to show that love is to abide, and thus love begins, continues and ends their course."—Clarke.

This group is engraved on an onyx by Tryphon, an ancient Greek artist. Cypriani made a fine drawing of it. Bartolozzi and Sherwin engraved it (Bryant, "Ancient Mythology," p. 392; Worlidge, "Antique Gems").

ANOTHER WONDERFUL INVENTION.

From the *Christian Herald* of April 24th we quote:—

"As the implements of war increase in terror, so the methods of counteracting them are devised. Mr. H. Grindell-Matthews claims to have discovered rays that are all-powerful. He maintains that nothing can live in any spot upon which the rays are focused. It will be possible to direct them into the air in such a manner that no aircraft could approach within a given distance of London. The magneto of a Zeppelin entering the electrified zone would be at once put out of action, and its envelope would go up in flames. Similarly, it is claimed, the rays can be directed on to objects on the ground, such as ammunition. But the power can be controlled; a man can be killed outright and he can be merely incapacitated for a few hours. A collaborator of Mr. Grindell-Matthews explains that the rays are a sort of path through which power is transmitted, and that that power is like nothing so much as lightning. He estimates that the plant to maintain a 50-mile barrage round London could be constructed at a cost of £3,000,000."

A correspondent writing to the Editor to-day says:—"I have seen in the *Illustrated London News* of April 26th pictures and account of this new weapon, the *White Ray*. It seems to me so foolish to proclaim this fatal implement of war *pro bono publico*. . . . 'It will not be long before we fly upon the shoulders of the Philistines towards the West.'"

We rather suggest it is well to let the enemy know that God has provided us with a means of defence, as He has promised. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her" (Zech. ii, 5). "And His arrows shall go forth as the lightning" (Zech. ix, 14). "I will encamp about mine house because of the army" (verse 8). "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 that is formed against thee shall prosper; and every tongue that shall rise against thee in the judgment thou shall condemn. This is the heritage of the servants of the Lord, and their righteousness is of man, saith the Lord" (Isa. liv, 16, 17). In quietness and confidence let us make use of the means which God puts it into our hearts to employ for self-defence.

If the Irish trouble, as our correspondent seems to infer, should result in an assault on Derry, we think the expression used will be exceedingly appropriate, for evidently the time is very close when Isa. xi, 10-16, will come about. If the West and the East are both giving us trouble at the same time, there would be nothing strange in this, for both are equally disposed to take advantage of any opening to make good. It will bring us nearer to God.

He that keepeth Israel neither slumbers nor sleeps, and when we think peace and safety, sudden destruction is likely to ensue.

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

L. P. H. asks: Are God's blessings to the nation Israel paralleled in the lives of individual Israelites on the same conditions?

ANSWER.—Israel's blessings are unconditional and are stated thus:—"All these blessings shall come upon thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God." (Deut. xxviii, 2). Here is a conditional promise, but God, foreseeing the future of His own Divine leading and knowing that the goodness of God will lead us to repentance, goes before in His blessings. Now these blessings to Abraham, Isaac, Jacob and Joseph's seed with Israel were unconditional. He knows the end from the beginning, and has so planned it (Gen. xviii, 18, 19; Isa. xli, 4; xlii, 20-22; Rom. viii, 28-31). Predestination and election are national and yet apparently individual. The Articles of the Church of England makes them individual, because the elect nation (1 Pet. ii, 9, 10; Matt. xxi, 43) was as yet in abeyance. This led to extreme Calvinism. Whereas the election of the nation leads each individual to make sure of his foundation in Christ, and to make his calling and election sure (2 Pet. i, 10). The Gospel of Grace is individual, but the Gospel of the Race to the Kingdom will, when known, give a universal preaching of that Gospel of Grace when that Kingdom has come. Therefore "Ask of Me of things to come concerning My sons, and concerning the work of My hands command ye Me" (Isa. xlv, 11; lxi).

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THE SECRETARY-GENERAL'S PAGE

THE next London meetings of the B.-I.-W.F. will be held on June 12th and 13th, in the Central Hall, Westminster, at 2.45 and 7 p.m. each day. The speakers will be the Revs. Pascoe Goard, Arthur C. Chambers, W. H. Stuart-Fox, M.A., E. L. Watson, and Mr. John J. Morey.

* * *

The Rev. Pascoe Goard and Mr. Herbert Garrison will address two special meetings in the Victoria Lecture Hall, Sheffield, on June 3rd and 4th, at 7.30 each evening.

* * *

The two meetings held at the British Empire Exhibition on Empire Day were an unqualified success, in spite of the unfavourable weather. We are told that they were the best-attended and most successful of all the many Conferences yet held at the Exhibition. This is as it should be, in view of the fact that only British-Israel teaching can explain the *raison d'être* and meaning of the British Empire. The Right Hon. Lord Gisborough, President of the B.-I.-W.F., presided at the afternoon meeting. The Rev. Arthur C. Chambers offered prayer. The speakers were Mr. Herbert Garrison, Secretary-General, the Rev. J. J. R. Armitage, and the Rev. Pascoe Goard, in the order given. Each address was punctuated with applause, and the utmost enthusiasm prevailed. Major J. Knowles, O.B.E., Deputy President, occupied the chair in the evening. Prayer was offered by the Rev. Ebenezer Fox. The speakers were Colonel Edward F. Gosset, the Rev. Ebenezer Fox, Vice-President of our Brisbane Branch, Mr. Herbert Garrison, and the Rev. Pascoe Goard. Mr. Harrison Hill rendered some musical selections in his well-known effective style, and he was rewarded with the plaudits of the assembly. The points made by the speakers were again received with every manifestation of approval and delight. Those who had not previously attended a B.-I. meeting said the facts and the deductions therefrom were a revelation to them. A joyous optimism pervaded the gatherings, which, with the profound gratitude to Almighty God for the blessings bestowed upon our race and Empire, and the delightful spirit of Christian and B.-I. fellowship manifested, made the whole atmosphere such as only British-Israelites know. The evening meeting requested by vote that another Conference should be held at the Exhibition. At the afternoon session a motion by the Secretary-General was carried unanimously, protesting against any attempt to open the Exhibition on Sundays. Reports of the speeches will appear in future issues of this journal.

* * *

A successful B.-I. Mission at Birmingham was conducted last week by the Revs. Pascoe Goard and T. H. Whitehouse, and Mr. J. J. Morey. Ten meetings were held and much good was done.

* * *

The Annual Meeting of the Bristol Branch on May 21st proved a very happy and profitable time. There was a crowded gathering. The President, Colonel A. B. Prowse, M.D., presided. Mr. C. F. Waddington, the Hon. Secretary, presented an encouraging report. Addresses were delivered by the Rev. Ebenezer Fox, M.A., of Brisbane, and by Messrs. Harold Norris and Herbert Garrison. On the following day Colonel Prowse kindly showed Mr. and Mrs. Fox some of the sights of Clifton and Bristol. The President, and Mr. and Mrs. Waddington, Mr. James (Assistant Secretary), and members of the Committee, are to be congratulated on the activity and prosperity of our Branch in the metropolis of the West.

* * *

The Halifax Courier gives a lengthy notice of a very interesting lecture delivered by the Rev. J. Oliver Vince, B.A., B.D., to a crowded audience of the local Branch members and friends at the Mechanics' Institute, Halifax, on May 15th. The President (Mr. A. W. Dargue) presided. A very cordial vote of thanks to the lecturer was moved by Mr. Allott, seconded by Mr. Oldroyd, supported by Mr. Walshaw, and carried with acclamation. Mr. Vince is doing a great work as Vicar of St. Mark's Church, Dalston. He manages to spare a little time occasionally to visit some of our Branches and give them an uplift by his breezy and telling presentation of B.-I. Truth.

* * *

We are happy to welcome to our ranks an Anglican clergyman who tells us that, after studying B.-I. teaching, he found the incontrovertible facts won him to our side, and he says he only wishes he had known the Truth twenty years ago.

* * *

Our South London Branch will meet on June 3rd, at 8 p.m., at the Y.W.C.A., 195, Lavender Hill, S.W., when Mr. Ling will be the speaker. A series of excellent monthly meetings have been held during the winter, addressed by Messrs. Proctor, Pilcher, Gaun, Tester and Ling.

* * *

The Secretary-General addressed a meeting over which Miss Alice Williams presided, on May 22nd, in the Pembroke Hall, Pembroke Gardens, London, W., after which it was decided to start a Study Circle. Several of those present gave in their names as the first members.

* * *

The House Committee for our new Headquarters met on Monday last, and dealt with important matters relating to the preparation and furnishing of No. 6, Buckingham Gate. We are glad to report gifts of furniture, and we shall be grateful for offers of various articles required, or for donations in cash. Our Bristol Branch has opened a fund—started with a donation of £5—for providing selected articles, and we feel sure other Branches will wish to do likewise. We now have possession of our long-sought premises, and we are proceeding with all speed to get them ready for occupation, so that we may soon have the joy of announcing the opening day, when we hope to welcome members and friends from near and far. We know that thousands are looking forward eagerly to the eventful day. We know also that our loyal and devoted supporters will stand in and help us with the heavy item of furniture and equipment. Communications may now be sent to the Secretary-General, at 6, Buckingham Gate, S.W.1.

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THE
NATIONAL MESSAGE
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INCORPORATING "THE COVENANT PEOPLE."

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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 DAY OF YOUR REDEMPTION." (Matt. xxiv.)

By Rev. Wm. Pascoe Goard.

"When ye shall see all these things come to pass lift up your heads and rejoice for the day of your redemption draweth nigh."

The fact of the redemption has long been historic. For ages it was a matter of prophecy; then in a whirlwind period of fulfilment during the life of Our Lord on earth, the great prophetic event of the Redemption became historic, and has been taught as history every since.

But the full results of the redemption have not as yet made themselves fully manifest among the nations of the earth, neither have the full effects of the redemption made themselves fully manifest in the nations of Britain-Israel. Why is this, that such a long period covering nearly two thousand years, should have been allowed to elapse before the manifest and full results of the redemption should be seen?

It should be noted that results of the redemption have been manifested in the individual experience of countless multitudes of Christian men and women who have accepted the Salvation which has come to those who have accepted Jesus Christ as their personal Saviour.

But as far as the nation which was redeemed is concerned (Isaiah xlix–liv) the full effects have not yet manifested themselves.

It is still true that:—

"The day of your redemption draweth nigh."

This is true also in the individual case, for on the dawn of "the day of your redemption," the dead shall rise from the grave, and the living shall be translated. But this is not our theme just now. We wish to deal with the national phase of the matter.

What shall happen to the nation on "the day of your redemption"?

I. The nation shall then have done for ever with *experiments in Government by human agency and wisdom.* All such governments have failed in the past, and all of them must fail for ever, as long as they continue to be tried. For *the needs of nations are greater than the wisdom of nations.* Therefore the needs of nations will never be met by human wisdom. Long ages of history have shown every possible form of government and administration tried, with all honesty of purpose. Assuming the absolute good faith of all concerned in setting up and operating such governments, and disregarding all such results as have come through human selfishness manifesting itself in various forms, for there have been enough of unselfish men who have given a fair trial to every form of government to demonstrate the excellency and the shortcomings of every such form, we see that every experiment of government has failed to reach the ideal conditions promised to the nation in the "day of your redemption."

Why should every such form of government fail? For many reasons, but chiefly because *they have all been human,* and subject to the limitations of human wisdom and knowledge; while as a matter of fact, *nothing but Divine wisdom directly applied to human and national affairs* can assure the attainment of perfect human and national administration.

II. One of the outstanding facts in the prophecies regarding the "day of your redemption" is that *the nation Israel shall return to the Commandments, Statutes and Judgments of the Lord.* This forms the only perfect system of law and government the world has ever seen or ever shall see; and thus

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coming under the direct application of the wisdom of God *Israel-Britain shall attain* the ideal in national life and government.

Having herself attained this ideal, *Israel-Britain shall inaugurate the same Divine government in all nations with like results.*

Not to Marxism, but to the Divine Constitution shall our nation turn in the " day of your redemption."

Now the turning of the nation to the Divine Constitution means some outstanding things.

III. It means that *Israel-Britain will recognize that Jehovah is the outstanding fact in the Divine Constitution.* Not as an absentee from His world, whose dwelling is in the distant heavens ; but as actually and actively *enthroned as King in Israel*, on earth ; present continuously in His Kingdom nation, and active in the administration of His government in the nation.

Let us depend upon this : while *the Lord is not prepared to administer man-made and faulty, often iniquitous, laws, He is prepared to administer His own laws in the nation.*

IV. Take, for instance, *the department of public health.* There is no one single matter concerning which the Lord has been more specific in His declarations and teaching than this. If the nation will return to His law, then "I will take all sickness from among you " (Deut. v-vii ; Leviticus xxvi, &c.).

Look back over the tragedy of physical suffering during the ages in which we have experimented with man-made laws. Look at the continuous tragedy of human suffering as we have it amongst us to-day. Many single hospitals are veritable *cities of the suffering and dying.* Then remember that *this is part of the price we are paying from day to day, year to year, and age to age, for the privilege of making our own laws* and trying vainly to successfully administer our own affairs.

No matter what Party is in power, each is equally impotent to legislate suffering out of the nation. Yet when the nation shall turn to God and reinstate Him as the King of Israel, He has covenanted that, as the administrator of His own perfect law as contained in the Commandments, Statutes and Judgments, He will take " all sickness away from among you " as a nation and people.

V. Again there shall be, on the part of Israel-Britain, *bloodless war.* True, until the end, nations will rise against her, and the nearer she approaches " the day of your redemption " the more will they precipitate themselves against her. *If Britain continues to take the field under her own human leadership* she will continue to lose heavily of her best. But *if she gets under the Divine department of national defence* as set out in the law of the Lord, *she will have the guaranteed immunity from loss upon the stricken field.* Think of this in view of the days hastening towards us.

VI. Again, if we return to the Lord as actual King in Israel, whose Vicegerent the House of David now occupying the throne is, then *the nation shall be freed from poverty.* "To the end that there be no poor among you," is the declared policy of the Divine administration.

Read the sacred Scriptures on this question, and see that the world needs an administrator who can *so order the natural laws* that the annual yield of the ground and of the trees of the field shall be controlled, and *abundance for man and beast assured.*

The great illustration of the fact that the Divine administration goes to the springs of life and productivity in Nature is that, in preparation for *the seventh year Sabbath*, the ground and so forth is made to bear *a double crop in the sixth year*, and in preparation for the *two years' Jubilee Sabbath* the ground is caused to bear *a treble crop in the forty-eighth year.*

This is not supernatural, although *it is superhuman.*

God, as the administrator of the department of agriculture, so understands the laws of Nature as to easily and naturally increase the product in any year, and in every year. The most natural of all in all Nature is God, the author of Nature and author of natural laws.

We cannot go on with the material and national benefits of the " day of your redemption " for lack of space. The Bible is rich in its dealings with this subject. Read it up for yourself, as living verities, now prophesied, but soon to be realized.

VII. But why the delay from the time of the actual redemption for nearly two thousand years ?

Because Israel is serving a very definite set of sentences for the crime of putting away Jehovah as her King and His constitutional law. Until the last of the " seven times " punishment is fulfilled to the very letter, or until Israel and Judah come to repentance, the " day of your redemption cannot come in." Thank God *we are now within a decade of the uttermost fulfilment of these " seven times " punishments.* Two on Israel have long ago expired. One on Judah and Jerusalem had its termination in 1917 ; and the last, upon Judah and Jerusalem, will expire in 1934. Then *we may expect* that Our Lord will act quickly and finally, and that He will restore His actual recognized Kingship in Israel, and to Israel He will restore His law. Shall we not voluntarily, although tardily, forestall this action, and once more nationally exclaim, with Israel at Mount Carmel, " Jehovah, He is the God ! " and add also, " Jehovah, He is our King ! "

BRITISH-ISRAEL-WORLD FEDERATION.

ADDRESS BY LORD GISBOROUGH (*Chairman*) AT THE MAY MEETING, CENTRAL HALL.

LADIES AND GENTLEMEN,—Nobody who looks round the world to-day can help seeing unmistakable signs of great world movements. Wars are suggested as being possible. Apart from this, you see great movements by bodies of men—religious, political, social, all of them fraught with great possibilities for good or evil. There are those religious bodies, for example, or those who would like to call themselves religious bodies, who, so far as we can judge, are working in direct opposition to God's Word, and the scheme which He is carrying out in the universe. There are others who are helping on that scheme, or so they believe. There are great events coming. The question which every family, every individual, has to ask is this : What part are we taking in them ? There are great world movements going on, and we see them increasing in strength. How are we going to meet them ? We who belong to this Federation have a great opportunity of taking time by the forelock, so that when the crisis arrives we shall be on the right side.

I have learned a great deal from our distinguished friend, the Rev. Pascoe Goard. He has taught me a great deal, both by his writings and in his utterances on the platform and in private conversation. I am always ready to learn from those who know more than I do about the subject, and Mr. Goard has taught me a very great deal, and in more ways than one.

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No one who has read anything about our race, or who has travelled over our vast Dominions, or even outside our vast Dominions, can deny that there is something very peculiar about our people. That we have a grip and a determination, as a race, a great courage, and a great power of leading men, that we have a sense of honour and truth and justice. And those three things have made our race respected and beloved by even the most heathen nations in the farthest part of the globe. Go where you like throughout the world—and I have travelled a good bit—and you will always find the name of a Britisher stands higher than any other in the world. The heathen races come to us when they are in trouble, when they have been down-trodden. When they want help it is to the Britisher they come. They know they can get justice and truth from him. I do not deny that we may have men, in the commercial world, who have not strictly upheld either the truth or equity, who may have done some rather mean transactions in order to make money. But, as a race, we hold the highest name of any race in the world. Why is it? There must be some reason for it. Why is it that we are naturally born leaders? Why is it that we have this great name for honesty, and for justice, and for truth? There must be some reason for this; it is, that we are specially chosen to be the leading race, and to help in the emancipation of the world. We claim that we are the Covenant people, that we are the descendants of the race with whom God Himself made a Covenant with Abraham, that they should never die out, that they should become as numerous as the sands on the seashore, that they should possess the gates of their enemies. Whether you consider that the Navy is the gate of their enemies, or the strategic positions we hold all over the world, or whether you combine the two, the fact remains, we do possess the gates of our enemies. And if it is the question of the Navy, is it merely an odd coincidence that recently arrangements were arrived at amongst the nations that Britain and the U.S.A. should have the two most powerful Navies in the world? And who should have the third? The only other Power which is really coming into this question of naval power. Naval supremacy rules the world; it polices the seas, and through that it commands the Continents. Who is the other Power? Japan. Is it only an odd coincidence that the two great races that are to rule the seas are to be Britain and America, with Japan to back us up when occasion requires?

I want you all to feel that you have an influence somewhere. The question is, Are you going to use your influence? Are you going to work as worthy members of the great race to which you belong? We are members of this Covenant race, and, whatever our individuality may be, we can be humble instruments of God. Let us see to it that we do try to so live our lives that we shall take some part in that great scheme that God is working out in the universe. If we could only grasp the situation, we should realize that there is a great work for this Federation to do. I beg of you, help to spread the great Truth that we teach.

THE ETHNOLOGICAL CHAIN OF ISRAEL-BRITAIN.

THE question arises again and again: Can the connection be established between the House of Israel, which occupied Palestine in the past, and the Celto-Saxon people of the present day.

The answer to this is that the various threads of migration have been very fully and clearly uncovered.

Take that migration of Israel people who made their progress northwards and westwards, skirting the boundaries of the ancient Roman Empire. These passed through Scythia, into North Europe, and thence westward. They came by the rivers of Europe. Great lines of travel were beaten by the passing of the people to and fro; and it is well established that the rivers were utilized by boat travel in a very great measure.

Roman ships were built with the V-shaped keel. These were useful in deep-sea waters, and in those waters only. Cæsar shows the ships which withstood his naval forces in the seas of the North were flat-bottomed, and were able to run into shallow water, where the tides left them high and dry. But they still remained upright and were veritable forts, easily defended from attack, while in like circumstances the Roman ships fell over on their sides and their sloping decks offered no foothold for defensive action nor their bulwarks any defence. The crews were forced to land and fight at a disadvantage when they were thus left by the tide.

Means were arranged for the transport of the Viking ships over the watersheds. Probably ways, with rollers and cables. Of the details we are not informed, but we are informed that whole fleets went from the North, swept down through the Mediterranean, ascended the waters of the Dardanelles, ascended the rivers of Scythia, and returned by the river routes to the Baltic Sea.

This is the route of the migration of the Sons of Odin (who seems to have been a Hebrew leader), and thus was formed the Israel settlements or Scandinavia, Denmark and Heligoland. The latter was at that time a large island or district.

Du Chaillu, not knowing anything about British-Israel Truth, in his translations of the Sagas and Eddas of the Norsemen, has shown the migration of the Asar and Tyrkjar, from "Jeruslaland" and "Tyrkland"; that is to say, from the lands of Jerusalem and of Tyre. The peoples are thus distinguished by the chief cities or ports from which they came. Contemporaneously with these came the Juton (Teuton), and the difference ethnologically and in race mentality between these is shown clearly to have been as distinct in these early days as it is to-day.

Du Chaillu's work will be found in the Reference Libraries, and will well repay the scholar for the time and effort spent in reading it. He was one of England's most diligent observers, and spent ten precious years in unthreading the material found in the archæological depositories of the North Land.

The Saxon peoples came into England by another route. Their continued march is as well written upon the pages of history, and the story has been well told. Let us look up the links of the chain.

First, let it be said that the name Sacæ and its variations were very early taken by migrations of people. It is a name which stands out in the East as the name of the Patriarch. There have been several such names, and they have always stood out clearly and without question. There have been countless Abrahams, but only one Abraham is meant when the historic name is used. There have been many Jacob-Israels. But only one Jacob-Israel is thought of when the name is mentioned historically.

There have been many Isaacs, but only one Isaac is thought of when that name is used historically or ethnologic-

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ally. There have been countless Mohammeds, but only one Mohammed is meant when the name is used historically or ethnologically.

Thus the name Isaac stands out as the name of the Son of Abraham. It is not necessary to use the full form, which would be Isaac Ben Abraham.

Whenever a branch or colony of the people went out from the Israel land they had a choice of the names of the Patriarchs, and many of them took the name Sacæ. Thus the name will be found as the tribe name of peoples long before the Captivity.

But the official beginning of the Saxon name seems to be in the solemn action of the Prophet Amos, at the Capital of Israel, and at the central altar of its worship, when he changed the name from House of Israel to House of Isaac. See the 7th chapter of Amos.

From that time the nation became the Saxon nation.

Israel means "Ruling with God." Israel, having put away the Altar of Jehovah, and rebelled against His Kingdom authority, ceased from "Ruling with God," and therefore was caused to take the less sacred name, "House of Isaac."

Having now seen that the nation Israel had been renamed by Jehovah House of Isaac (the new name which the mouth of Jehovah should name), let us now turn to Kings and Chronicles, and we shall see that the people were carried captive to the head-waters of the Euphrates river. Thus far the Biblical history is clear.

Now take the standard work of Sharon Turner, the "History of the Anglo-Saxon People," and it will be found that he takes the reader back to that very point and finds the Saxons there—the House of Isaac.

Now there cannot be two nations found in one land at one time. In Germany are the Germans. In France the French. In the land of the Captivity was the great nation Israel, described by Josephus as a great multitude beyond counting.

Thus by name and race are the Anglo-Saxon people shown to be connected with the House of Isaac of Amos, the Sacæ of the times of the Babylon succession of Empires, and the Saxon of modern times.

The earlier migrations into Ireland, which began probably as early as the seventeenth century before Christ, are also clearly marked, but what we have said at this time will be sufficient.

"THE EVOLUTION OF THE ENGLISH-SPEAKING PEOPLES OUTLINED IN GENESIS."

BY THOS. W. PLANT.

"*I can no more doubt the existence of an intelligence that is running things than I do the existence of myself.*"—MR. EDISON.

THE study of the Book of Genesis can be undertaken from many points of view, but I venture to think that the British-Israelite standpoint is the most fascinating of them all; it shows the 4,000-year-old statements and predictions of Genesis to have a direct, intimate and unmistakable bearing on present-day events.

We will begin by laying down two propositions which will give the reason for and justification of our point of view in our examination of the prophetical contents of Genesis.

(1) The Jews pray every week for the discovery of their brethren of the Lost House of Israel, viz., the Ten-Tribed Northern Kingdom of Israel. This is a complete answer to those clerical friends who assure us that the Jews are the whole of God's ancient people Israel. The Jews are not likely, nor so foolish, as to go on praying for the discovery of a portion of themselves—and, by the way, the Jews were never to be lost and never have been—and when questioned they freely admit that they only represent the Southern Kingdom of Judah, known as the Jews from about 200 years AFTER the death of Solomon, when they FIRST received that name. (See 2 Kings xvi, 6, for the first use of the name "Jews." Previous to that date they were known as the Kingdom of Judah, and previous to David their name was "The Tribe of Judah.")

(2) The definite prophetic references to Judah (from whom come the Jews) are surprisingly few when the contents of Genesis are dissected, and consist of only five verses, and these occur in verses 8–12 in chapter xlix. If we continue this dissection of definite reference to the great prophetic books of the Bible we make the startling discovery that 75 per cent. of the prophecies refer to Israel of the Ten Tribes as distinct from the Jews, and the Jews are only left with the remaining 25 per cent., and therefore we can say—although it sounds strange to our ears—the Jews play a comparatively unimportant part in the prophetic Scriptures.

What a revolution in prophetic exposition and investigation and in historical research these two propositions necessitate, viz., (1) That the Jews are only a small fraction of the Israelitish race, and (2) that three out of four prophecies do not refer to the Jews but to the other and larger section of the now lost tribes of Israel, and must be sought for as regards fulfilment in some prominent modern race whose migrations can be traced back to where Israel went into captivity under the Assyrians 130 years before the Jews began their 70 years' captivity under the Babylonians. Note these different conquering nations and localities: (1) By Assyria deported from Samaria to the north-east of Nineveh, the capital of Assyria, and (2) by Babylonians the Jews were taken into their captivity in Babylon.

I hope I have made my position clear and have therefore justified the unusual point of view which will be given when we examine the covenants and predictions outlining the evolution of Israel in Genesis.

We will begin with the call of Abraham and read together the first three verses of chapter xii, wherein Jehovah promised *unconditionally* to Abram that He would make of his seed a great nation, which would be blessed of God, whose name would be Great and whose influence on the world would be a blessing to all concerned. "Be thou a blessing incarnate" is, I believe, a more literal rendering of what would then read more like a Divine *command* to the seed of Abraham.

Can this promise refer to the Jews? Are they a *great* nation? Are they not more correctly described as a scattered People without either King or country? Is this not rather a description of the rôle that Great Britain and the English-speaking peoples who have sprung from the Motherland have played in the world?

By the way, have you noticed that Great Britain is the only nation in the world with this prefix GREAT before its name. We do not speak of Great Russia, Great Germany, Great France, Great Italy, or even of Great U.S.A.; no, the word Great is only applied to the homeland of the English-speaking peoples which are scattered all over the world, and how strangely well it fits that *very small* group of islands off the west coast of Europe.

"I will bless thee and make thy name Great."

In Gen. xiii, 16, and xv, 5, we have the promises of multiplicity of seed, lineally proceeding by successive generations from Abraham, almost uncountable in numbers, and therefore such numbers will require considerable dwelling space somewhere in the world, and because blessed of God should occupy a really prominent position among the *great* nations. BUT the Jews were prophetically condemned to be few in numbers, so where are the many of Israel? We really must see if those Lost Ten Tribes have become so numerous that they can be likened unto the stars of heaven for numbers. Perhaps the further details yet to be quoted from Genesis will help us to locate them.

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The next quotation is from chapter xv, 18, and to get the historical setting and local colouring read from verse 5 to end of chapter and note that in verse 18 the promise of territory takes the more solemn form of a Covenant between the Ever-Living and Abram. The land promised to Abraham's seed was to be from the Nile to the Euphrates, and we immediately appeal to history and can find no complete fulfilment in Old Testament times; even David and Solomon at the fullest extent of their territory never reigned over all this promised, nay, rather shall we say *covenanted* territory, viz., from the Nile to the Euphrates.

Get your Bible atlases out and trace the full extent of Solomon's kingdom, when the united Houses of Israel and Judah were reigned over by the heir of King David, and even then, when at the height of its prestige, the boundaries of the nation did not stretch from the Nile to the Euphrates.

But what if it was to be through the instrumentality of the Lost Ten Tribes of Israel that the full extent of this territory should be acquired *in the latter days*?

Let us see how this point of view makes history even still more interesting, and how it proves that Jehovah is making good His claim to be the great controller of events. We will go back rather more than 100 years to the time of Napoleon, whose dream it was to seize this central point of the land surface of the earth, viz., from the Nile to the Euphrates and from that unique strategic and geographical position make France into the premier world-power.

At the battle of the Pyramids he theatrically assured his troops that "thirty centuries looked down upon them," and Napoleon's dream of world-power with headquarters in Syria and Egypt was shattered by the British naval victory of Nelson at the Battle of the Nile. We will let the Rev. W. M. H. Milner, M.A., F.R.G.S., the author of that invaluable work, "Verse by Verse: From Genesis to Malachi," continue the recital of our gradual acquisition of this territory promised to Abraham's heirs:—"By the Convention of Cyprus in A.D. 1878 England protects Syria (Euphrates to Gaza), and since the bombardment of Alexandria, and the successful war which followed it, in A.D. 1882, England directs and controls the affairs of Egypt (Gaza to the Nile); nor does she seem likely to abandon it." (This was written 20 years ago). He proceeds:—"At intervals the whole of this area has been mapped and surveyed by English money and English men. The Euphrates Valley expedition, the Admiralty survey of the Syrian coast, the Palestine Exploration Fund's work from Lebanon and Damascus to the Desert of the Wanderings and Suez, all are links in the chain of British occupation of the Holy Land in its full extent, as promised by God to Abraham's after-seed."

Let us now take up the story of subsequent events from our British-Israel point of view.

Soon after the Egyptian War, General Gordon went to Khartoum to govern the Soudan, the rebellion under the Mahdi broke out and Gordon perished, and the tyranny of the Mahdi was so brutal and devastating that it is estimated that three-quarters of the population of the Soudan perished before he was finally overthrown by Lord Kitchener at Omdurman seventeen years later, and we have since built an English Cathedral at Khartoum to the memory of General Gordon.

This gave us the government of the Soudan district, but in northern Egypt we could only advise the Khedive through our representative, Lord Cromer; and in the meantime the uplift of Egypt proceeded slowly but surely on safe and just lines; our engineers built the Assouan Dam and the land became fertile and prosperous and the fruits of their toil became assured to the small native landowners and protected from the rapacity of Turkish tax-gatherers.

The Great War broke out in 1914 and Turkey threw in her lot with Germany and her allies. Our reply, to safeguard our vital connections with our Eastern dependencies through the Suez Canal, was to declare a British Protectorate over Egypt and place our Egyptian nominee on the throne of Egypt. We then launched an ill-prepared expedition to ascend the Tigris to Bagdad and there followed the disaster at Kut. We then had to make good at all costs, and as quickly as possible, because the news of our defeat would spread through the bazaars of the East and we are the largest Mohammedan Power in the world. Our second ascent of the Tigris was as successful as the first was disastrous and while that was proceeding we were preparing our second attempt on Gaza, the first having failed also disastrously. We then took Gaza and began our conquest of Palestine. (I have recently listened to a lecture which showed how, step by step, as we zig-zagged northwards through Palestine, it was always in the correct order as detailed in the prophecies.) Then, as we reached Damascus and our forces farther east had gone beyond Bagdad and beyond the site of ancient Nineveh, the two armies began to converge towards each other like a pair of pincers, the Turkish resistance and administrative rule gave way and the whole of the land from the Nile to the Euphrates came under our control, and the Mandate of the Allied Powers has given it over to our administration. Did you notice how, even *before* we had actually captured Jerusalem, our Minister for Foreign Affairs (the Rt. Hon. A. J. Balfour) wrote his historic letter to Lord Rothschild, offering British help and protection to any satisfactory scheme for a Jewish return to Palestine.

This letter has since become so world-famous and epoch-making that it has been bracketed by some as of equal importance to the Decree of Cyrus, permitting the Jews to make their *first* return. Will this letter be the inception of their *second* return?

How that letter captured the imagination of the Jewish communities all over the world and seemed a direct answer to their national prayers, hopes and aspirations! *And further*, what a shrewd blow that letter struck at Jewish financial support to Germany and her allies!

Is there a God who controls these happenings?

May I digress, Mr. Editor? Immediately three quotations from the Prophets come to my mind. Can you guess them?

(1) Deut. xxxiii, 7 (quoted from Young's translation): "And this is for Judah; and he saith: Hear, O Jehovah, the voice of Judah, and unto his people do Thou bring him in; His hand hath striven for him, and an help from his adversaries art Thou."

In this Moses prophetically asks God to hear the cry of Judah and *bring him in unto his people or brethren*; then this implies that Judah is separated from his brethren of the other Tribes, and it will be greatly to his advantage to be re-joined to them. Please try to realize the importance of the Divine inspiration given to Moses to foresee and predict the time when Judah ought to be joined to his brethren and, mark you, this was uttered *before* the tribes had entered Palestine under Joshua, and there was then no thought of separation. We here stand in the presence of Divine foreknowledge revealed to Moses some 3,500 years before it was to be fulfilled.

(2) Jeremiah iii, 18 and 19 (Ferrar Fenton's translation): "In those times the House of Judah will march with the House of Israel from the land of the north to the country of Assyria to the estates of their forefathers. And I will reflect where I can put you with your children: and will give you a beautiful country,—you shall possess splendid armies like the heathen, and I will say, 'I am your Father, call to Me, and do not desert Me.'"

(Young translates "march with" as "go unto," which I think is more correct.)

In this prophecy Jeremiah predicts the time when the Jews would "*go unto*" the House of Israel (the Ten Tribes), and, bear in mind, those Ten Tribes had vanished into their Assyrian captivity to the *North-east* over 100 years previous to Jeremiah's prediction, and the Jews were rapidly approaching their 70 years of captivity in Babylon to the *South-east* and, of course, only the Jews came back from Babylon. But this is a joint return which Jeremiah foretells under Divine guidance and blessing, and the reunited Houses of Israel and Judah are to acknowledge Him as their Father. Note, in passing, Ferrar Fenton's rendering "you shall

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possess splendid armies like the heathen." He is, I believe, the only translator who renders it thus, but how remarkably striking it is in the light of this recent war when our "contemptible little army" was made into the mighty force it became, and to be later on increased by that of our kinsmen of the U.S.A., and we—British-Israel—were given by the force of circumstances "splendid armies like the heathen." God fulfils Himself through human agencies.

(3) Hosea i, 10 and 11 (Ferrar Fenton's translation):—

"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."

Here we have another reference to the then future numbers of the population of Israel, and *linked with this* we have the statement that they shall not be known as Israel—God's ancient people Israel—(and that is why periodicals like THE NATIONAL MESSAGE and BANNER OF ISRAEL have to be published to prove to you who you are), but while in this unidentified condition "they shall be called the children (or Sons) of a Living God," which I take to be the Old Testament equivalent of Christians. Note.—The Jews never were Not-My-People; they have always been recognizable as it was predicted they should be.

So when the Lost House of Israel has become sufficiently evangelized, then He—Jehovah—will father the interests of the Two Houses of Israel and Judah together into the frequently prophesied great reunion, which will be a wonder in the eyes of the whole world, and they will agree to the appointment of a Single Head to control them.

Three Queries: Will this Head be the future ideal King of David's line of unbreakable continuity to which the late Dr. Driver, of Oxford, draws attention in his notes and comments on Jeremiah? Will this be a future member of the British Royal House of Windsor, David, Prince of Wales, for example, which Royal House claims direct descent from David? Will this mean that the future World-Power, raised up to play their part in the Great Day of God's Harvest, will consist of Great Britain and her Colonies, the U.S.A., and the Jews, all *reunited under the Divinely protected and Divinely blessed Davidic monarchy?* Think it out and try to realize what this world combination of strategic positions, governmental ability, successful colonization, agricultural and mineral wealth, commercial and financial power would mean, and *all* to be used for the leadership of the world in righteousness under Divine guidance. But to return to our notes on Genesis after this digression.

After the promise of the land from the Nile to the Euphrates, whose recent acquisition we have commented on at considerable length, we come to Genesis xvii, 4 (read verses 1–6).

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

The marginal alternative rendering for "many nations" is "multitude of nations," and this word "multitude" is the one used in both Young's translation and in the American Standard Version.

"A multitude of nations," so then the descendants of Abraham were to evolve into a group consisting of a multitude of nations, the units of which are nations; are these the daughter nations of the English-speaking peoples scattered all over the earth? This again means great numbers, and cannot refer to the Jews, and the Jews never have become a multitude of nations. But the word "nations" claims our special attention; it is one of those keywords whose true meaning and significance means so much, and in considering it we cannot do better than again quote from "Verse by Verse," with as much condensation as is possible.

"Let us consider the true meaning of the Hebrew word *Goyim*, translated *nations*. This is a vital point to determine at each stage in the consideration of the covenant. This Hebrew word Goyim, in the plural, is never once used in Scripture to denote Tribes, but is applied to the Gentile nations dispossessed by the Hebrews, and to the nations living outside Palestine called the 'Heathen' or the 'Gentiles.'

"The word is compared by Professor Lee, in his Hebrew Lexicon, to 'barbarian' or 'foreigner.' Just as the enlightened Athenian called all who were not Greeks 'barbari,' so to the orthodox professor of the Mosaic religion were all outside nations '*Goyim*,' or 'Gentiles.' So then, according to the Covenant made by God Himself, the multitudinous seed of Abraham would be eventually distributed in a number of apparently non-Abrahamic commonwealths, so that, should the world (or even themselves) not recognize them then as Israelite or Hebrew, it would be strictly in accordance with the promise."

Yes, but logically this implies that the *greatest gift* God could bestow upon His descendants was this promise to Abraham that his seed should evolve into a company or multitude of nations outside the Mosaic covenant of Judaism, in other words apparently of Gentile origin, and outside everything that a Jew holds dear in racial origin and religious observances.

Now perhaps you will begin to realize the completeness of the revolution this British-Israel study and dissection necessitates, when we begin to apply its logical conclusions to the inner meanings of the predictions. There is simply no place for the Jewish people in these predictions, *they do not fit*, but they obviously do refer to Israelites, and as the Jews pray every week for the discovery of their brethren of the House of Israel, they must describe the condition of those Lost Ten Tribes of Israel dwelling somewhere in the world outside the Mosaic observances and, of necessity, outside Palestine, as there is no room there for a company or multitude of nations of Goyim.

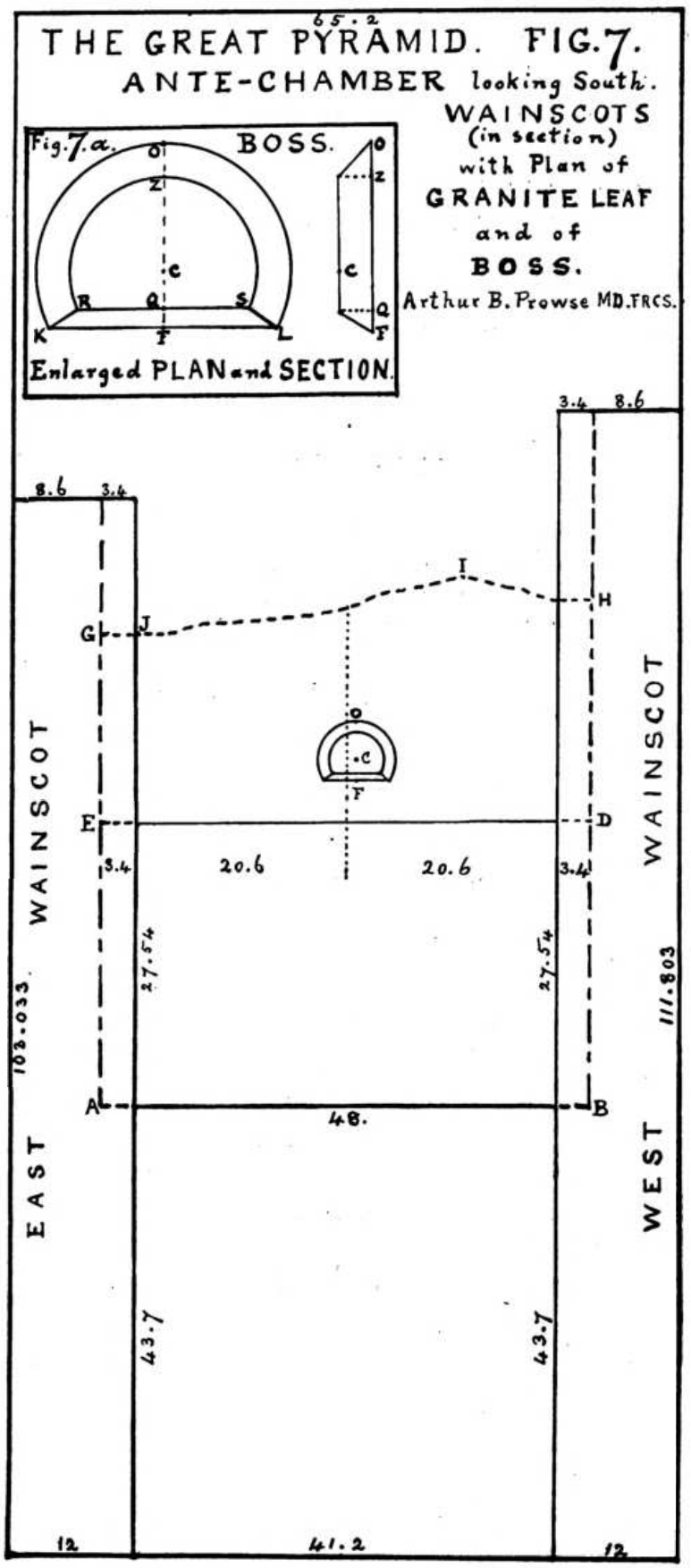
THE GREAT PYRAMID.—XXI.

BY LT.-COL. ARTHUR B. PROWSE, M.D.

THE GRANITE LEAF, as mentioned before, lies athwart the Ante-chamber, and its north surface is only about 21 inches (21.3166) distant from the north wall; so that, when entering the Chamber from the first Low Passage, care must be taken in rising from the stooping posture necessitated in traversing the Passage, whose height is only 43.7 in. The Chamber itself is more than 12 ft. high.

The Leaf consists of two slabs of granite, the lower of which is rectangular in outline (*see* A B D E, Fig. 7), and has fairly smooth surfaces. On this rests an upper slab: and as its lower surface is as carefully and truly worked as the upper surface of the lower one, the apposition is close, and the line of junction not very noticeable. The dimensions of the lower slab are, *full length* from east to west, including the portions in the grooves of the Wainscots, 48 in. (*see* A B). The *partial* length which is visible outside the grooves is 41.2. The *thickness* is 15.7; and the vertical height 27.54 in. The volume of the visible portion is, therefore, $41.2 \times 15.7 \times 27.54$, or 17813.7736 cubic in.; and this when quadrupled becomes 71255.09: which is extremely close to the original capacity of the granite *Coffer* in the King's Chamber, calculated from numerous careful measurements, viz., 71250 cubic P. in. It is also within 1/150th part of the volume of the present legal British measure for corn—the *Quarter*—when quadrupled. Whence comes this term *Quarter?* There is not now any larger capacity measure legally employed for grain: but there was formerly an Anglo-Saxon measure of four times the volume, *i.e.*, 32 Bushels, used for such purposes, termed the *Chaldron*; and this, therefore, had practically the same capacity as the *Coffer* in the King's Chamber. The term is still used in the coal trade, but the *Chaldron* of coal is 36 Bushels.

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The volume of the visible portion of the *upper* slab of the Leaf cannot be so easily computed, because, although the length and thickness are the same as those of the lower slab, the height varies between 23.7906 and 18.266 in. This is due to the very uneven state of the upper surface, which was believed by the late Mr. Waynman Dixon, C.E., to have been its original condition when placed *in situ*, and not due to any violence at a later date. In the diagram the position of the highest and lowest points (I and J) is conjectural only, as I know of no data giving the true outline of the upper surface. By adding the height of the lower slab to the above greatest and least heights of the upper slab, we get the greatest and least heights of the Leaf, as a whole, viz., 51.3306 and 45.806 in.: and the *mean* of these is 48.5683. It was pointed out thirty-five or forty years ago, by the late Rev. C. W. Hickson, M.A., of Bristol, that if the visible length be multiplied by the thickness, and their product by the *mean* height, the figure obtained is 31415.9—the numerals in this figure being the same in order as those in the invaluable *constant* π, 3.14159. The former figure, therefore, equals 10,000 π, *i.e.*, $\pi \times 100 \times 100$, or $\pi\ (100)^2$.

On the *north* face of the *upper* slab of the Granite Leaf is the uniquely-shaped projection called the Boss (*see* Figs. 7 and 7A), the dimensions of which are crowded with most scientific evidences.

The outline is partly circular, but the lower boundary is straight, being a chord which cuts off, as it were, the rest of the circle. The thickness is just 1 *in.* above the general level of the Leaf; and I would point out that whereas the Leaf is 15.7 P. in. thick, and the grooves in which it is resting are 17.1 wide, there would be a space of 1.4 in. unoccupied were it not that the east and west ends (for a width of 3.4 in.), which are contained in the grooves, are thicker than the rest of the Leaf by just about 1.4 in.; and, as they are also fixed by cement, it is evident that the Leaf could not be raised and lowered again in the way that a true portcullis would be used. Advocates of the portcullis theory may be asked to account also for the fact that the Leaf is not a single slab but consists of two. Manifestly the Leaf was intended to be a fixture for all time.

It is, I think, quite evident that the Leaf, in its rough unfinished original state, was an inch or more thicker than the greater part now is; and that the *Boss* was carefully outlined, and then left in relief while the surrounding area of granite was chiselled and ground away to a uniform depth of 1 in. below the surface of the Boss, up to 3.4 in. from the ends of the slabs—these thicker ends being left so that the Leaf might be held quite steady in the grooves, even if cement also had not been used.

From the *outer curved* margin of the Boss its side slopes centrally for 1.414 in. at an angle of 45° up to the flat raised surface, which also is bounded by a similar curved margin (*inner*), with a radius *one inch* less than that of the outer one. From the outer and lower *straight* margin the side likewise slopes, for 1.118 in., towards the raised surface, but more steeply, the angle being 63° 26′. The effect of these angles of slope is that the curved part of the bevelled edge, when represented as a *full-sized Plan* on a flat surface of paper, measures 1 *in.* in width; whereas the straight portion of the bevelled edge is just *half* that width.

The Boss is so placed that the geometrical *centre* of the two circular outlines, which is 20.054 in. above the centre of

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the lower block, is 6.284 in. above the line of meeting of the two slabs which form the Leaf, and 77.524 in. (*i.e.*, nearly 6½ ft.) above the floor of the Chamber. The lower straight margin of the Boss is about 4½ in. above the line of meeting.

Careful measurement reveals, also, the fact that the *centre* of the Boss is exactly 1 *in.* to the *west* of the vertical central line of the surface of the Leaf. This is a second instance of the device—that of *ex-centric* position—used in the Pyramid to define an important linear measure—the *Pyramid inch* unit employed in the building. The other instance, mentioned in Article XVI, April 26th, 1924, you will remember, was that of the *Niche* in the Queen's Chamber, the axis of which is exactly 25 P. in., or one "Sacred Cubit," south of the vertical median line of the East Wall of the Chamber.

Reference to Fig. 7 will show that the *Foot*, of 12 in., is defined by the thickness of the wainscot at this part of the Chamber. The 10 *in. measure*, sometimes called the Decimal Foot, is the thickness of the wainscot at the south end of the Chamber. The 24 in. measure, or *Two-foot Rule*, is defined by half the full length of the Leaf, between the bottoms of the two grooves in which it is held. The "*Sacred Cubit*" of 25 P. in. is recorded by the distance between the bottom of the groove in the East Wainscot and the centre of the Boss itself. A rough approximation to the *Yard* (36 in.) is indicated by the distance between the back of the East Wainscot and the west end of the inner straight edge of the Boss—S in Fig. 7A. This distance is $36\frac{1}{10}$ in.

Considering the position of the Boss—about 6½ ft. above the floor and about 20 in. (20.3166) from the north wall of the Ante-chamber—it might have been expected that it would not have been so much injured, as more accessible parts of the building have been, by the relic-hunting vandals, whose utter selfishness is shown by the wilful chipping off of fragments of the precious treasures which have come down to us from the far distant past; but, alas! it is only necessary to examine any *cast* of the Boss taken within recent years to realize how grievously it has been damaged—the surface hacked and pitted, and the original plainly-marked edges and angles notched and blunted! The plea of thoughtlessness is no excuse whatever for such detestable ravishers—such despicable creatures.

THE PRAYER CIRCLE.

SOME confusion has arisen through the item in the Secretary-General's page regarding the changing of the time of the Prayer Circle to the first Thursday of the month at eleven o'clock. This has special reference to a Circle which has rallied to the stirring call of our devoted Worker, the Baroness de Knoop. All are invited to remember that hour of prayer.

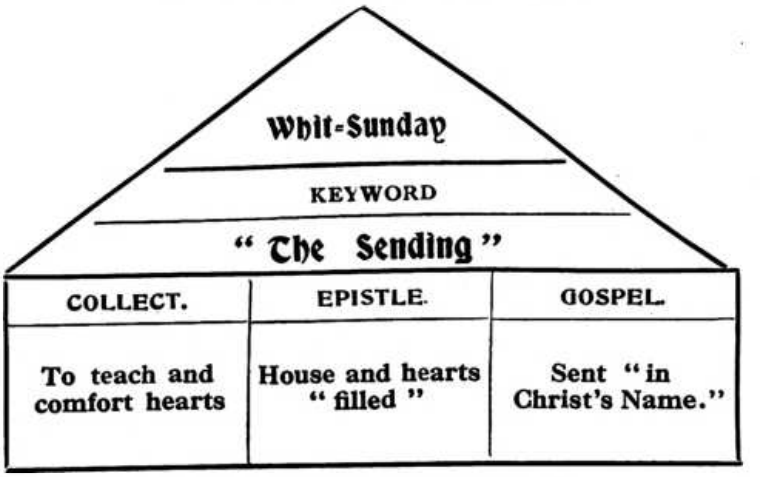
There is also the weekly day of prayer, which has been joined by thousands. The times for this are on Thursday of each week, morning and evening. Mornings, so that each may make the matter a special subject of prayer in the morning devotions. The evening, because at that time many of our Branches meet weekly, and many Churches also who are in line with us in praying for the revival which must come. Some of our Branches have changed the evening of their weekly meeting so that this may be a feature of their programme, and several Churches have changed the evening of their weekly prayer meeting so as to get into line with the prayer movement. It is not desired at all to throw this growing movement out of step, and we hope sincerely that the prayer movement will spread until it embraces all the movement in all the lands of the "Company of Nations" and otherwise.

Wonderful results in physical healing, mental strengthening and spiritual blessing are attending the Prayer Circle. CARRY ON WITH INCREASING FAITH AND POWER.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.



WHIT-MONDAY AND TUESDAY.

KEYWORD.	*COLLECT.*	*EPISTLE.*	*GOSPEL.*
"The Spirit of truth."	"The light."	"The gift poured out."	"Light is come."
The Divine Unifier.	"One God."	"received."	"The porter (who) openeth."

WHIT, or as our Saxon ancestors spelt it, Whitesunedei (referring to the custom long extinct of publicly wearing the chrisom or white robe of Baptism), is the great Festival of the Holy Spirit, Whose sending, by "God," viz., the Father through the Son, is alluded to in the Festival Collect, one of His most lovely names being "The Spirit of truth"—(really "the truth" respecting the Saviour and Salvation)—His greatest office perhaps being "The Divine Unifier." What the keystone is to the arch, what the orb of the sun is to its light and its heat, so does the Holy Spirit seem to be to the Father and the Son.

"The Holy Spirit is the unifying principle in the Godhead . . . the living bond of union between the Father and the Son" (Goulburn).

"The unity of the Father and the Son in the Holy Spirit is the basis of all unity amongst men, the groundwork of all human society and thought. . . . I not only believe in the Trinity in Unity, but I find in it the centre of all my beliefs; the rest of my spirit, when I contemplate myself or mankind" (F. D. Maurice, whose father was a Unitarian Minister).

"The unity of the Spirit is the deepest unity that we know—the unity of the Being of God. And into that unity we are being brought as we open our lives to the Holy Spirit" (Bishop Masterman).

It is by the Holy Spirit that Our Lord is ever with us; it is by the Holy Spirit that the Father is ever with us. Since the first

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Whit-Sunday the Holy Spirit has worked in the Church and been its unifying force, which indeed is the very life of the Father and the Son.

"God the Spirit dwells within her
His Society Divine."

And though in the Church, as in Nature, there is a marked absence of uniformity, yet, as in Nature so in the Church, the Lord, the Life-Giver, is working everywhere, demonstrating in the one, and evolving in the other, a perfect Unity of the Spirit.

TO-DAY'S COLLECT, EPISTLE AND GOSPEL.

Last Sunday was "Expectation Sunday." This should be "Realization Sunday," as it was to the one hundred and twenty empowered disciples. The petition of the Collect was "Leave us not comfortless, but send to us Thine Holy Ghost to comfort us." And to-day the answer comes to us according to our need, capacity, and wish to receive Him.

Most of us know what it is to be comforted by some earthly friend whom we love, but do we know anything of the love of the Spirit?

God the Father is love, says St. John. "The love of Christ passeth knowledge," says St. Paul, but in Rom. xv, 30, he writes of the love of the Spirit. When St. John said God is love, he went on to show how God manifested His love by sending His only-begotten Son into the world that we might live through Him. So, in writing of the love of Christ, St. Paul added "He loved me and gave Himself for me."

Christ manifested His love by giving all He could give. In like manner St. Paul shows how the Spirit manifests His love, in helping our infirmities, leading us, dwelling in us, witnessing to our adoption, and interceding in our hearts. The love of the Father and the Son is amazing, for without it there would be no redemption, no hope, no salvation here or hereafter. But the love of the Spirit is equally amazing, for without it the redemption couldn't be realized, and the salvation couldn't be really ours. "It certainly would have been something to have had even a form of godliness, a ceremonial of worship and a theory of Christianity." These without the Spirit, if we may say so, might have been useful. Christ, however nominal, exalts the character of nations and, however corrupted, is still the most powerful check upon immorality. But what are civilization and morality, were they even universal, while the heart is unchanged, and heaven not desired, and God not loved, and the Saviour not prized? All this would have been the case everywhere, and all along, had not the Holy Spirit loved the world, and sanctified the Church. So while there is an infinity of need of the love of the Father and of the Son, yet the saved have to be sanctified on earth, and perfected for heaven; therefore there is room, there is occasion, there is *necessity* for the love of the Spirit.

The principle or fountain of all His actings is His own great love and infinite condescension in becoming a Gift to Man—a Presence in Man. He willingly proceedeth, or comes forth, from the Father to be our Comforter, illuminating our blinded minds by way of our hearts, and giving us "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv, 6). He knew what we were, and what we would do, and what would be our dealings with Him. He knew we would grieve Him, provoke Him, quench His impulses, defile His dwelling-place, and yet He could come to be our Comforter, Advocate, Paraclete, Teacher, Helper and Strengthener, a companion sharing the same road, a friend sharing the same purpose, an inner presence communicating to us the gift of life, an ever-present help in trouble of whatever sort. If such free and undeserved "holy comfort" is not something for us "*evermore to rejoice in*," what is? Yes, and He willingly comes forth, as the Gospel shows us, from the Father, in the name of the Son.

As Christ came "in His Father's Name" (John v, 43), so the Spirit is sent "in Christ's Name." As Christ was the revealer of the Father's relations to men, and to humanity, and to the world, even so the Holy Spirit came to reveal the nature and the work of Christ. "The sense of the promise is completely destroyed if 'in My name' is interpreted as meaning nothing more than 'as My representative' or 'at My intercession'" (Speaker's Com.). "Compared with Christ, the Paraclete fulfils a double office: He teaches and He recalls Christ's teachings," as He touches with Divine truth human hearts and minds from within—God within us. Emmanuel, God *with* us, is the Christmas and Easter message, but Whit-Sunday bears along to us a deeper truth still, namely, God *within* us. It will now be helpful to ask and answer three questions:—

WHO? WHAT? WHY?

1. Who is the Holy Spirit? Well, think of some of His Names:—The Breath of the Almighty, Comforter, Eternal Spirit, Free Spirit, God, Good Spirit, Holy Spirit of God, Holy Spirit of Promise, The Lord, Power of the Highest, Spirit of the Lord God, Spirit of the Father, Spirit of Christ, Spirit of the Son, Spirit of Life, of Prophecy, of Adoption, of Wisdom, of Counsel, of Might, of Understanding, of Knowledge, of the Fear of the Lord, Spirit of Truth, of Holiness, of Revelation, of the Judgment, of Burning, of Glory, and so forth, surely enough to show His Divine power and greatness.

2. What are the Bible emblems of the Holy Spirit?

There are eight or more of them, and very suggestive they are:

Water—cleansing, fertilizing, refreshing, abundant, freely given.
Fire—purifying, illuminating, refreshing.
Wind—independent, powerful, sensible in its effects, reviving.
Oil—healing, comforting, illuminating, consecrating.
Rain and Dew—fertilizing, refreshing, abundant, imperceptible, penetrating.
A Voice—speaking, guiding, warning, teaching.
A Seal—impressing, securing, authenticating.
A Dove—gentle, meek, innocent, forgiving.

Forgiving! It is remarkable that we read in the Bible of the wrath of *God* and of the wrath of the *Lamb*, but not of the wrath of the Holy Spirit.

3. Why, or how, is it that God the Holy Spirit is said to be within us?

Here are seven reasons:—

1. He is in us as the sap in the tree, or the magnetism in the compass, or as we say, in the Nicene Creed, as the "Giver of Life."
2. The Convincer of Sin.
3. The Revealer of Christ.
4. The Teacher of Truth.
5. The Agent of Purity.
6. The Author of Holiness.
7. The Supply of Power.

God the Father is the *source* of power: God the Son is the *channel* of power: God the Holy Spirit is the *supply* of power.

"God, the Holy Ghost, in the midst of thee, is mighty."

Have you been baptized? Then we charitably suppose that you have been regenerated, re-born; and no regeneration can take place without the Holy Spirit enters and quickens your own spirit.

Have you been confirmed? Well, Confirmation is nothing if it is not the incoming and the receiving of the Holy Spirit.

Now, Baptism grafted you into Christ, and Confirmation cemented the union; and if you, as a branch, are not allowing any knot or obstacle to hinder the continuous inpouring of the Spirit of Life, then Christ by His Spirit is in you, filling and empowering you according to the degree of your receptivity and the intensity of your desire. But so many branches in the True Vine are being stunted and dwarfed by the knots of besetting sin, and such knots effectually keep back those branches from bearing good fruit. The remedy is at hand, the Power to overcome is within, God the Holy Spirit, in the midst of thee, is mighty, mighty to save, mighty to draw upon, mighty to keep!

As Maurice wrote to his wife in 1842:—"A constant recollection of the words, 'I believe in the Holy Ghost,' is the energy we want to enable us to resolve and to act." This is the message for each member of the Church; and the message for the Church at

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large comes from the Editor of the Church of England Newspaper :— "We are confident that the most urgent need of the Church to-day is to reinterpret in terms of corporate action the creedal affirmation, 'I believe in the Holy Ghost.'"

FULFILMENT OF SCRIPTURE PROPHECY—VI.

By W. GORNOLD, D.A., F.R.A.S., M.S.A.

WE have already seen that the ancients had a partiality for observing the signs of the times and of making use of them. It has been pointed out that they brought their great works into effect at the full moon, that is to say, on the "fifteenth day of the moon." On this day of the seventh month Abraham went forth from Ur to make history and to fulfil in his own life certain promises which were made to his progenitors. He became the chosen of God in the making of the Covenant whereby the continuity of the line by which the "Seed of the Woman" was to bring salvation to the world. This was 430 years from the date of the Covenant with Noah. So on the fifteenth day of the seventh month Abraham left his Chaldean home, and sojourned for a hundred years. The date of his going forth was -1916, and as he was born in the year -1991, he was 75 years old when he left Ur, and 175 years old when he died, which was the year -1816.

Exactly 430 years after Abraham went out from Ur, the children of Israel went forth from Egypt under the leadership of Moses, and this event took place in the year -1486, on the fifteenth day of the seventh month.

The trial of Abraham took place on the "fifteenth day of the seventh month" in the year -1867, and the prophecy then made to Abraham that "God will prepare Himself a sacrifice" was fulfilled exactly 1,897 years later, when, on the "fifteenth day of the seventh month," Our Lord Jesus Christ made the supreme Sacrifice. The doubling of this period of 1,897 years, making of the Crucifixion a pivotal date in history, brings us to the year A.D. 1927, which is the last of the 2,520 years, or "Seven Times" prophesied from the Captivity of Judah -592.

Without labouring the point it will be sufficiently evident from these related facts of Scripture history not only that definite periods are observed in the fulfilling of prophecy, but also definite days are given a peculiar representative value. We have heard a great deal in the past of the existence of a natural law in the spiritual world, as observed in the inductive reasoning of Drummond. But now it is proper that we should recognize the existence of a spiritual law in the natural world, and this is the whole teaching of the Gospel of the Kingdom. We have been praying for the manifestation of this spiritual law here on earth for the past nineteen centuries: Thy Kingdom come. Thy Will be done on Earth as in the Heavens. The universe is governed from centres. Every man is the centre of his own universe. The sun is the centre of the material universe of the solar system. The Lord is the Centre of the Spiritual Universe. We want that Centre here.

A CYCLIC LAW OF PROPHETIC FULFILMENT.

The apprehension of the fact that there is a cyclic law of prophetic fulfilment leads us directly to an enquiry as to the basis of this law. Without doubt it is founded upon the motions of the sun and moon, which from the beginning were ordained for pointers, for "signs and for seasons." In Genesis we learn that "the sojourning of Israel who dwelt in Egypt was four hundred and thirty years, and it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out of Egypt." This was in fulfilment of the prophecy made to Abram that his seed should dwell as strangers in a land that was not theirs, and should be in servitude and afflicted for four hundred years, and afterwards would be brought forth with much substance in the fourth generation (Gen. xv). A generation is (or was) one hundred and twenty years (Gen. vi, 3), and three generations would therefore extend to 360 years, and a further seventy years, required to make up the 430 years of the prophecy, would be "in the fourth generation," as predicted. But we see special stress is laid upon the fact that the Exodus took place "on the selfsame day," and a little study of the Hebrew Calendar will show that both the Exodus of Abram from Ur and that of the "hosts of the Lord" from Egypt had place not only on the same day of the same month, but also on the same day of the week, which was Tuesday. The solar cycle of fifteen years makes this quite plain. In both cases it was the twelfth year of the cycle, and began on a Sabbath (Saturday) as from the beginning of time.

It is not merely a matter of coincidence that the prophetic period of 1,290 years mentioned in Daniel's prophecy is just three periods of 430 years. In the prophecy the period is made up of "a time, times and a half," or 1,260 years, and the significant thirty years which are even now in process of completion, for the prophecy dates from the time of the setting up of the abomination of desolation in the Holy Place. Now the Holy Place was the site of the Temple which had been razed to the ground by the Roman Emperor Titus (Vespasian) in the year A.D. 70, and the site of which was afterwards converted into a ploughed field. It was here that the Caliph Omar set up the Mosque where formerly the Holy Temple had stood, and this happened in the year A.D. 638. From this date onwards, for 1,260 years, Jerusalem was trodden under foot as no other city has ever been. No less than eighteen times has it been taken and seventeen times has it been pillaged with great slaughter of the people. No wonder that the prophet has said that it should "rock to and fro like a drunken man." In 1898 the Zionist Movement was started for the purpose of peaceably redeeming the Holy Land by the purchase of land and repatriation of the Jews. In 1928 the full measure of the 1,290 days is completed. Then follows another "shortened time," which is equal to 1,260 days. It is known as the Great Tribulation (Matt. xxiv, 21). It is the "half week," or three and a half days (years), during which the Two Witnesses prophesy, and likewise the "three days and a half" during which their dead bodies remain unburied, during which they that remain on the earth profanely rejoice over them. The resolution of this period is similar to that of any other prophetic period, which has both a literal and embolismic currency. Thus $3\frac{1}{2}$ days are equal to $3\frac{1}{2}$ years, which are equal to 1,260 days, which are equal to 1,260 years. The measure of a day for a year is implicit in all prophecy, for, on the principle that all circles are equal, the day and the year are both equal to 360 degs., and thus harmonize all celestial motions. In this sense the cycle of nineteen years, known as the Metonic Cycle, is equal to one day or one year, and the major cycle of 6,840 years, which is 360 times 19, harmonizes the year length with the lunations. Thus all cycles may be regarded as units of time, and on this account it is

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legitimate to seek Scriptural interpretation by lunar, prophetic and solar years. Similarly the great period of 1,040 years, which is implicit in the prophecy of Daniel, as pointed out by Mons. Cheseaux, and which exactly harmonizes the lunar and solar motions to a fraction of a second of time—the most marvellous of all the known cycles—coincides with great epochs in history. Beginning at the founding of Babylon -2228, we reach -1188, when Jephtha, Judge of Israel, waged war against the Ammonites; then -148, when the Jewish Maccabees waged war against the Syrians; then A.D. 892, when King Alfred, having consolidated the Saxons and founded the University of Oxford, waged war against the Danes. The addition of another 1,040 years brings us to the significant date, A.D. 1932, which is 1,290 days (years) plus 3½ days (years) since the setting up of the abomination in the Holy Place, and, according to the conclusions of many prophetic students, marks the end of the present Dispensation and the dawn of the Great Peace after the Armageddon.

FOUNDING OF BABYLON TO DAWN OF PEACE.

Now according to tradition the City of Babylon was founded at the full moon of May, when the equinox fell in Taurus 17 degs., which was the place of the sun at the full moon, the latter being in Scorpio 17. This full moon will recur on the vernal equinox in the year 1932, so that from the founding of Babylon, one hundred and fifteen years after the Flood, to the Dawn of the Age of Peace is exactly four luni-solar cycles of 1,040 years each. Minor cycles, in themselves of outstanding importance in human history, follow the same law of cyclic interplay. Our Lord was forty days upon earth after release from the bondage of the flesh. Israel was forty years in the wilderness after release from the bondage of the Egyptians. Egypt thus becomes identified with bondage, carnality, darkness and mortality, and thus we read of the "fleshpots of Egypt" and "the House of Bondage" and "Egyptian darkness," and it is at this day euphemistically described as "the Land of the Dead." And, even as Our Lord prevailed with God for the salvation of this world of ours even before the foundations of it were laid, so Jacob wrestled throughout the night at Bethel with the Angel of the Lord and there received his name of Israel, *i.e.*, He who hath prevailed with God.

SUN AND MOON MARK THE TIMES.

Seeing, then, that the sun and moon are everywhere employed in the demarcation of the times, it is to be expected that their mutual relations were observed in prophecy and also in its fulfilment. Eclipses of the sun and moon came to be regarded by all who understood the basis of Scripture prophecy as "signs," signifying something to such as knew the alphabet of the heavens and could read the message. The fact that these messages are being continually repeated does not detract from their significance. "As it was in the days of Noah, so shall it be at the coming of the Son of Man. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the Ark, and knew not until the Flood came and swept them away: so shall also the coming of the Son of Man be." Yet the commonplace eclipse was there, equally with the commonplace of daily life. Only Noah saw what was coming upon the world, he and his sons. When the cities of the Plain of Mamre were destroyed the commonplace of life was going on in the cities of Sodom and Gomorrah, and neither the sun nor the moon failed in their appointed paths. The commonplace eclipse was there. Abraham knew what was coming upon the cities of the Plain, but the people knew not. So if there shall be a sign in the heavens according to the Word of Our Lord as a herald of the great and terrible day of the Lord coming, shall the people understand it, or, understanding it, shall they regard it? What are the signs of the times in which we now move? Russia, which stands for the Man of Sin, has dethroned her king, desecrated her churches, persecuted the priests of the people, violated the sanctity of the mother and the home, proscribed all religious observances, burnt the Bible, and repudiated an international debt of over four thousand millions of pounds sterling. In alliance with the False Prophet, represented by Turkey, who was secretly financed by Russia to prosecute the war against the Greeks, she is pushing southward towards Syria and Palestine, and together with Germany, the Beast who "came up out of the sea," is stealthily closing in upon the appointed scene. These are the "three frogs" which are sending their emissaries forth to gather the kings of the earth together against the Great Day of God Almighty. We need be under no sense of doubt regarding the destiny of Russia. The word of the Lord is plain: "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech (Moscow), and Tubal (Tobolsk), and prophesy against him, and say, 'Thus saith the Lord God: I am against thee, O Gog.'" And reading on (Ezek. xxxviii), it will be clearly seen that Palestine, the land that has been redeemed from the sword and recovered from many people, and the Mountains of Israel which have been laid waste, will in the latter days be invaded by these same people of Meshech and Tubal as by a storm cloud covering the land, but they will be confounded and driven back by the direct act of God, and they will be utterly routed, and Hamon Gog will be heaped up with their slain.

The insidious and deadly teachings of Bolshevism are stealing over the earth like a poison-gas, and all the nations are becoming affected by its inflammatory influence. Israel must define her position, take up her ground, and stand firm.

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

L. P. H. asks: Is Communism the Antichrist, or what is your interpretation of the Antichrist?

ANSWER.—Communism we look upon as the eighth head of the beast; the seventh head is the Antichrist, successor to the Roman Pagan Power. Rev. xvii gives us the full account in miniature. It is this Communism which emanates from the eighth head which, permeating the ten horns, hate the whore, make her desolate and burn her flesh with fire. The Antichrist is said to be "the son of perdition" (2 Thes. ii, 3), the same as Judas (John xvii, 12). As Judas actually played into the hands of the Roman Power, so the Antichrist will play into the hands of the eighth beast. The language used in Dan. vii, 26, is in keeping with 2 Thes. ii, 8. But evidently this "son of perdition" is destroyed "by the brightness of His coming"; and this is at Armageddon, when "the beast is taken" (Rev. xix, 20) and goes into perdition. Now in Dan. vii, 27, we find first that the Antichrist's dominion is taken away and given to the saints of the Most High. What, then, in the interval becomes of the Antichrist? This, we think, is gathered from a careful study of Dan. viii, 23-25, &c.

ERRATUM.—P. 263, 2nd col., line 19, *Me* instead of "man."

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THE SECRETARY-GENERAL'S PAGE

FULL audiences are expected for our meetings at Central Hall, Westminster, on Thursday and Friday next week, as announced in our last issue.

* * *

The House Committee and the Executive Committee held meetings on Tuesday last, at 6, Buckingham Gate, S.W. Both were occupied with important matters relating to the preparation of the premises for the opening day, fixed for June 23rd, the 30th birthday of H.R.H Prince of Wales. We are grateful for donations and gifts of furniture during the week. Our needs are pressing, and every help will be appreciated.

* * *

Mr. Ernest Hill, our representative in charge of the Kiosk at the British Empire Exhibition, reports that he has had many callers, and has sold a goodly number of books and pamphlets. He wishes to thank Mrs. Cameron, Mrs. Beaumont, Mrs. Manning Foster, Mrs. Mason, Mrs. Hill, Mr. Renton Gibbs, and Miss Holdsworth, for their help. He will welcome all visitors gladly. Donations for the Kiosk Fund should be sent to Mr. Sleeman, 14, Fetter Lane, E.C.4.

* * *

Owing to the development and progress of the British-Israel Movement it has become necessary to form a special Publicity Department. Any of our readers who may care to offer suggestions as to the best methods of publicity are invited to communicate with the Department, at 14, Fetter Lane, E.C.4.

* * *

The Honorary Secretary of the Manchester Branch writes in terms of warm appreciation of the visit and address by the Rev. Arthur Pritchard, M.A., and desires us to intimate that there will be no meeting on June 10th, in view of the holiday season.

* * *

The Southport Association has held a very successful Sale of Work, and has since enjoyed a lecture by the Rev. R. G. F. Waddington, M.A., which was well attended. Mr. G. T. Vine, F.E.I.S., A.C.P., presided, and was supported by the Rev. J. C. Dalrymple.

* * *

The Revs. Pascoe Goard and Ebenezer Fox gave excellent addresses at a Drawing Room Meeting on May 29th, at Ladbroke Grove, by kind invitation of Mrs. Kershaw. The Rev. E. L. Watson presided.

* * *

The Rev. Ebenezer Fox and Mrs. Fox are at present visiting their son, Dr. H. C. Fox, at Blackburn. In a few days they go on to Edinburgh. Their friends will sincerely sympathize with them in the sad loss of their daughter in Queensland, who was chief medical officer of an important hospital there. Her death, after a short illness brought on by overwork, was intimated by cable a few days ago. We pray that God will comfort and sustain the parents in their sudden bereavement.

The Rev. Pascoe Goard and the Secretary-General are to address two meetings arranged by Mrs. Zoe Bell, at Crawley, on June 18th.

* * *

The special meeting promoted by Miss Prentice at Central Hall, Westminster, on May 27th, attracted a large audience. Powerful addresses were delivered by the Revs. Pascoe Goard and J. J. R. Armitage.

* * *

A Nonconformist minister who has recently embraced Israel Truth writes us :—" I delivered my first sermon on B.-I. Truth last Sunday evening, and I had a truly great time. My people were deeply interested, and it is suggested that I should deliver a series of discourses on the subject, and have them specially announced. The applications and implications of B.-I. teaching make a most ravishing vision."

* * *

Another minister writes :—" For those who value the integrity and validity of Holy Scripture, and who believe in a Divine programme for the Ages, THE NATIONAL MESSAGE is a great interpreter. There is no better instrument for Church Union and Anglo-Saxon cohesion than this excellent journal."

* * *

One of our members residing in Falmouth, who has long been suffering ill-health, requests the prayers of her fellow-members. She writes that she has " absolute faith in the power of prayer."

* * *

Colonel Mackesy, C.M.G., C.B.E., D.S.O., of New Zealand, one of the Vice-Patrons of the Federation, who went through the Palestine campaign with General Allenby, is proclaiming Israel Truth from the pulpits and platforms of several denominations in the Southern Dominion. He writes :—" If the Lord wills I shall be with you at the Congress in October next."

* * *

The Rev. T. Sparshott Johnson, M.A., sends us an interesting report of the " Tamil Cooly Mission " in Ceylon, for which he is labouring with encouraging success.

* * *

An inexcusably ignorant writer in a recent issue of a certain journal, speaking of what he is pleased to call " the ridiculous Anglo-Israel theory," wants to know how the prophet Jeremiah could have conveyed the Coronation Stone from Palestine to Ireland, and asks " Was it by aeroplane, or submarine, or did it swim there ? " " It weighs a ton," he says ! Has he ever seen it ? Has he examined the iron rings, and noted how they are worn ? Has he taken the trouble to seek information from those best able to impart it ? Evidently not. Then why does he make himself ridiculous ?

* * *

We are receiving from members and branches in the Dominions warm congratulations on the acquisition of Headquarters for the Federation, and in such a remarkable position. We feel sure they will all wish to help us in a substantial way to meet our obligations, and to maintain the premises and extend our work.

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

No. 128. Vol. III. JUNE 14, 1924 Price 3d.

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.

GOD'S DEPARTMENT OF NATIONAL ORGANIZATION.

By Rev. Wm. Pascoe Goard.

"Think not that I came to destroy the law and the prophets." This is a solemn warning from the Saviour. It is a warning given, not in connection with the specifically prophetic utterances of the Lord, but in connection with the initial statement of His doctrine as the "Apostle and High Priest of our profession." Therefore the student of general theology, whether he be especially a student of prophecy or not, is bound to give earnest heed to the statement—

"I came not to destroy, but to fulfil."

In His person Our Lord fulfilled those of the Messianic prophecies which deal with His first coming, and that part of His Mission which was connected with that coming.

In His person Our Lord will fulfil all those promises and prophecies which are connected with His coming again.

But it has not been very clearly seen that Our Lord came to fulfil "every jot and tittle" of the law and the prophets, "until all be fulfilled," even those which deal with *nations* and *individuals* of mankind; and especially those which deal with His Kingdom Nation Israel.

Let us look at the latter division of the law and the prophets for a moment, in the space available in this issue.

Our Lord surveyed all the law and the prophets in this great statement, and declared "Heaven and earth shall pass away; but not one jot or tittle of the law shall pass away until all be fulfilled."

Let us look at the outlines of that law which He thus signed with His own Name, under the Name of Jehovah.

First, there is the Book of Genesis. This contains the great racial covenants which were made between Jehovah and Abraham, Isaac and Jacob; together with the racial prophecies relating to Israel. These were the foundation part of that law to which Our Lord appended His "Verily, verily, I say unto you." *Therefore the Abrahamic covenants were ratified as to every jot and tittle by Our Lord.*

Then there came in order the Book of Exodus, with *its wonderful establishment of the Jehovah Kingdom on earth.* For instance, in the nineteenth and twentieth chapters of Exodus we have the bringing together of the three essential elements necessary to the establishment of a Kingdom. These are:—

First, *the Nation.* For there can be no Kingdom without a Nation, over which, and in which, the Throne of the Kingdom shall be established. Therefore Jehovah said to Israel: "Thou shalt be unto Me a Kingdom . . . of Priests . . . and an Holy People."

Secondly, *the King.* And in this wonderful chapter we have a most vivid account of the descent of Jehovah upon Mount Sinai, there to make conjunction with, and to establish Himself in Israel, His Kingdom Nation for ever.

And thirdly, we have the giving of *the Constitution*, condensed in the Ten Commandments. These form the statement of the principles which underlie all life and conduct, and which are capable of universal and eternal application.

This organization of the Kingdom Our Lord ratified and spent most of the time of His active Ministry in preaching. For this is the foundation of the "Kingdom of Heaven" which came near to the Jews of His day, and which has come to us in our day.

Thereafter there comes the Book of Leviticus, containing *the ordinances of worship.* These stand to this day, subject to the progressive change which

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came with our issuing into the Christian dispensation. Nothing was, nor is, annulled of principle, but the method changed when, instead of types of *the coming Sacrifice* on Calvary, *the Sacrifice itself* was offered, and the types gave place to the reality.

Again, and here we wish to pause for the time at our disposal this week, there comes into the count THE BOOK OF NUMBERS.

The Book of Numbers forms a very important part of the law and the prophets. Therefore we are led to the inevitable conclusion that *Our Lord adopted the Book of Numbers*, and made it also a part of the Sermon on the Mount. This Sermon, all agree, forms Our Lord's manifesto of His doctrine.

In the Book of Numbers we have *the Divinely-given order for national organization*.

It is very important in this day that we shall be very clear in regard to this point, for we are rapidly drifting into the time when this national organization will have to be perfected. For there is arising, nay, has arisen, such a threat to the very life of the Kingdom of Great Britain that we shall be driven very soon to look well to our defences.

The sky is looking quite as ominous as it did before the outbreak of the late great war. There came an armistice after years of fighting, and it is being celebrated ever since. But the peace is not being celebrated.

Only those who are wilfully blind will fail to see that Europe has not at all given up the thought of war. Strangely enough war has never been found to be an antidote for war, and never will be. France is thinking war, because she is compelled to do so. Germany is still thinking war, because she chooses to do so. Russia is still thinking war, because she seems to think it is her destiny to prosecute war.

Britain hates the thought of war, and therefore desires to persuade herself that hereafter there will be peace. Her enemies, taking advantage, are preaching peace and preparing for war. That is to say, they are preaching peace for Britain's consumption; but are preaching war at home. Unfortunately, it is not in Britain's power, nor in the power of all the League of Nations, to compel peace. Russia is organizing on interior lines for the declared purpose of imposing her will and system on all the earth. And, with her, Germany is working hand in hand. One of her satellites in Britain declared with pride to one of our people a few days ago, "We are getting on well, we have already a third of the world under our flag." He meant the Communist flag of Russia.

The fight is on in all but physical things, and the end of the armistice is in sight.

What shall Britain do in regard to the matter?

First, *organize her prayer forces*. Secondly, individually and nationally, *get back into line with the law of God*, and so *behind the shield of God*. And, thirdly, put in operation the law of national organization found in the hand-book of national organization, namely, the Book of Numbers.

Inasmuch as Our Lord ratified every jot and tittle of the law, He ratified the law of national organization, and made it a part of His Sermon on the Mount. Here is a chapter which is very graphic and very clear. Let us read it together. But before doing so let it be recalled that Jehovah has organized His Kingdom administration by departments. There are ten of these departments, and of each Jehovah holds the portfolio. The study we now have in hand is that of the war department, as we should now call it, but which might be better called *the department of national organization or of national defence*.

Jehovah Nissi is the revealed Name of the Lord in His office of national defence, or organization. It means Jehovah my Banner.

And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

Now follows the beginning of the House of Elders, or, as we call it, the House of Lords.

And with you there shall be a man of every tribe; every one head of the house of his fathers.

And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur the son of Shedeur.

Of Simeon, Shelumiel the son of Zurishaddai.

Of Judah; Nahshon the son of Amminadab.

Of Issachar; Nethaneel the son of Zuar.

Of Zebulun; Eliab the son of Helon.

Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

Of Benjamin; Abidan the son of Gideoni.

Of Dan; Ahiezer the son of Ammishaddai.

Of Asher; Pagiel the son of Ocran.

Of Gad; Eliasaph the son of Deuel.

Of Naphtali; Ahira the son of Enan.

These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

Now comes the roster of the army. We quote the description given in regard to Reuben, the first tribe to be named.

And Moses and Aaron took these men which are expressed by their names:

And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

Those that were numbered of them, even of the tribe of Reuben, were forty and six thousand and five hundred.

The same formula is followed for each of the other tribes, with the exception of the tribe of Levi. These were appointed to another than military service.

But the Levites after the tribe of their fathers were not numbered among them.

For the LORD had spoken unto Moses, saying,

Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites

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shall set it up: and the stranger that cometh nigh shall be put to death.

[v] And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

And the children of Israel did according to all that the LORD commanded Moses, so did they.

Next week we will finish this study by giving the organization of the nation by tribes and by brigades, the place of each in camp, and the place of each in column on the march. Those who do not wish to wait for the next issue will find it very clearly stated in the second chapter of the Book of Numbers.

It is important to remember that Our Lord ratified and adopted this law of national organization. This may save us from opposing what we suppose to be *the Spirit of Jesus*, to *the plain statement of the law as ratified by Jesus*. To do that is a very dangerous thing. Indeed, it is to represent Our Lord as opposed in Spirit to the Word He has spoken. This process can never carry either His authority or His blessing.

EGYPTOLOGY AND THE TABERNACLE.

BY ANDREW B. BUCHANAN.

DURING the past two years we have been given a wonderful insight into the art and industry of ancient Egypt. The Egyptologist has shown us the wonders and glories of "The Valley of the Kings," and aroused keen interest throughout the civilized world. The careful Biblical student, however, sifts the evidence given, where possible compares it with that of the Scriptures, and fully appreciates all that is done and given, provided that *the theories advanced do not distort the facts*. It may be taken as an axiom that we *cannot displace facts*, hence *theories must conform to facts* and *not facts to theories*. Any violation of this rule causes distortion. In this article we shall deal only with the DISTORTION OF SCRIPTURE. In our days DISTORTION has become rampant, and we must ever be on the alert never to fall into this error. We have an infallible aid to guide us—THE SCRIPTURES; relying on these we stand upon absolutely sure ground. We British Israelites believe in the absolute INTEGRITY OF THE WORD OF GOD. It cannot be otherwise. We are living in a practical age. Can we go to the practical man—not necessarily an infidel—and tell him that there are certain things in the Bible which he must not believe? He will turn and ask us what he is to believe in then, and rightly so. Hence it must be ALL or NOTHING. The pity of it is that, having received so much of this kind of teaching, especially from the Church, his vision tends to become distorted. In addition to the higher criticism taught by so many of our clergy, we are now face to face with a new element—that of the teaching of Egyptology. The trend of this teaching will be made clear by the following extracts:—

The Glasgow Herald, Monday, December 31st, 1923.

THE LUXOR SHRINE.

TURNS ONE'S THOUGHTS TO THE BIBLE.

["THE TIMES" WORLD COPYRIGHT.]

". . . . . Still at least one-half of the top of the fabric, all of which has turned a dull brown, remains in position with the rosettes adhering, and one can get a very good idea what the pall was like when it was originally put in place 3,200 years ago. As the central beam is higher than the outer corners of the frame, the pall is arched, which gives the structure a remarkably booth-like appearance. Somehow the sight of this contrivance, with its spangled design and gilded understructure and underneath the beautiful inner shrine with its precious contents, at once turns one's thoughts to the Bible. Much in this manner it strikes one must the Ark of the Israelites have been sheltered when it rested in the wilderness. As a matter of fact there is in many respects a curious resemblance to the Tabernacle of the Covenant described in Exodus. Sepulchral shrines like that of Tutankhamen are obviously replicas of the shrines erected in those days for the prevailing deities in Egyptian temples, and indeed it is quite conceivable that as the Children of Israel had just emerged from bondage in Egypt, *these temple shrines, as representing something with which they were familiar, were taken as a basic model when the time came to design a place of sanctity for their own deity*" (the italics are ours).

The Glasgow Herald, Tuesday, February 5th, 1924.

LUXOR TOMB.

PREPARING TO OPEN THE SARCOPHAGUS.

AN UNEXPECTED DISCOVERY.

["THE TIMES" WORLD COPYRIGHT.]

". . . . . During this further examination of the sarcophagus one's first impressions of its magnificence and the beauty of its decorations were more than confirmed. Particularly was one struck by the resemblance which the crossed wings of the protective goddesses at the ends of the casket bear to the description of the Cherubim over the "mercy seat" of the Ark of the Covenant, *and there is little doubt that the idea of the Cherubim was taken from scenes such as those with which the Israelites had been made familiar during their sojourn in the land of Egypt*" (the italics are ours), "just as the Biblical writer who refers to 'the Sun of Righteousness . . . with healing in His wings' had undoubtedly in mind the winged solar discs which figured so prominently in ancient Egypt, notably over the doors of every temple and in every tomb, and which were regarded by the Egyptians of those days as representing a salutary influence and protection from evil."

Evidence is given here of belief:—

1. In the Bible.
2. That there was a body of people known as the Children of Israel.
3. That there was a Tabernacle in the wilderness.
4. That there was an Ark.
5. That there were Cherubims.

We must also note that THE WORD OF GOD is *distorted* by attributing to an Egyptological source the design of the Tabernacle. We have already stated that *theories must conform to facts*.

WHAT ARE THE FACTS?

Ex. xxv, 1: "And the LORD spake unto Moses, saying," . . .

Ex. xxv, 8: "And let them make me a sanctuary;

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that I may dwell among them."

Ex. xxv, 9: "According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

Ex. xxv, 10: "And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof."

Ex. xxv, 17: "And thou shalt make a mercy seat of pure gold; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof."

Ex. xxv, 18: "And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat."

Ex. xxv, 19: "And make one cherub on the one end, and the other cherub on the other end; even of the mercy seat shall ye make the cherubims on the two ends thereof."

Ex. xxv, 20: "And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be."

Ex. xxv, 40: "And look that thou make them after their pattern, which was shewed thee in the mount."

Ex. xxxix, 32: "Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they."

Ex. xxxvii, 1: "And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it."

Ex. xxxvii, 6: "And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof."

Ex. xxxvii, 7: "And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat."

Ex. xxxvii, 8: "One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof."

Ex. xxxvii, 9: "And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims."

Ex. xxxix, 42: "According to all that the LORD commanded Moses, so the children of Israel made all the work."

Ex. xxxix, 43: "And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it; and Moses blessed them."

In the light of the above passages, can we accept the theory that the children of Israel were indebted to the Egyptians for their ideas of the Tabernacle of God?

Acts vii, 22: "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."

Yet Moses, with all his learning of ancient Egypt and all its ancient glories, had NOT the requisite knowledge to build this Tabernacle of God, else why the specific instructions in Ex. xxv, 40, and in other passages, for the Tabernacle to be made according to the pattern shown in the mount?

God would not accept from Israel the homage derived from that which was pure idolatry.

In our day it has become quite common to *distort* the Bible by looking at it through modern eyes and modern ideas. We may be told that we are not quite up to date in our methods. Reader, be under no delusion, the passages cited will stand the most searching analysis which modern thought can put upon them. Let us get the vision of the subject from a modern standpoint, and let it be that of engineering. An architectural viewpoint could also be taken, the only difference being in the terms used.

When a public body decides to proceed with a large engineering work, its chief engineer draws up a specification. This specification sets forth the nature of the contract, how it is to be carried out, the principal dimensions, the materials to be employed, the testing of the materials, the employment of men, the duties of the inspector, the tests to be carried out on the completion of the contract, and finally, that the designs or terms of the specification shall not be departed from without the express authority and written sanction of the chief engineer. On the completion of the work there is the opening ceremony.

The above, in broad general outline, represents modern practice.

It would be interesting to know just how far back we need go for the general use of specifications in large modern contracts. The writer cannot enlighten the reader on this matter. Regarding the mighty past, however, we are on definite ground, and are safe in stating that the first known specification appears in—

Gen. vi.

Verse 13: "And God said unto Noah. . . ."

Verse 14: "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch."

Verse 15: "And this is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits and the height of it thirty cubits."

Verse 16: "A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it."

Here we have a specification drawn up by God, in which is stated the type of work to be undertaken, the watertight materials, the dimensions, the position of the window and door, and the number of stories. That the above was carried out in full conformity with God's commands we know from—

Verse 22: "Thus did Noah; according to all that God commanded him, so did he."

We must now revert back to the Exodus passages dealing with the Tabernacle and we find there one of the most remarkable specifications which has ever been drawn up. For clarity, brevity and essentials it excites our wonder.

The reader will observe that we have placed two sets of readings in parallel columns. These readings are apparently similar, yet are absolutely dissimilar and must not be con-

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founded. The reader should have no difficulty in detecting the difference between them.

The left-hand column shows part of the SPECIFICATION and the right hand column part of THE COMPLETED WORK of the Tabernacle. To give the whole specification in detail would make this article too long. We propose, therefore, to give an outline in parallel columns as before and to ask the reader to go through the passages given, noting specially the meticulous care with which each item is detailed.

THE SPECIFICATION.	THE COMPLETED WORK.
Ex. xxv: Deals with the nature of the work, the ark, the table for the shewbread and the golden candlestick.	Ex. xxxvii: Shows the work completed.
Ex. xxvi: Gives details of the curtains of linen, the curtains of goat's hair, the covering of ram's skins, the boards, sockets, bars, gold overlay, vail, and door hanging.	Ex. xxxvi: Shows the work completed.
Ex. xxvii: Details the altar of burnt-offering, the hangings for the court and the oil for the light.	Ex. xxxviii, 1-20, and Ex. xxxix, 37: Give the finished work.
Ex. xxviii: Gives particulars of the holy garments, the ephod, the breastplate, the robe of the ephod, the holy crown, and the garments for glory and for beauty.	Ex. xxxix, 1-31: Shows the work done.
Ex. xxx, 1-6, 18, 23-25, 34-36: Gives the information regarding the altar of incense, the laver of brass, the holy ointment and the holy perfume.	Ex. xxxvii, 25-28; xxxviii, 8; xxxvii, 29: Show us the finished work.
Ex. xxxi, 1-6: Points out the workmen to be employed.	Ex. xxxviii, 22-23: Shows the workmen employed.
Ex. xxv, 39: Gives instructions for articles to be of a specified weight.	Ex. xxxvii, 24; xxxviii, 27: Show us the instructions carried out.
Ex. xxv, 9, 40; xxvi, 30; xxxi, 7-11: The specific instructions that the specification must not be departed from.	Ex. xxxix, 32, 43: Informs us that the work was made according to specification.
Ex. xl, 1-15: Details the instructions for the opening ceremony.	Ex. xl, 16-33: Shows the preparations completed for the opening ceremony.

That God was thoroughly satisfied with the work we learn from—

Ex. xl, 34: "Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle."

We have seen from this study that the whole of the Tabernacle was a DIVINELY-INSPIRED WORK, the specification of which was drawn up by God, and which was under the direct supervision of God.

We have seen also that our so-called modern specifications are overshadowed by that shown in Exodus. What, then, is the teaching of the Egyptological extracts with which we have been dealing? Is it not the DISTORTION OF THE WORD OF GOD?

Did the contributor, or contributors, of these extracts derive the knowledge from the COMPLETED WORK without taking into account THE SPECIFICATION? Both are the WORD OF GOD.

In the light of our knowledge of modern contracts the DIVINE SPECIFICATION of THE TABERNACLE stands out clear and commanding, and points its warning finger to modern thought. It is the considered opinion of the writer that both sets of readings were absolutely necessary in the Scriptures, and that God in His wonderful way made provision in the two sets of readings, THE SPECIFICATION and THE COMPLETED WORK, for refuting the teaching of modern thought in THE LATTER DAYS.

MAGNA EST VERITAS.

BY HENRY PROCTOR, F.R.S.L., M.R.A.S.

THIS is now the thirty-fifth year since John Wilkinson, founder of the Mildmay Mission to the Jews, published a book, in some respects a very able work, in which he devotes twenty-five pages (87-112) to "The Ten Tribes of Israel: Where they are not? And where they are?" These pages contain the substance of a pamphlet written some years previously, entitled "Englishmen *not* Israelites," so that the original attack is now about forty-two years old.

Now it is interesting to observe that every subsequent event (which has a bearing on the subject) has tended to confirm British-Israel Truth, and therefore to refute the opposition contained in his pamphlets and books, for during the last forty-two years God has been giving into the hands of British-Israel, by a series of unforeseen and unpremeditated events, the whole land which He promised to give to Abraham, when "the Everlasting made a covenant with Abram saying, 'I will give this country to your race, from the River of Egypt to the great River Euphrates.'"

For who would have thought that in 1882 the French would have withdrawn from Egypt, leaving us in sole possession; an action which they have probably ever since regretted. But here was the inception of the fulfilment of the promise to Israel contained in Genesis xv, 18.

During the war of 1914-1918 we had, contrary to our expectation and hopes, to fight against the Ottoman Empire, and so doing to annex Egypt, and to conquer the whole land from the Nile to the Euphrates. Those who cannot see the Hand of God, working in events like these, must be blind indeed. For why should we possess the land promised to Israel if we are not Israel? Or why, indeed, should this vast Empire have been builded up in Divine Providence, only to be destroyed, as it must be, if, as our opponents assert, we are one of the Ten Toes of the Image, and not the Stone that breaks them in pieces? If this were true we should have the strange anomaly of four comparatively small Empires, being graphically depicted in Scripture; but a far vaster Empire, before which they sink into insignificance, left entirely out of the Divine plan as foreshadowed in the Book of Daniel.

The Empire of Nebuchadnezzar, though greater in extent than any previous World-Empire known to history, was only equal to Rhodesia in area, viz., 750,000 square miles.

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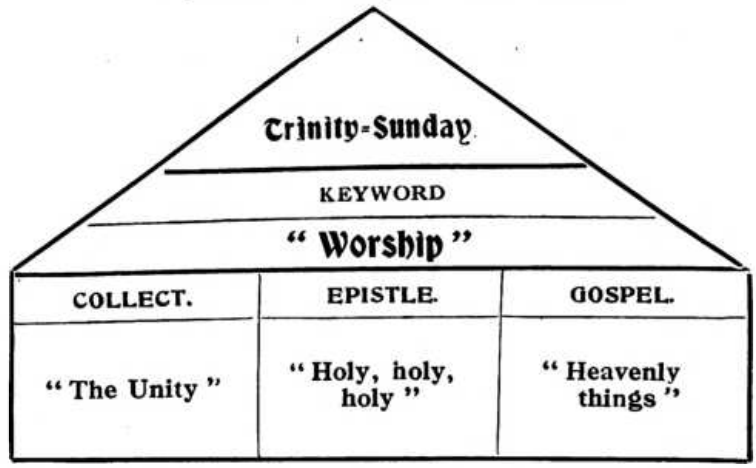
The British Empire has an area more than six times as great as that of the Medo-Persian and Grecian Empires, and more than five times that of the Roman Empire at the zenith of its grandeur. Moreover, as Gratton Guinness clearly shows, the Fifth, or Stone Empire, is "as earthly as any of the previous four in its sphere, only more universal in its extent. Each one of the previous four has been larger than its predecessor, and this embraces the entire world. The Stone which destroyed the image of Gentile power takes the place of that power; succeeds it; becomes a mountain; and fills the whole earth. This clearly symbolizes a visible, outward earthly kingdom, universal in its extent, towering in its proportions, permanent in its duration, firm and immutable in its foundations. To conceive of it as a spiritual reign of an absent and invisible monarch is to miss the entire point of the prophecy. It is not a universal *Church*, but a universal *Kingdom*" ("Light for the Last Days," p. 512).

So far as is known Gratton Guinness was never a professed believer in our identity with Israel, but quite a volume of evidence in its favour might be culled from his writings on prophecy; all the more convincing as not being intended. But not only do we meet with the blind evidence of impartial writers, but even from those who are full of spleen and prejudice a great deal may be learned by the intelligent and convinced British-Israelite. This is the case with "Israel My Glory," the book by John Wilkinson, already referred to, as for example on p. 110 (sixth edition) he says: "Thus Satan succeeded in persuading the Christian Church, in early times, that she was a spiritual Israel, to whom all blessings promised to the national Israel exclusively belonged; and that to the literal and national Israel belonged only the curses, literally understood. This doctrine has been embodied in commentaries and proclaimed from most of the pulpits of Christendom, and still largely held and preached at this day. . . . Within the last century, however, another principle has been adopted in the reading and exposition of the truth about the Jews, viz., that of allowing the blessings and the curses to bear a *literal* meaning to the *literal Israel*." He sums up with the principle upon which British-Israel writers all agree, viz., that "*If the plain and obvious sense (of Scripture) makes good sense, seek no other sense.*" This is our view exactly. But when he asks us to believe that the 49,942 Jews who were restored under Ezra and Nehemiah represented all Israel, he makes too great a strain upon our credulity, for so vast was the number of Israel and Judah under Jeroboam and Abijah that the former had a force of 800,000 "trained troops," and the latter 400,000 "disciplined soldiers"—making 1,200,000 in all. And in the reign of Asa Judah had 300,000 and Benjamin 200,000. To support such large armies there must have been a vast population of many millions, agreeing with Josephus that "in his time there were but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates *till now, and are an immense multitude and not to be estimated by numbers.*" How very certain it is, then, that Israel (ten-tribed) did not return under Ezra and Nehemiah! But our author believes that the Nestorians and Jews in Oroomiah and Kurdistan are Israel, with possibly the Yezidees, Malabar Jews, and Fulashas of Abyssinia. But all is founded on conjecture, for there is not a tittle of evidence that these peoples constitute ten-tribed Israel. And he makes no reference whatever to the blessing of Jacob on Ephraim and Manasseh, where of Manasseh he says: "He also shall be a nation—and he also shall be great—but nevertheless his younger brother shall be greater than he, and his race shall be a multitude of nations" (Gen. xlviii, 19, 20, F.F.). This prophecy alone is sufficient to refute the whole of his theory, for *it is* fulfilled in the Anglo-Saxon race and no other. For they have increased into a multitude "as fishes do increase," and while Manasseh should be great, yet Ephraim should be ten times greater (as myriads are to thousands), and his seed should become "melo-hag-goyyim," a multitude or "fulness of nations." *Magna est veritas et prevalebit. Gloria Deo in Excelsis.*

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



"The Catholick Faith is this: That we *worship*." (Ath. Creed.)

"We have come to the Sunday that is the special Sunday of worship. . . . Behind us lies the long story of the events of Our Lord's life, and behind us now lies the great commemoration of the Holy Spirit. It was not difficult to follow step by step the stages of Our Lord's life on earth. But now we are come to the difficulty of worship; we are confronted, that is to say, with God as He is, in the supreme power of His glory, and our task is worship. 'Worship the Lord with holy worship.'" (Bishop Frere.)

Now, in the Epistle to the Hebrews, Moses is shown to be a good example of such "intentness upon God." If, in the midst of a bustling life at the court of Pharaoh, he yet learnt "to endure as seeing Him Who is invisible" (xi, 27), so may we in our own day and generation. "Glory be to the *Father*, and to the *Son*, and to the *Holy Ghost*!"

Such is the "Eternal Trinity," Whose glory we specially acknowledge to-day; and such the "Unity" Whom, in or by the power of the Divine majesty, we worship. Trinity Sunday is peculiarly English as a Festival, and as the beginning of the "Sundays after Trinity" period. Both the Eastern and the Roman Church designate our Trinity period as Sundays after Pentecost!

Incidentally, this is an indication of our own Church's independent origin and status, for it was about 1,100 years ago that Alcuin, an Englishman born at York—the most learned man of the age—seems to have set apart a "Trinity Sunday" in our Christian Year. Thus it is that the annual Festival of the most ancient of all mysteries is one of the most ancient Festivals peculiar to the Church of England and its branches.

Of Trinity Sunday, F. D. Maurice wrote: "It is to me the most sacred day of the year, the one which seems to me most significant

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of universal blessings, and also which blends most by strange and numberless links with my own individual experience and inward history."

THREENESS IN ONENESS.

Let us own up at once that there are mysteries all about us that can't be solved by the multiplication table. "Three ones are three," in Mathematics, but not necessarily in other domains. Man is spirit, soul and body, energizing in thought, word and deed, sustained by faith, hope and charity, living or standing upon matter that may be gas, liquid or solid, existing in time that may be past, present or future, surrounded by space that is made by length, breadth and thickness, looking up to the social Trinity of Father, Son, Spirit, Who is transcendent, incarnate, immanent; Creator, Redeemer, Sanctifier; towards us, for us, in us; giving, coming, abiding; love bestowing, grace bringing, fellowship ensuring.

We seem to be confronted with threeness in oneness on every side. From the sun we get light, heat and actinic rays. Thrust a prism into a white ray of light and straightway there are the three primary colours, red, green and violet. Behold the glow on the hearth: the fire is the father, the light proceeding from it is the son, and the heat seems to be something that proceeds from both. And yet, in this trinity none is afore, or after other, none is greater, or less than another, but the whole three are coeval together and coequal, like the sides of an equilateral triangle. If this is a reminder of the so-called Athanasian Creed so much the better, for, dislike as we may and should, the minatory clauses, "Every proposition is a record of some battlefield on which the faith has been assaulted" (Wilberforce) and "Almost every section is the tombstone of a buried error" (Robinson). All honour to the pioneers who by searching and pondering, and by comparing Scripture with Scripture, have left us such sifted truth as the Church's goodly heritage.

But even when the fact of God's unity and threefoldness (as is so well-reasoned out in the Ath. Creed, and definitely declared in Art. I) has been brought home to us, we are bound to acknowledge that God's greatness is beyond our littleness, God's wonderfulness beyond our imagination, and God's gloriousness beyond our conception; and so, instead of trying to understand God by what He *is*, we find it easier to apprehend Him, in His threefold aspect, by what He *does*.

GRACE, LOVE AND FELLOWSHIP.

God the Son said, through the prophet Hosea, with direct reference to His Israel people then in deserved exile, "I will heal their backsliding."

God the Father said, "I will love them freely."

God the Holy Ghost said, "I will be as the dew" (xiv, 4-5).

Manifestly this was the Old Testament way of saying:

The grace of the Lord Jesus, and the love of the Father, and the fellowship of the Holy Ghost be with the Israel of God, wherever they are, now and evermore.

Let us think of these terms of relationship—Father, Son and Holy Ghost—as three mighty peaks of the most unclimbable range of mountains in the realm of Theology. The highest geographical mountains are the Himalayas, between India and Thibet, many of the peaks, like Mount Everest and Mount Godwin Austen, being more than five miles above sea level; and though these eternal abodes of snow have been measured in footrule feet, they have not all been scaled by human feet. But really it isn't at all necessary, and it certainly wouldn't be wise for India's millions to attempt to climb up beyond the unbreathable air, or get blinded by the dazzling whiteness and purity of the snow. What they are all glad to have from the inaccessible heights is the presence and help and life-bringing benefits of the thousands of streams, great and small, that save their country from being an arid desert, and themselves from certain starvation.

So with reference to the mountainous regions of Theology, of which the Mount Everest *doctrine* is that of the Holy Trinity, the most ancient of all mysteries and the furthest removed from human apprehension. Nobody can scale it, but everybody can enjoy the refreshing *grace* that streams down upon us, the abounding *love* that enfolds us in its embrace, and the gracious *fellowship* that not only makes life worth living, but which makes it possible and continuous. And so, just as the Indians, surveying the fertility of their well-watered plains, can believe in the existence and utility of the, as yet unscaled, Himalayan peaks, we too, in our spiritual sphere, living and moving amid the Grace of Our Lord Jesus Christ, and the Love of the Father and the Fellowship of the Holy Spirit, can as readily accept the truth of God's existence and beneficence, ascribing to Him, unseen as to His *source* but ever near as to His *working*, all honour, power, might, majesty and dominion, now and for evermore. Moreover, if we are wise and prudent, we shall *delight* ourselves in the love which is shed from the Father, cleanse and purify ourselves in the streams of grace which flow from the Son, and enter into, and be entered into by, the fellowship and communion of life which proceeds from the Comforter. Thus, though we finite beings cannot fully apprehend what the Infinite Being *is*, we may and should fully apprehend what He *does*; and this realization should make us quite sure of God's existence and glory, and of our own continued existence in Him, and for Him, and with Him, through all the ages yet to be.

Such are some of the deep thoughts intelligent worshippers can enjoy as they pronounce over themselves and their fellow Christians the most beautiful of St. Paul's benedictions:—

"The grace of Our Lord Jesus Christ (viz., of God the Son), and the love of God (viz., of God the Father), and the fellowship of the Holy Ghost (the Comforter or the Strengthener of the good that is weak in us), be with us all evermore."

THE COLLECT, PRO-EPISTLE AND GOSPEL.

The ancient Collect comes down to us, like most of the other Collects, from the old service books of the Church, and though the English form, as we now have it, doesn't quite give the sense of the original Latin, yet it is not too difficult for the average Churchman to apprehend. Through the grace given unto us we acknowledge the Eternal Trinity—the Three in One—by a true confession; and we worship the Unity—the One in Three—by the prompting of His infinite power. This is the true *faith* in which we pray to be kept steadfast and evermore, the faith which, as we have seen, we can verify by the test of experience; and as for the *power*, it can defend from all adversities all who depend upon it. For what is it but the power of love outworking from the Divine Society into human society, the love that *comes* (which is the grace of Our Lord Jesus Christ), the love that *gives* (which is the love of the Father), and the love that *abides* (which is the fellowship of the Holy Ghost)? And these three Loves are One, for God is One.

In the Scripture appointed for the Epistle, we have a peep through the door of Heaven. It is a picture of fellowship.

Round the Throne the various representative bodies of Earth are in unity of adoration and of praise, all are worshipping in happy fellowship; and the four "living creatures," unresting as regards worship, and voicing the feelings of all, cry, in recognition of the Threeness in Oneness, "Holy, Holy, Holy, is the Lord God, the Almighty, which was and which is and which is to come." Their fellowship is with the Father, and with the Son, and with the Holy Ghost.

Such are some of the "heavenly things" revealed to St. John and to us; and it is only the Nicodemus attitude of mind—"How can these things be?"—which keeps so many people from accepting the Church's Creed to-day.

Yet, after all has been written and said, the Catholic Faith is *this*, not that we merely think about one God in Trinity, but that, in the words of the Catechism, we "*worship* Him, *serve* Him, and *obey* Him, as we ought to do."

THE POWER OF DIVINE GRACE.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

Is this limited? Yet many Christians act as if it were. By Grace we are saved through faith. But surely faith without works is dead. If the Grace of God has come to us first, is it

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right that we should keep this Grace to ourselves? "For the Grace of God which bringeth salvation hath appeared unto all men." How, then, has it appeared? Certainly not where the Word has not been preached. So if we neglect our mission, are we not limiting the Grace of God? "For God so loved the world that He gave His only begotten Son." Here, then, is our example, for how can they hear the good news except we preach it? For to us is committed the keys of the Kingdom of God. If the door is barred, it is that we have not unbarred it. We fail as completely as the Jew.

Let us make no mistake; God's plan is that man should be the instrument of his fellow-man's salvation, and we are His stewards. It is we who have 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: we Israelites, whom God hath formed for Himself that we should show forth His praise. Let us therefore shake off all lethargy and up and be doing the work God has given us as a nation to do. We British-Israelites, in the van, preaching the Gospel of the Kingdom.

Let us consider this Power of Divine Grace has been effectual in individual salvation even without the Kingdom behind it, so that nearly one-third of mankind has come under the Banner of Churchianity of one sort or the other. But this was not God's plan, for the Kingdom was to be given to a nation and not to a self-styled Church. This nation, the one most effectually permeated with the true doctrines of Divine Grace, has but within the last one hundred and thirty years commenced its work as The Gospel of the Kingdom (Rev. xiv). Yet how successful have we been! The Word of the Living God has been rendered into the languages of at least 1,200,000,000 of the human race, mostly by British and U.S.A. efforts. The same may be said of mission work from the time that the command of the sea has been ours. It was not so until we as a nation assumed our God-given privilege of blessing all the families of the earth. Though not undertaken by Act of Parliament, yet it was at one time suggested to be, but it was rightly adjudged that this would appear too much as a material or political cause, and the best way has been to allow Divine Grace to work by individual and by Societies the heart-felt gratitude of the nation towards its God. May we therefore be foremost as individual Israelites in pushing forward the cause of every truly Christian work which has for its object the salvation of the human race.

"By their fruits ye shall know them."

LITERAL CHRONOLOGY OF THE BIBLE.

By CH. LAGRANGE, *Member of the Royal Academy of Sciences of Belgium, Professor emerited at the Military School, Honorary Director of the Royal Observatory.*

(AN ANSWER TO
DR. W. GORNOLD, D.A., F.R.A.S., M.S.A.)

IN a recent number (May 10th, 1924) of THE NATIONAL MESSAGE (Fulfilment of Scripture Prophecy, IV), Mr. Gornold says, concerning my own researches: "Lagrange, for example, accepted the vertical wall-marking in the Descending Passage as indicating the year of the Pyramid foundation -2170, and because from this line to the North Entrance measured 357 in., he set the date of the Flood in -2527, in violation of all Scripture evidence."

As such an assertion is, in fact, in direct opposition with the reality, and seems to indicate that its author has not read my book, published in English by our venerated Piazzi Smyth himself, in 1894 ("The Great Pyramid: An Independent Witness to the Chronology of the Bible and Law of History." London: 1894), and as, moreover, it points to one of the fundamental bases of all my further works ("Mathematics of History," 1900; "Lessons on the Word of God," 1912, 1922, 1924), I feel authorized to ask to present here some plain and, I hope, clear remarks about it.

The statement of Mr. Gornold is, as a matter of fact, in absolute opposition to the facts, and that regarding two chief points:—

1st. In no way whatever did I determine the date of the Flood *from* the measure of the Pyramid. This date -2527, or more exactly -2528, was previously and exclusively established by myself by the computation of the literal Chronology of the Bible alone. It presented itself afterwards, by the coincidence with the North Entrance of the Pyramid, as a striking confirmation and fixation of the symbolic signification of the chronological scale of this Pyramid.

2nd. The date -2528 for the Flood—or, what is equivalent, the literal Chronology which made it known—is not "in violation of all Scripture evidence," but, on the contrary, is exactly what the Scripture itself, *i.e.*, the Word of God, says and teaches to us.

In the order of the subject, the answer to this second point (2nd), and the justification of our preceding assertion, includes and resumes the whole discussion; and the task seems so much the more to be done that, in our conviction, the thing is in itself evident, the lack of the knowledge of the true Chronology of the Bible is to-day what hinders, and renders impossible, any serious and properly scientific progress in the way of interpretation of prophecy.

Leaving, then, any further apology and phraseology, and proceeding in the scientific way of *facts*, I ask to propose here and make known to everyone this *literal Chronology of the Bible* which, as said, resumes and holds the matter.

LITERAL CHRONOLOGY OF THE BIBLE.

TABLE I.

From the birth of Adam to the Flood.

(GEN. V, VII.)

	Years.
From the birth of Adam to the birth of Seth ..	130
From the preceding birth to the birth of Enos ..	105
— — Kenan ..	90
— — Mahalaléel	70
— — Jéred ..	65
— — Hénoc ..	162
— — Methusela	65
— — Lémec ..	187
— — Noah ..	182
From the birth of Noah to the Flood	600
Time elapsed from the birth of Adam to the Flood ..	1656

TABLE II.

From the Flood to Abraham.

(GEN. XI.)

	Years.
(Gen. xi, 10). From the Flood to the birth of Arphacsad	2
From the preceding birth to the birth of Sélah ..	35
— — Héber ..	30
— — Peleg ..	34
— — Réhu ..	30
— — Serug ..	32
— — Nacor ..	30
— — Taré ..	29
— — Abraham ..	70
Time elapsed from the Flood to the birth of Abraham ..	292

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TABLE III.

Duration of the reigns of the Kings of Israel and Judah.

1 Kings ii, 11. David { Hebron 7 years / Jerusalem 33 „ } 40 years

XI, 32. Solomon .. .. .. 40 „

(ISRAEL.)

1 Kings.		Years.
XIV, 21	Roboam	17
XV, 2	Abija	3
XV, 10	Asa	41
XXII, 42	Josaphat.. ..	25
2 Kings.		
VIII, 17	Joram	8
VIII, 26	Achazia	1
XI, 3	Athalie	6
XII, 1	Joas	40
XIV, 2	Amatzia	29
XV, 2	Hazaria or Hozias	52
XV, 33	Jotham	16
XVI, 2	Achaz	16
XVIII, 2	Ezéchias	29
XXI, 1	Manassé	55
XXI, 19	Amon	2
XXII, 1	Josias	31
XXIII, 31	Joachaz (3 months)	—
XXIII, 36	Joakim	11
XXIV, 8	Joakin (3 months)	—
XXIV, 18	Sédécias (Zedekiah)	11
	Total duration of the reigns	393

From Roboam to Sédécias, 393 years.

(JUDAH.)

1 Kings.		Years.
XIV, 20	Jéroboam ..	22
XV, 25	Nadab	2
XV, 33	Bahasa	24
XVI, 8	Ela	2
XVI, 15	Zimri (7 days) ..	—
XVI, 23	Omri	12
XVI, 29	Achab	22
XXII, 52	Achazia	2
2 Kings.		
III, 1	Joram	12
X, 36	Jéhu	28
XIII, 1	Joachaz	17
XIII, 10	Joas	16
XIV, 23	Jéroboam ..	41
XV, 8	Zacharie (6 mths.)	—
XV, 13	Sallum (1 month)	—
XV, 17	Menahem ..	10
XV, 23	Pekachia.. ..	2
XV, 27	Pekach	20
XVII, 1	Hosea	9
	Total duration of the reigns	241

From Jéroboam to Hosea, 241 years.

TABLE IV.

From the Christian Era to the dispersion of the Ten Tribes and to the birth of Abraham.

	Years.
2 Chron. xxxvi, 20–23. From the Christian Era to the Edict of Cyrus	536
70 years of Captivity ..	70
Sum of the reigns of the Kings of Judah, from Sédécias to Roboam ..	393
1 Kings vi, 1. 36 years, of which the 36th is the 5th year of the reign of Solomon	36
From the foundation of the Temple to the Exodus (the year of the Exodus not comprised)	480
Exod. xii, 40–41. Sojourn in Egypt	430
Gen. xlvii, 9. Age of Jacob at the arrival in Egypt ..	130
Gen. xxv, 26. Age of Isaac at the birth of Jacob ..	60
Gen. xxi, 5. Age of Abraham at the birth of Isaac ..	100

	Years.
From the Christian Era to the Edict of Cyrus ..	536
70 years of Captivity ..	70
Sum of the reigns of the Kings of Judah, from Sédécias to Roboam ..	393
Sum of the reigns of the Kings of Israel, from Hosea to Jéroboam ..	241
From the Christian Era to the dispersion of the Ten Tribes	758

TABLE V.

Fundamental Dates.

Edict of Cyrus (end of the Captivity) ..	536 B.C.
Beginning of the Captivity	606
Dispersion of the Ten Tribes	758 ($= \frac{1516}{2}$)
Last year of the reign of Solomon	1000
Foundation of the Temple	1036
Exodus	1516 ($= 2 \times 758$)
Beginning of the sojourn in Egypt; arrival of Jacob	1946
Birth of Jacob	2076
Birth of Abraham	2236
Flood	2528
Birth of Adam	4184

As can be seen by these Tables, the Chronology of the Hebrew text of the Bible presents no ambiguity for the reader who follows plainly the literal sense of the sacred Book, relating himself to this Book alone, and making abstraction of any systematic preoccupation about its spiritual interpretation. It is not a learned system, but a plain computation such as, can be said, a boy could establish, taking in his Bible the successive numbers *as they are*. Deviations, however, astray from this plain and scientific way are numerous [one counts to-day more than 200 chronological systems of the Bible, which all (or all save one) are faulty since they are different] and, applying the terms of Mr. Gornold, are " violations of all Scripture evidence."

Dr. Gornold, speaking about the sojourn of 430 years of the children of Israel in Egypt (Ex. xii, 40, 41) and of the Exodus itself, the hon. author says: "Moses informs us that this was 430 years after the Exodus of Abraham from Ur" (which leads him to put the departure of Abraham from Ur in −1916, whilst, according to the Bible (literal Chronology) this departure took place in −2161 (which, to say it in passing, is contemporary of the construction of the Pyramid). Now, in fact, Moses informs us not at all that there were 430 years between the departure of Abram from Ur and the departure of the children of Israel from Egypt, but that *the children of Israel*, i.e., *the children of the man Jacob*, for Israel = Jacob (Gen. xxxii, 28; xxxv, 10) *sojourned in Egypt during* 430 *years*. (The sojourn which the children of Israel made in Egypt was 430 years.) In other terms, Mr. Gornold confounds the departure of Abram from Ur and the arrival of Jacob in Egypt. Fearing to abuse the hospitality of these columns, I feel constrained to limit this present communication, although many interesting features could easily and usefully be added. The literal Chronology of the Bible constitutes, taken in itself, a mathematical system revealing in all its constructive parts the demonstrative marks or stamp of the Spirit of God; and it is very impressing and demonstrative, too, that, laying aside all the imaginative lucubrations of more learned men, it is this plain and immediate Chronology which is found in exact numerical accordance with the diagram of the Pyramid. This begins with the Flood (-2528) (North Entrance of Descending Passage), comprehends the whole postdiluvian history, and using a permanent and unique unity, i.e., 1 in. = 1 year, extends so far as the end of the King's Chamber +2386.

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The Second Advent of the Lord takes place at the Entrance into the King's Chamber, in +2180, and the "shortened times of the End" are then marked by the remaining part (206 years), constituting the breadth of the Chamber, and which, spared to our world of sin, extend yet till the end of the chronological scale.*

CH. LAGRANGE.

Brussels, May 12th, 1924.

COMMENTS BY DR. GORNOLD.

In all Scriptural datings we must be held by the text of the Bible as delivered to us. In thus doing there can never be any but a passing doubt in the mind of the student of Scripture history as to the dating of various incidents. If these are confirmed by astronomy there is double proof of integrity. I confess that I was not aware that Mons. Ch. Lagrange had fixed the date of the Flood prior to the discovery of the Pyramid dating. I must apologize for the inadvertence. It is nevertheless a fact that the vertical marking of the Descending Passage wall was well known before the "Mathematics of History" was published, and was associated definitely with the foundation date of the Pyramid. From this marking to the North Entrance is 357 in., and if the one represents -2170, then the other must represent -2527, which is Lagrange's Flood date. But the fact that the sum of the ages of the patriarchs from Adam to Noah at the births of their respective successors, plus the 600 years of Noah's age at the time of the Flood, amount to 1,656 years, does not in the least help us to fix the year of that devastation. We must have an epoch from which to account, and this must be capable of astronomical proof, for the simple reason that the ordinances of the sun and moon are the only God-given means of measuring time (Gen. i, 14). Is Mons. Lagrange in a position to show that the year -4184 is an astronomical epoch such as will serve for the beginning of all the cycles of time? The date of Adam depends on the date of the Flood, and equally the date of the Flood depends on the date of Abraham, since the whole computation is retrogressive. I agree with Mons. Lagrange's statement of the successive ages of the patriarchs, until we come to the age of Terah at the birth of Abraham, which he says was 70 years. This is manifestly incorrect. Terah's age at the birth of Abraham was 130 years. Reference to the end of chapter 11 of Genesis will show that Terah died at the age of 205 in Haran; and the next chapter informs us that Abraham was 75 years old when he left Haran and went into Canaan, and he was 100 years when Isaac was born. Therefore, obviously Terah was 130 when Abraham was born, because Terah's age of 205 years at death, less 75 years, the age of Abraham on going out of Haran, gives 130. But the connection of the Exodus of Abraham from Haran and of the children of Israel from Egypt rests upon the statement of Moses in Exodus xii, 41, where it says, "And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." The use of the words *be-atzem hayom* (the self-same day) identifies this day of the Exodus with some anterior event which, as stated, took place 430 years previously. The context shows that this day was the fifteenth day of the seventh month, *i.e.*, the Full Moon day of April, and it was on the same day of the same month that Abraham left his native place; and it was also on the self-same day, Tuesday. The Flood Year, together with all the incidental dates mentioned in connection with the devastation, is subject to astronomical proof. Now, if Mons. Lagrange is in a position to show that the Adamic year -4184 was an astronomical epoch and that the first Sabbath marked the beginning of an astronomical cycle of years, months and days, which find exact repetition at this present day and at the same time harmonize all the dates of the Scripture, his claim to have established the true chronology of the Bible will command my esteem, for I have again and again insisted that a true chronology basis is required for all historical research and also a true notation to avoid confusion. This, I claim, is to be found in the astronomical method explored and illustrated by the late Mr. J. B. Dimbleby, whose services to Bible history are paramount. At present I do not see that Mons. Lagrange proves his dates, but only that he applies certain well-established intervals to epochs of his own finding, which certainly are not astronomical epochs as are all those defined by Dimbleby. And if we accept any one of Mons. Lagrange's epochs, the whole of the Pyramid datings, which are based on the junction of the Ascending and Descending Passages coinciding with the Exodus in -1486, are falsified. I sincerely hope that Mons. Lagrange will be invited to demonstrate his Pyramid chronology in these pages, for there may be much yet to be learned. But while I make no fetish of astronomical measures, I am bound to respect the fact that the only measures of time we know are those directly derived from luni-solar motions. Moreover, in a purely mundane sense, "nothing is to be regarded as true which does not finally submit to a mathematical test." I am therefore seeking to know what is Mons. Lagrange's fulcrum date? Then we can get to work.

* It may be observed that from the centre of gravity of the Great Step, i.e., the fatidical date + 1870, till this end of the scale, there is a length 2386 — 1870 = 516, *i.e.*, the cubic Diagonal of King's Chamber (and the law of Bruck). The centre of the Great Stone in the Antechamber marks + 2000, and the vision of Jacob at Bethel, on the Jacob's Pillow, took place in -2000. The horizontal Table, dominating the whole system of passages, and extending from the Great Step to the End of King's Chamber, figures and measures the mondial domination of British-Israel as Chief People, at the end of times, those where now we are.

GREEK & HEBREW CONNECTIONS.—XIX.

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

MATTHEW xxii, 10-12, compare Zephaniah i, 7, 8: It was a custom among the ancient Greeks to afford to accidental guests clothing suitable to the occasion of a marriage feast. Homer relates that Telemachus and the son of Nestor, arriving at Lacedemon, when Menelaus was making a marriage feast for her son and daughter, were accommodated with garments suited to the occasion after bathing and anointing:

"They entered each a bath, and by the hands
Of maidens, laved and oiled, clothed again
With shaggy mantles and resplendent vests,
Sat both enthroned, at Menelaus' side."—COWPER.

Matthew xxiii, 37: The beautiful Greek epigram taken from the "Anthologia" affords a very fine illustration of this text:

"Beneath her fostering wing, the hen defends
Her darling offspring, while the snow descends
Throughout the winter's day, unmoved defies
The chilling flood, and inclement blast.
True to her charge she perishes at last.

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O Fame! to Hades then this fowl's affection bear,
Tell it to Progne and Medea there;
To mothers such as these the tale unfold,
And let them blush to hear the story told."—T. G.

This epigram contains not only one of Our Lord's similies, but also a type of His own conduct to the Hebrews.

Matthew xxvi, 28: Testament is a covenant, or berith, an agreement, and also sometimes the sacrifice by which the covenant was ratified; the parties professing to subject themselves to a similar death if breaking it. An oath of this kind was usual in ancient Greek countries. So in Homer, when a covenant was made between the Greeks and Trojans, and the lambs—the coat cut, and blood poured out, this adjuration was made ("Iliad" iii, 298-301):

"All glorious Zeus, and ye, ye powers of Heaven;
Whoso shall violate this contract first
So be their blood, their children's, and their own,
Poured out as this libation on the ground.
And let their wives bring forth to other men."

The Messiah is called berith (covenant) (see Isa. xlii, 6; xlix, 8). Zech. ix, 11, seems to allude to these passages, to give Him a sacrifice to the Gentiles.

Luke xvii, 2 (see Matt. xviii, 6): It is supposed that mode of punishment was practised in Syria as well as Greece for criminals. That this plan was in use, and a custom in Greece, we learn from the Scholiast on the "Equites" of Aristophanes, thus: "When a person was to be drowned, they hung a vast stone about his neck," line 1360. Aristophanes says: "Lifting himself up into the air I will plunge him into a deep, a great stone being hung about his neck" ("Equites," 1359).

Luke xix, 48: Literally this is, they hung upon him, hearing. The same form of speech is used often by Greek writers of the best repute.

John x, 14: Homer represents the goatherds as being so well acquainted with their own animals, though mixed with others, as easily to distinguish them ("Iliad" ii, 474).

"As goatherds separate their numerous flocks
With ease, though fed promiscuous."

John xi, 12: In most diseases sleep is a very favourable prognostication; hence that saying of Messander's (see Grotius):

"Sleep is a remedy for every disease."

John xii, 32: The Greeks fabled that Zeus had a chain of gold which he could at any time let down from Heaven, and by it draw the earth and all its inhabitants to himself. See the fine passage to this effect in Homer ("Iliad" viii, 18-27):

"Now prove me; let ye down the golden chain
From Heaven, and pull at its inferior links
Both goddesses and gods; but me your king
Supreme in wisdom, ye shall never draw
To Earth from Heaven, strive with me as ye may.
But I, if willing to exert my power,
The Earth itself, itself the sea and you
Will lift with ease together and will wind
The chain around the spiry summit sharp
Of the Olympian, and, all things upheaved,
Shall hang in the mid-heaven, so much am I
Alone superior to the gods and men."—COWPER.

Dr. Adam Clarke says that possibly, in allusion to this passage of Homer, Christ spoke these words.

John xviii, 17: Calmet says that Cæzarius gives Ballila as the name of this damsel. Women, especially old women, were employed by the Greeks as porters (2 Sam. iv, 6). The *Septuagint* and *Vulgate* make a woman porter to Ishbotheth, who was winnowing. Aristophanes mentions them in the same office as sekis, *i.e.*, common maid-servant ("Vespis" v, 765). Euripides brings in Hecuba, complaining that she, who was wont to sit on a throne, was now reduced to a porter (John xviii, 17).

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

F. T. C. C., from Switzerland, writes:—"As I do not understand the undermentioned paragraph appearing in a publication here, I should appreciate much if you will kindly explain it: 'The humble believer in God's Word is under no difficulty. He is neither puzzled nor perplexed. In the prophetic Scriptures there are four imperial Powers—Babylon, Medo-Persia, Greece and Rome. To talk of a British Empire is but a dream of worldly politicians. England will be one of the ten kings, no doubt; but the Empire will be that of Rome.'"

ANSWER.—We see a fifth Empire which is to break in pieces and destroy all these four, and it is called "a kingdom set up by the God of Heaven." We are not told it is not material; in fact, all prophecy going before shows, first, that it is Abrahamic, Joseph-Ephraim and Manasseh—in fact, Israel (Deut. xxxii, 8, 9; xxxiii, 17; Jer. li, 19-23). This Empire, under the designation of a "Stone," was foretold by Jacob to come to Joseph, who should act as a Shepherd of Israel (Gen. xlix, 24) in communion with the true Shepherd (Ps. lxxx, 1) or Keeper (Ps. cxxi). The humble believer takes God at His word, and does not rely upon the traditions of men, where they have been misled by spiritualizing. He is also open to accept "things new and old" from the treasures of God's Word, especially when he sees the time has come to consider these things more perfectly. Surely Joseph was not "a worldly politician" in the sense spoken of, and yet he dreamed a dream which is but receiving its fulfilment at the present time.

It is necessary to assert again that a large part of the British Islands never were under Rome in any way before A.D. 476. In this latter date the whole of Britain had been "cut out of the mountain" (Rome) by Act of God for nearly 70 years. The Anglo-Saxons never were under Rome. The ten Kingdoms were complete on the division of Pagan Rome without taking in Britain as being one. The mistake is made by leaving out the Papal State itself, whereas, when this "little horn" is reckoned, the number is easily ten without Britain. Again, if three of the horns fell before the Papal horn, this should make the complement eight only. This number there has always been, even when some reckon less than ten. The British Empire never did possess any of the Roman beast's territory from the time it (Britain) became an Empire until the beast's dominion was begun to be broken up in A.D. 1882. Since which time Abraham's portion has been pouring into our lot.

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THE SECRETARY-GENERAL'S PAGE

WE were only able, at the moment of going to press with our last issue, to make the bare statement in two lines that the date for opening the new Headquarters of the British-Israel-World Federation was fixed for Monday, June 23rd. On reading it in cold print, it seemed altogether too casual. As a matter of fact it should be regarded as a momentous announcement. Only those who know how we have struggled to raise the money to acquire suitable premises, how greatly we needed them, and how eventually we succeeded, and especially how we were Providentially led to the particular house at 6, Buckingham Gate, S.W., after searching for a house for over a year, can be expected to realize our joy and gratitude for having attained our object, and for being able to announce the formal and official opening of the Headquarters on such a significant date, namely, the thirtieth Birthday of His Royal Highness the Prince of Wales, Heir Apparent to the Davidic Throne.

* * *

It is worth mentioning that the first meeting of any kind held by us at 6, Buckingham Gate—the first meeting of the House Committee—was on Queen Mary's Birthday; the second meeting of the same Committee, and the first meeting of the Executive Committee held in the House, was on King George's Birthday, while the formal opening of the House is to be on our Prince David's Birthday. The first two dates were coincidences unpremeditated. The third was especially selected because of the auspicious day.

* * *

Our President, the Right Hon. Lord Gisborough, will preside at the Dedication Service, to be held at 11.30 a.m. on June 23rd, and will declare the building open to Members and Associates of the Federation. Other meetings will be held at 3 and 7 p.m., when addresses will be delivered by various speakers. Only by holding three meetings can we hope to accommodate all who will wish to attend. Admission will be by ticket, but without charge. Precedence will be given to donors and members. Applications should be sent at once to Mr. Herbert Garrison, Secretary-General, 6, Buckingham Gate, S.W.1, indicating which of the three meetings the applicant desires to attend. Every effort will be made to meet the wishes of all applicants as far as possible, even in cases where they desire to attend two meetings. Correspondents are asked to be brief and explicit, as the pressure upon a limited staff is very great. Apart from all else, there is the demand upon our attention by an army of workmen busy with getting the building ready for our guests.

* * *

The wonderful progress of the British-Israel Movement calls for action on the part of the Council of the Federation, looking towards an extension of the organization of the work on a larger scale throughout the whole of Britain. In relation thereto it is proposed to make a start at once with the Birmingham area which, after four successful missions, is ripe for expansion. In view of this, an important Conference will be held in Ebenezer Church, Steelhouse Lane, Birmingham, on Thursday, June 19th, when meetings will take place at 3 and 7 p.m., to be addressed by the Revs. Pascoe Goard, T. H. Whitehouse and Ebenezer Fox, Mr. Herbert Garrison and others. All British-Israelites within a forty-mile radius are cordially invited to attend and help in the great Forward Movement. Suggestions and proposals of vital interest will be submitted. It is confidently hoped that the outcome of this Conference will establish the B.-I. Cause in this part of the Midlands on a firm basis. Communications should be addressed to the Rev. T. H. Whitehouse, 132, Gravelly Hill North, Birmingham.

* * *

A Branch of the Federation has been formed at Bradford, Yorkshire, with the Rev. R. G. F. Waddington, M.A., as President, Mr. W. Bottomley as Honorary Secretary, and Mr. G. Smithson as Honorary Treasurer. Meetings for lectures are to be held on the third Friday in each month, in the Church House; also a Bible Class on the first Friday in each month from September to May. Four lectures have already been given by the President, one by Mr. R. Shell, and one by Miss M. Kendal. Several well-known Bradford citizens are giving their support. The Rev. Pascoe Goard and the Secretary-General are invited to visit the Branch on a date to be fixed later. We cordially wish the officers and members every success.

* * *

Mr. J. J. Morey will address special meetings for the Croydon Branch, at Eldon House, Wellesley Road, on Thursday, June 19th, at 3 and 7.45 p.m. Subjects: "Who are the British?" and "The Great Pyramid."

* * *

The Rev. Pascoe Goard gave two important and valuable addresses for our Sheffield Branch on June 3rd and 4th to full audiences, which manifested the keenest interest, passing up a record number of written questions. These were answered by Mr. Goard so effectively that he received a special vote of thanks, accompanied by long-continued applause. The chairmen were—Mr. Turner (the local President), and Mr. Garrison (Secretary-General). On June 5th Mr. Goard addressed a large congregation at St. Saviour's Church, Crouch Hill, North London, at the invitation of the Vicar, the Rev. W. H. Stuart-Fox, M.A.

* * *

The Rev. Pascoe Goard and the Secretary-General will address two meetings for our Worthing Branch on June 24th. Particulars may be obtained from Mrs. A. Rowlett, Hon. Secretary, 3, Belsize Road, West Worthing.

* * *

The long and keenly anticipated book on "The Great Pyramid: Its Divine Message," by David Davidson, Esq., M.C., and the late Dr. Aldersmith, is to be ready about the end of this month. It will prove to be a most remarkable volume. There are a large number of plates, plans and tables. Orders should be placed at once with The Covenant Publishing Co., Ltd., 14, Fetter Lane, London, E.C.4. The net price is 25s., postage 9d.

* * *

Those of our members who have not yet had Collecting Cards for the Million Shilling Fund are invited to apply for them. Every help in this undertaking will be much appreciated by the Council.

* * *

All communications in regard to the British-Israel-World Federation should henceforth be addressed to the Secretary-General, 6, Buckingham Gate, London, S.W.1.

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THE
NATIONAL MESSAGE
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INCORPORATING "THE COVENANT PEOPLE."

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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.

GOD'S DEPARTMENT OF NATIONAL ORGANIZATION.

By Rev. Wm. Pascoe Goard.

The Lord has organized the administration of His Kingdom Nation into ten departments. Of each department Jehovah holds the portfolio in His own hands. As the Minister of each department He has revealed Himself by an especial Jehovah name. For instance, Jehovah Nissi (Jehovah my Banner) is the name of the Minister of the department of National Organization. We should call it "The War department," but His department is first constructive, afterwards defensive, and last of all aggressive, and that only when life, liberty or principle is at stake.

There is also the department of Agriculture, or of National supply. Jehovah Roe (" my Shepherd ") is the name by which He has revealed Himself in this connection.

Again we have Jehovah Ropheka (Jehovah that healeth thee), or the Minister of the department of Health. And so on.

Thus all the ten departments of the Divine administration are covered and fully organized. We are now considering the department of National Organization.

In last week's issue we saw the basis of the National Organization. (See Numbers i.) The enrolment of the manhood of the nation included all the males fit to go forth to war, from twenty years old and upward.

We are now to see the organisation of the nation by tribes, and brigades of tribes, their order in camp when the nation is at rest, and their order in column on the march. (See Numbers ii.)

This is not an archaic thing which passed with the passing of the Mosaic dispensation. On the contrary, we find that the Book of Numbers is a very important part of "The law and the prophets," every jot and tittle of which Our Lord ratified at the beginning of the Sermon on the Mount, thus making it a foundational part of His New Testament. To the " I AM, JEHOVAH " signature, found in the Pentateuch, He added His own " Verily, verily, I SAY UNTO YOU," and the voice which speaks incarnate in the New Testament is the same voice which spake to Israel in the Old.

* * *

Let us see the Nation organized by tribes, brigades of tribes, and as a whole.

We shall take the latter phase of the organization first, in order that we may the more clearly understand the tribal and brigade significance.

The picture presented to us is that of a large aggregation of people—a single family grown into a nation, now constituting *the heart of the Israel nation.* Perhaps never at one time were all the Israelites gathered in one place. Always there were individuals and large bodies of the people absent. Some of these bodies never as a whole came to mingle with the official central organization in the Wilderness, nor in Palestine. They were, however, constantly kept in mind, and for them offerings, prayers and ceremonial atonement were made. The absent ones were also specifically included in the Israel Covenants.

The central organization of Israel therefore took on the following form :—

The tent city lay four square. This is always the form of Israel's organization. Here we have the origin of the British square as a favourite form of defence.

In the heart and centre of the city was erected the Tabernacle.

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In hollow square, around the Tabernacle, were encamped the tribe of Levi.

Far off, around the tribe of Levi, also in hollow square, were encamped the twelve tribes of Israel.

In other parts, and in other lands, were the absent remnants of the Israel people.

Beyond the boundaries of the city lay the other nations of mankind, all of whom were to be blessed by the Israel people.

This picture persists through all the ages, and is carried on prophetically into the Millennial state, and beyond, as we see in the last two chapters of the Bible.

Keep this picture in mind as we study the National Organization.

THE TABERNACLE.

This, as we have seen, is the heart of the National Organization. In regard to the Tabernacle, and to it alone, all the tribes have their places assigned to them. And yet there is nothing very great in the Tabernacle itself. It was all the product of the hands of men. David considered it to be inferior to the house which he had built for himself in Zion. There was nothing in the tent in the Wilderness to furnish the pivot point of all the nation's organization. The significance of the Tabernacle lay in the fact that it was *the dwelling-place of Jehovah in the midst of Israel.*

Later on Jehovah would take upon Himself the form of man and the seed of Abraham, and dwell in the flesh with the sons of men. But at this and all stages Jehovah condescended to dwell in such a house as was and is still occupied by men. Thus He placed Himself upon a level with His nation, and within the scope of their knowledge and understanding.

The nineteenth chapter of Exodus gives a wonderful description of Jehovah descending upon the top of Mount Sinai, while Israel encamped at the foot thereof.

Later we have the description of the preparation of the Tabernacle, and of Jehovah descending from the Mount and entering into the Tabernacle. Thenceforth the fire of the Shekinah Glory burned over the Mercy Seat within the Tabernacle, the visible manifestation of the presence of God.

By day the Pillar of Cloud stood over the Tabernacle, sending out in the upper air its protecting shadow over the camp of Israel. Thus it made good the statement later given as a promise, "The sun shall not smite thee by day." At night the same Pillar was lit with the rays of what Ezekiel later called the "terrible amber" and gave light to the tent city at night. The modern engineer will do well to consider this method of lighting a community. For to it the Lord will again lead His people in the latter day. The difference will be that in the modern days we shall use the powers God has established in surrounding Nature. But in that early day the light streamed from the person of Jehovah. This again will be the stage of light production to which God will bring His people in the Holy City of the New Heavens and the New Earth. "For the Lamb is the light thereof."

Towards this centre of the city the nation turned to worship, for they were always conscious that Jehovah was there. They did not turn their eyes to the Heavens when they thought of and bent to worship God, but towards the heart and centre of the nation where the God and King of Israel dwells. Remember that, ages after, Daniel prayed with his windows open towards Jerusalem.

Remember also the east window which every British National Church has. But herein is an error. When Israel was sent forth from Palestine, as Jehovah accompanied them in the Wilderness journey, so He went with them into their later Wilderness wanderings. And when He established for them a new national centre in the appointed place (see 2 Sam. vii) He there established Himself as the heart and centre of the nation.

Always throughout all the ages, including this age and the ages yet to be, the nation pivots upon *the personal presence of Jehovah*, the God and King of Israel. It was true then, and it is true of Israel-Britain still, that :—

"God is in the midst of her, she shall not be moved. God shall help her, and that right early."

* * *

Next week we will carry this study farther.

Read the first and second chapters of the Book of Numbers. And as you read it, hear the voice of Our Lord saying, "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." In saying that He declared that all the law should be carried on in all its fulness and power until all the law and the prophets have had fulfilment. Therefore the Book of National Organization is in full force still. It constitutes the procedure of the department of National Organization of which Jehovah Nissi is the Minister.

It has been the writer's privilege to spend many years in the great open spaces, where men have been few and far between. There he has again and again been well nigh overwhelmed with the consciousness of the presence of God. It has been his privilege to be in great religious convocations, filled with the Spirit's presence, and the manifestations of His power. It is now his privilege to live at the very heart of the nation, where is the Place of the Throne, the centre of the nation's worship, and the centre of governmental administration. In manner differing from the others, there is the constant recognition that the Throne of Jehovah, probably as seen by Ezekiel as described in Ezekiel i, is hovering over the centre of His Kingdom Nation. Upon this centre the nation and her Dominions and dependencies are pivoting; and in regard to it all nations are aligning themselves in alliance or in opposition.

THE GREAT PYRAMID.—XXII.

BY LT.-COL. ARTHUR B. PROWSE, M.D., F.R.C.S.

THE shape of the BOSS was described in the preceding article; but if you will refer to the Diagram below, and to the first of the four figures on it, which shows a Plan and a Section, it will serve to make plainer the measurements now given.

K O L K is the outer margin of the Boss, and R Z S R the outline of its central portion which is raised *one inch* above the surface of the Granite Leaf. C is the geometrical centre of the two curved outlines. The *radius* of the inner curve C Z (or C R, or C S) is 2.82+P. in.; and, as Z O equals *one inch*, that of the outer curve C O is 3.82+. The Chord R S is 5 P. in. and the distance Q F is .5 in. From these data calculation will show that the volume of the Boss is about 28.8 cub. in. (British). Now the old English *Winchester Pint*, which dated from Anglo-Saxon times, was of 28.875 cub. in. capacity, or 16 fluid ounces; and this volume of water at a temperature

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of 62° Fahr. weighs *one pound*. This association of these standard measures used to be illustrated by the old rhyme, "A pint is a pound, all the world round."

The *Imperial Pint* of to-day measures 20 fl. oz., or one-fourth part larger than the Winchester Pint; hence a new couplet was invented, when the change was made legal, which runs thus, "A pint of pure water, weighs a pound and a quarter." A rough practical test can be made by carefully shaping a piece of one-inch-thick wood so that it has the dimensions of the Boss, as given above, and then varnishing it.

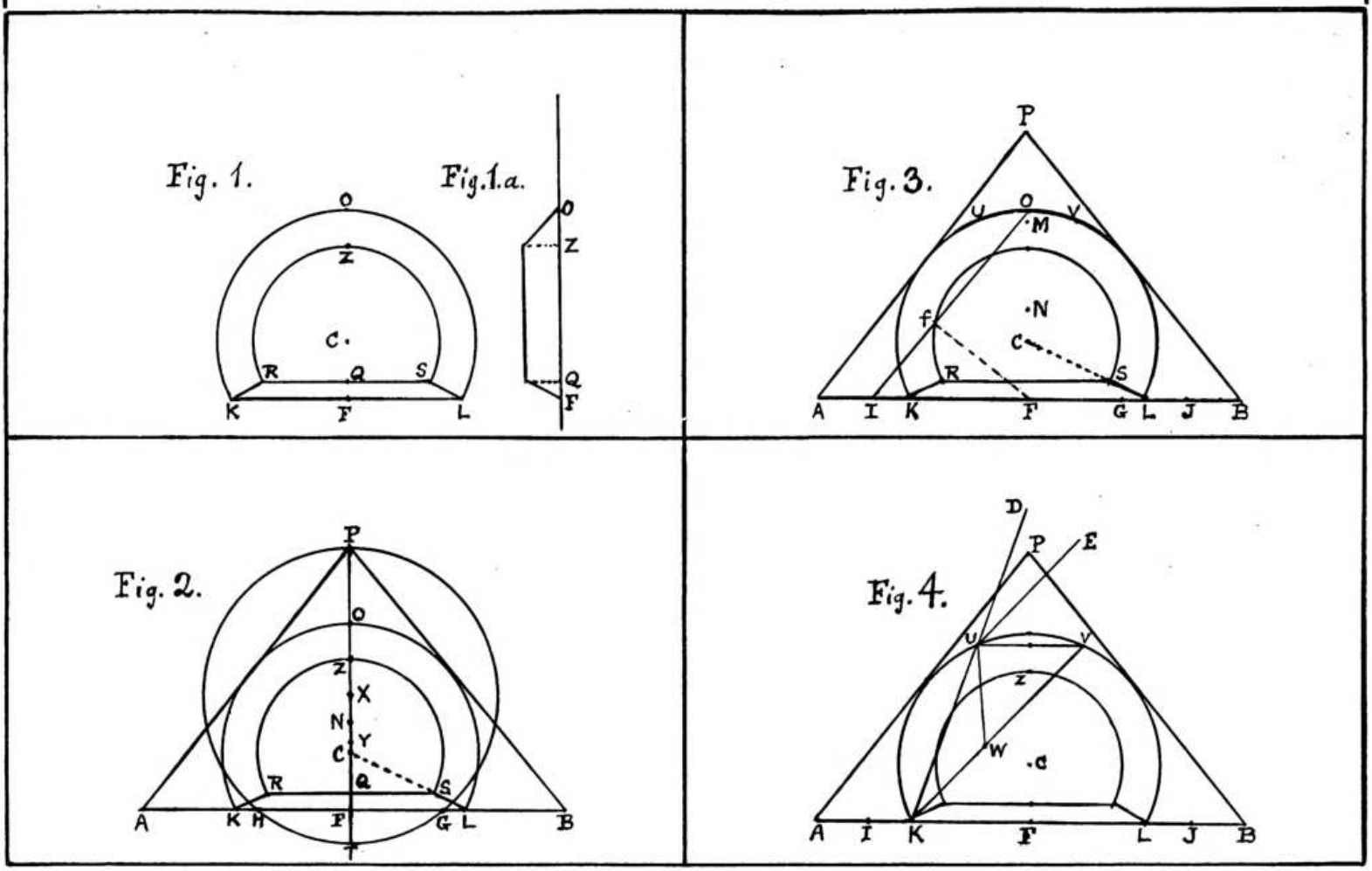
plan; and (3) the fact that the geometrical centre of the Boss is just one inch to the west of the central vertical line of the north surface of the Granite Leaf.

The PINT is defined by the cubic capacity, or volume, of the Boss.

The POUND is recorded, in that it is the weight of this same volume—one Winchester Pint—of water.

The preceding facts are full of suggestiveness, and should serve to arrest the attention of even the most prejudiced and sceptical minds; but this wonderfully-shaped projection on

DIAGRAM OF THE BOSS. BY ARTHUR B. PROWSE, LT.-COL. R.A.M.C.(T), M.D., F.R.C.S.



If, now, it be completely immersed in a suitable-sized graduated vessel of water, the difference in level will show that the water has risen by the measure of 16 fluid ounces. If such a vessel is not ready to hand, a receptacle exactly full of water may be used for the immersion; and if the water which overflows be carefully collected, a smaller graduated measure will serve to show that 16 fl. oz. have been displaced; or the displaced water may be weighed, and will be found to be one pound.

The Boss, thus, clearly presents us with an epitome of the three *unit* measures of *length*, *capacity*, and *weight*:—

The INCH is defined by each of three separate measures: (1) the thickness of the Boss; (2) the difference in length between the radii of the two curved outlines in a full-sized

the Granite Leaf serves to illustrate far more science than would be deemed possible by most, if not all, educated persons.

The more one learns about the geometrical and mathematical facts enshrined in the Great Pyramid, the more overpowering becomes the evidence of *design* by a Master-mind shown in all its parts; and the more one feels that no single dimension is present without some definite reason. When thinking over these matters one day it suddenly came into my mind that the difference in slope of the two portions of the margin of the Boss—that at the straight-edged base subtending just *one half* the width, on a plan, that the bevel of the curved margin does—might be meant to indicate that the full-size Boss diagram would fit exactly into the Pyramid diagram

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drawn with a *half-cubit*-base. On putting this to the test it was found to be a *fact* (see Fig. 2 on the diagram). This shows the Boss within the Pyramid triangle A B P, which, with a base of 12½ in., has a height of 7.957747.

A "Pyramid triangle" can be easily drawn with dimensions so nearly exact that, even in a large diagram, the very slight error cannot be detected by the most careful measurement with the best instruments procurable—being only about one 56,000th part of the whole. This minute error, in a length of 7,926 miles—the earth's polar axis—would be about 250 yds.; and in a distance equal to the height of the Great Pyramid, 485 ft. would be less than one-tenth part of an inch (see an article, "The Cubit and the Circummetric Ratio" in *The Banner of Israel*, March 18th, 1914).

Returning to Fig. 2, produce P F to T, making F T equal one unit (inch). Bisect P T in X, and with X as centre describe a circle P H T G about P T as diameter, cutting the base line at G and H. By the construction F G = F H; and $P F \times F T = F G \times F H = (F G)^2$, F G being a mean proportional to P F and F T; therefore $(F G)^2 = 7.957747$, and F G = 2.82094799, &c. Now, with S (or R) as centre and the distance F G as radius, describe a segment of a circle cutting the vertical at C; and with this point C as centre and the same length as radius describe a segment of a circle R Z S, which will be found to coincide with the *inner* circle of the Boss. Therefore the radius of the inner circle = 2.8209, &c. The area of a circle with this radius is 25 sq. in., which is equal to the square on R S. This, then, is a very practical illustration of the problem known as the "SQUARING OF THE CIRCLE." No more beautiful geometric representation of this celebrated problem could be conceived, than to cut a circle by that particular chord which is the side of its equal square.

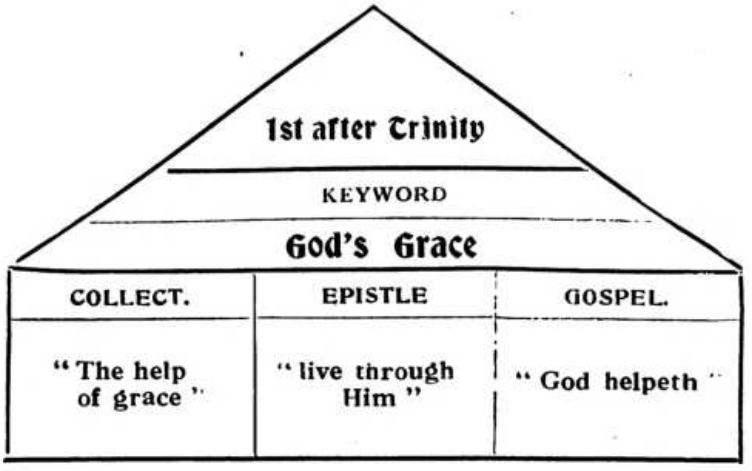
Let us now turn to Fig. 3. In it the vertical P F has been trisected by the two points M and N: and if N be taken as a centre with N P as radius, the circumference of the circle (if described) would cut the base line at I and J; so that if P and I were joined by a straight line, and also P and J, the triangle P I J would be an *equilateral* of the same height as the Pyramid triangle A B P. If the point O, where the *outer* curve of the Boss cuts the vertical P F, be joined to I, O I will cut the *inner* curve at the point *f*. By calculation the length F *f* is found to be 3.554, &c., which is the side of a cube, double the volume of a cube whose side is equal to C S, *viz.*, 2.8209, &c. This is a good illustration of the problem of the "DOUBLING OF THE CUBE," which is the second of the three problems descending to us from very ancient times, and upon which an immense amount of ingenuity has been fruitlessly expended.

The third of the ancient problems is the "TRISECTION OF AN ANGLE." Turn now to Fig. 4. U and V are points where the two sides, P I and P J, of the equilateral triangle respectively cut the outer curved line of the Boss diagram. Join U and V, also K U and K V. Produce K U to D; and from U draw U E parallel to K V. With U as centre and U V as radius describe a segment of a circle cutting K V in W. Calculation, as well as measurement, shows that W K also is equal to W U and to U V. Now because U E is parallel to K V the angles D U E and W K U are equal; also E U V is equal to U V W; and because U V = U W therefore the angles U V W and U W V are equal. Since we know that U W V is equal to the sum of the two angles W U K and W K U, it is therefore double either of them (as they are equal to each other), and is also double of D U E because U E and K V are parallel. But U W V (being equal to U V W) is equal to E U V, therefore E U V is double of D U E. If now we bisect E U V, in the usual way, each half will be equal to D U E. The angle V U D has therefore been truly trisected.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.



"IN the glory of midsummer we enter on that procession of 'Sundays after Trinity' which covers nearly half the Christian year. When the words of the first Epistle, 'Beloved, let us love one another,' are read in our Churches, England is in the height of June loveliness" (Jane Stoddart).

"The long series of Sundays after Trinity appears to be devoted to the enforcement of the Lessons, both of doctrine and of life, naturally drawn from the great Truths which the earlier part of the year has brought out in the various manifestations of God in Christ, culminating in the revelation of the mystery of the Holy Trinity. Thus the COLLECTS dwell on the spiritual relations of human life to God, and their petitions have a strong practical stamp. The EPISTLES will be found to be, generally speaking, a selection in orderly succession of salient passages, first from the Catholic Epistles, then from the Epistles of St. Paul. The GOSPELS contain mainly the Parables and Miracles of Our Lord with passages of direct practical teaching, as from the Sermon on the Mount. With but few exceptions, all are taken from the Sarum Missal with some occasional modifications" (Bishop Barry).

* * *

We begin on Advent Sunday to pray for grace, and do so on ten other Sundays, whether for "bountiful grace," "heavenly grace," "special grace" or ordinary grace. Also at the beginning of this half year of practical teaching we pray for grace "both to will and to do of God's good pleasure." The word Grace is of frequent occurrence in Holy Writ.

"*Chen*," the Hebrew for Grace, occurs 68 times, translated Grace 38 times; and "*Charis*," the Greek for Grace, occurs 150 times, translated Grace 129 times. The expression "Grace of God" occurs in the New Testament 25 times, and all but two, or maybe four, are used by St. Paul and St. Luke.

"Grace! 'tis a charming sound, Harmonious to the ear, &c." (See Doddridge's descriptive hymn, No. 81, S.S. and Solos).

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"It is the free and eternal love and favour of God which is the spring and source of all the benefits which we receive of Him" (see Cruden's "Concordance").

Grace may be said to be God's free and unmerited love, favour, and bounty, in Christ. Hence the first acorn promise of Salvation, though unsought and undeserved, in Gen. iii, 15.

Dean Inge suggests that "Grace is the true spiritual equivalent to force in the material world"; and Brooks suggests that "Grace is glory in the bud, and glory is grace at the full."

But the word Grace can be so variously used that it almost defies definition.

A poor man, before eating, asked a blessing in the following words, which were found written on a slip of paper:—

"Lord, give me grace to feel my need of grace: and give me grace to ask for grace: and give me grace to receive grace: and, O Lord, when grace is given, give me grace to use it. Amen."

This is surely a reminder of 2 Cor. ix, 8: "God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work"—a text which Mr. Moody declared should have a dark line all round it in our Bibles.

That God's grace may be all sufficient and efficient, we should certainly make diligent use of the *means* of grace, and come boldly to the *throne* of grace, for the acceptance of our prayers and the help of God's grace, as are the petitions in to-day's Collect.

* * *

As, in the domain of Electricity, there is a complete circuit, that is, a to and fro wire and current between, say, an engineer at the pithead and the electric railway down in the mine, so, in the domain of Religion, as exemplified in to-day's C., God Almighty, the Engineer of the Universe, sits on high, and down, down, far below, is helpless human nature; but the circuit of Grace to and fro being complete, full connection between them can be maintained. On one side of the circuit we have, as shown in the C., the grace of strength descending along the line of prayer and trust to the weakling who "can do no good thing" without it; and on the other side, its *enabling* power continuously given to the weakling along the line of inner and outer obedience until, lost in the smile and favour of the Almighty, it reaches a newer and fuller unity with Him.

GOD'S GRACE.

Such is the keyword of our C.E.G.

Perhaps the best descriptive word for grace is loving-kindness, kindness which has love as its primary source and also as its ultimate object. "God so loved us"—there is the *origin* of grace. "That we might live through Christ"—here is the *object* of grace, as shown in the E.; and the effect of its possession is to be seen in practical love which is the lesson of the G. Now, it is for the help of such grace that we are praying to-day. In what way does it avail for us? We may think of it as a spiritual force exerted by God upon those who are receptive to His Divine energizing, or as the working of God's Holy Spirit Himself at the centre of our being. A reference to the C. for XIX Trinity is most instructive as to what Bishop Cosin and his colleagues thought. The old wording referred to the working of God's mercy, and this was changed to a direct prayer for the Holy Spirit's direction and rule. Shall we not therefore be wise enough to understand to-day's petition for the help of God's Grace as really meaning for us the Personal help of Him Who is called the Spirit of Grace both in the Old and New Testaments (Zech. xii, 10; Heb. x, 29), conferred in our Baptism and through the subsequent laying on of hands?

As the Spirit Who helpeth our "infirmity" (Rom. viii, 26, R.V.) *viz.*, weakness in prayer, and also in condition (Rom. v, 6, R.V.), He energizes us to pray on the lines of God's will; and, as the Spirit of Love, He so commands and begets a reciprocating love as to move us to will and to act also on the lines of God's will. To use the expression of the C., His help enables us to please God both in will and deed (or "please Him both in body and soul," as is the wording in the final blessing of the newly-married couple). by keeping His Commandments, which we cannot do except with love as the motive and the mode, for "Love is the fulfilling of the law" (Rom. xiii, 10). Herein we see the close connection of the C. and the E. which is St. John's beautiful masterpiece on Love. God so loved that He provided for man a place of salvation through the Son, with which it is possible, by the help of the Holy Spirit, to fall in. "In this was manifested the love of God towards us because that God sent His only-begotten Son into the world, that we might live through Him."

And so it comes about, as St. John further says, that "we love" (both God and our human brother), "because He first loved us."

* * *

"GOD HELPETH."

To-day's G. is an instance of a man who didn't "love his brother also." The rich man is unnamed, though quite appropriately we give him the two-syllabled Latin name, Dives. The symbolic name given to the beggar is Lazarus, which means "God helpeth," thus linking on the G. with the E. & C.

In this world Lazarus was hungry for food and love—none so hungry as he—and to that extent was lonely in life, yet he evidently did not lack the love and fellowship of the Divine. In the spirit-world Dives was the beggar and the sufferer—none so lonely as he because he had not made to himself friends by means of the proper use of his money (St. Luke xvi, 9, R.V.); and none so thirsty as he because he had never learnt to drink of the Living Water (St. John iv, 14), and to be the means of others getting life-refreshment from it.

The Living Water given by Christ is, as explained in St. John vii, 39, the Holy Spirit. And thus we come back to our keyword, "God's Grace"—God's highest and best Grace—the Holy Spirit—for Whose help—direct and indirect—let us constantly pray, and in Whose help let us love and live. Thanks be unto God for His unspeakable Gift, in Baptism and in Confirmation, and as we need and appropriate Him in the daily life. The Prayer of Benediction in "The Order of Confirmation" might and should be adapted as the devout Churchman's daily prayer:—

Defend, O Lord, me Thy servant with Thy heavenly grace, that I may continue Thine for ever; and daily increase in Thy Holy Spirit more and more, until I come unto Thy everlasting Kingdom. Amen.

WATER AND ISRAEL.

BY THOS. W. PLANT.

"The past made vivid, the present significant."

THE life history of the great patriarch Abraham, as he journeys majestically through the pages of Bible history, gives us the mental picture of a great Israelitish Sheik, or Prince, endowed with great pastoral wealth of camels and cattle, with nomadic habits, surrounded with a fine body-guard of retainers, dispensing justice to all and sundry, and personally dominated by his loyalty to his monotheistic conception of Jehovah, and to the covenants and promises he claimed to have received direct from the Deity.

This pastoral conception, fostered by the usual pictures of Biblical scenes, tends to confirm our ideas, viz., that they are essentially a people of the land, of the desert, of the hills and the vales, of the mart, keen for bargaining, and so on.

This is undoubtedly our conception, with *not a glimpse of an ocean on the horizon.*

Truly a most unpromising race among which to look for good material as desirable recruits for either the Royal Navy or the Mercantile Marine. This conception is further fostered

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by the usual view that the Jews are the whole of God's people Israel, and we know that the Jews never have been and are not a sea-faring people; in fact, naval matters seem to be by tacit consent politely bowed-out of the history of Israel, even more and more completely as the ages roll on. But what if there should be something wrong in our narrowing the race of Israel down to the Jews only? What if we begin to dissect the divergent destinies of Judah and Israel which began after the death of Solomon? And what if we find that the foundational covenants and promises are all built on the same *dissectional plan* of Israel AND Judah? And what if we bear in mind that the Jews are praying to-day in all their synagogues every week for the discovery of—the unveiling of—their lost brethren, the Israelites?

If we read our Bibles from these standpoints it will not be surprising if our views have to be modified somewhat; it must be evident to all that we run a grave risk of finding something so totally unexpected that it will alter our views on national origins and national destinies.

Let us begin our dissection by constantly bearing in mind one question: Is it, can it be, that the unique oceanic control of the English-speaking peoples is a result of mere chance, or is there a Divinely ordered and controlled scheme of national naval evolution at work in our history?

Please keep this question in your mind and couple with it the weekly prayers of the Jews for the discovery of their long-lost brethren of the Northern House of Israel, who had Samaria as their capital while the Jews had Jerusalem.

Let us now ask if water was to play any part in Israel's history. As we proceed down the path of history, of covenant and of promise, we shall be able to trace the promised evolution of Abraham's descendants from a nomadic pastoral people into a sea-faring race, and it will be, as our U.S.A. friends would say, "SOME" evolution, and will explain our present unique naval predominance.

In Genesis xvii, 4-6, we are told that Abraham was to be a father of a multitude of nations, and as the Hebrew word for nations is "Goyim," it follows that these promised nations of Abrahamic stock would be as "Goyim," that is "heathen" to the Mosaic Covenant, and therefore "Not-My-people," dwelling outside Palestine, and of apparently non-Israelitish origin. But still these promised nations from Abraham might be land-nations only, and as there is no hint of water in this promise we must not read water into it, however perfectly our own sea-faring and sea-separated "Company of Nations" fits the case.

In Gen. xxii, 16-18, the promise of multiplicity of seed is again made, with the addition of the possession of "the gate of his enemies." Ferrar Fenton renders it in the plural "gates." If the "gates" are the strategic gateways of the world, then, as the late Admiral Fisher said, "we hold the lot," and we certainly have to traverse the ocean highways to reach them.

If the singular "gate" is used, then the "enemies" are plural, so does that mean one gate per enemy, or one gate for all enemies, and if for all, surely the sea is the great gateway to all our enemies and, controlling it, we can enter their territories?

But as the sea is not definitely mentioned they may be land-gateways, so we must hold this "probable" in suspense *pro tem.*

In Gen. xlviii we have the death-bed blessing of Jacob on the two sons of Joseph, viz., Ephraim and Manasseh, and being the sons of Joseph they could not be also the sons of their uncle Judah, from whom we get the Jews. In verse 16 we read, "and let them grow into a multitude in the midst of the earth"; in the margin we read, "let them increase as fishes increase, a multitude in the midst of the earth"; in the Companion Bible margin we read, "let them swarm as fishes, a multitude in the midst of the earth"; in Young's Concordance the meaning of the Hebrew word translated "grow" is given as "to increase greatly (as fish)."

This Hebrew word, "*dagah*," is only used once in the whole of the Hebrew Bible, as is pointed out by Rev. W.M. H. Milner, M.A., ("Oxonian"), in his "Verse by Verse," and he asks, how do fish multiply? and he answers his question by quoting Dr. Aldersmith's answer, "by sending out shoals in vast numbers."

"In one shoal after another shoal do fishes swarm along the river highway to the sea. In like manner the mighty ocean has been the highway over which have sped the shoals of colonists from the island realm of Britain. Nor is there any other example, in all the history of the world, of a nation occupying all the empty places of the earth by shoals of its own continually-increasing people. 'As fishes increase,' so was Israel in Joseph's seed to grow. 'As fishes increase,' exactly so has Britain grown."

We have now reached evidence of the probability of water in Israel's predicted history by the simile of shoals of fishes, and note, in passing, that it has nothing to do with Judah, from whom came the Jews; it was Joseph's offspring that was to do the swarming—colonizing migrations via water, or rather, like fish in water, so therefore Ephraim and Manasseh must go by water and must lead their companion tribes by the same way. Have not these islands been reached via water, and did not the Pilgrim Fathers (Manasseh) reach America via water, and have not our "Company of Nations" been founded and peopled via water? In fact, could they have gone any other way but by water? But I wonder if we can get beyond the simile of fishes, who certainly do not travel by land.

In Numbers xxiv we have the third of Balaam's series of prophecies *re* Israel, and in verse 7 we read, "He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted."

This verse is taken from the series of four Oracles uttered by Balaam, and it does seem a pity to confine ourselves to water, when in these Oracles we have a series of extraordinary identification marks, prophecies relating to Israel, but whose fulfilment is only found in British history, as distinct from Jewish, such as the following:—

(1) The dwelling alone, in the Greek = one by itself; in the Hebrew = divided, separated, apart. [Shall we add, "geographically, an *Island* Realm cut off from a Continent," and quote the Rev. W. M. H. Milner, M.A. ("Oxonian") in "Verse by Verse"?]

(2) Great multiplicity of seed, which "Verse by Verse" renders from the Greek version as "Who can exactly calculate from time to time the seed of Jacob, or number completely the families of Israel?" The Jews were to be few in number.

(3) The Lion and the Unicorn (or wild ox) are associated as the National emblems of Israel, and we have both in our

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Royal Crest, with its motto, "Dieu et Mon Droit"—God and my right.

(4) And we have the inevitable time-mark given to us in verse 14, "I will advertise there what this People shall do to thy People in the latter days," which Dr. Driver describes as "a frequent phrase in the prophetic literature for 'the final period in the future so far as it falls within the range of the speaker's perspective.'" Which description necessitates our deciding what the Prophet intended to convey, and what is the probable period when it could be fulfilled, and if it is still in the future.

There are three important comments on verse 7 which we will take seriatim. The first is from "Balaam," an Exposition and a Study, by Samuel Cox, D.D. (published 1884); the second is from "The Soothsayer Balaam," or The Transformation of a Sorcerer into a Prophet, by the Very Rev. Seraphim, Bishop of Ostrojsk (Russian Orthodox Church) (published 1900); and the third is from "Verse by Verse," from Genesis to Malachi, by Rev. W. M. H. Milner, M.A., and it is just as well to bear in mind Dr. Driver's rule as to "the range of the speaker's perspective."

Dr. Cox is very dramatic in his description of Balaam's prophetic trance of inspiration. "Now we are told, not simply that 'God met him and put a word into his mouth,' but that 'the Spirit of God *came upon* him' with overmastering force, flinging him to the earth indeed, but lifting him into an ecstasy in which he looked with open and illuminated eyes through the years to be, and saw what they would bring forth." Balaam is described as "'A God intoxicated man,' yet in the full torrent, tempest and whirlwind of the prophetic frenzy he remains *himself* and in full possession of himself; his powers exalted, not obliterated; enlarged in volume and scope, yet radically unchanged."

Dr. Cox then indulges in some very interesting references and surmises as to how Balaam reached this ecstatic prophetic state, which unfortunately are too long for quotation, and he then proceeds to refer to the emphasis that Balaam placed on the part that water was to play in Israel's history as follows:—

"The dominant figure in which his conception of their happy estate is conveyed is one which would commend itself to every Oriental mind; for to the Oriental no emblem carries such a sense of wealth and felicity as an abundance of water. And it is curious to note how Balaam harps on this emblem with an iteration which would have been unnatural in a Western poet, and which, in any case, an English poet would have sought to avoid. He compares them to 'gardens *by the river's side*,' to 'cedars *beside the waters*,' to a man bearing two buckets so full and overfull that the '*water streams*' from them as he moves. And, as if that was not enough, he declares that the seed, *i.e.*, the posterity, of Israel shall grow up '*beside many waters*.' By this insistence on a symbol so grateful and suggestive to an Eastern mind, he doubtless sought to convey, and succeeded in conveying to his hearers, a full conception of the Divine favour for Israel, and made them feel that under the blessing of God His people were to enjoy the richest benedictions, the most lavish wealth and prosperity, which heart of man could conceive." Then follows the usual references to the part that irrigation plays in the East, and from which Balaam would draw his similies, and then Dr. Cox draws attention to the fact that Balaam in his description of the future blessedness of Israel "is careful to point out that the wealth and happiness of Israel are not to be purchased by an inglorious obscurity, they are to be coupled with the highest political power and splendour, they are to be the fruit of famous wars and brilliant victories. . . . By their valour and their wealth they are to build up a Kingdom exalted above the other Kingdoms of the earth, and—adds the Prophet in a singular phrase which demands a word of explanation—to secure a King 'higher than Agag.'" Dr. Cox explains that "Agag" was the dynastic name of the Kings of Amalek, just as the English dynastic names of Plantagenet, Tudor, Stuart and Guelph. When Balaam used the phrase "higher than Agag," he would be understood to mean "that this happy and wealthy race is to take a higher position than even that which Amalek had held, and to exercise a wider sovereignty; none would be able to stand before them."

Dr. Cox makes some further interesting comments on the details of Balaam's prophecy from the usual standpoint of Biblical critics and commentators, viz., that this was an incident which happened in the ancient history of Israel, and that Balaam's predictions were intended to refer to the then near future of Israel's history, and that it had no *really long* predictive value as referring to Israel in Anno Domini; he quite overlooks the "time-mark" in verse 14, and which we shall have to refer to later on. This usual official view-point lands the critic into difficulties at once if he is logical, and Dr. Cox faithfully faces the difficulty as follows:—

"The whole of the Third Oracle is now before us; and if we look back and consider it as a whole, there is one question which can hardly fail to occur to us. Balaam was, as we have seen, a genuine Prophet, and faithfully delivered the message which God put into his mouth. And yet, after all, were his predictions fulfilled, did his words come true? *When* did the Hebrew nation enjoy that lavish prosperity and abundance, or achieve the vast military success which he foretold for them? Not certainly for some four or five hundred years after Balaam had gone to his own place. Under the Judges Israel was divided, plundered, enslaved; and though, in the closing years of David's reign and the opening years of the reign of Solomon, it touched the top of happy, prosperous hours, and achieved a military predominance over all the adjacent Kingdoms, yet this period of marvellous wealth and power formed but a brief episode in its history, an episode quite out of tune with the general strain of its annals, and was succeeded by ages of discord, strife, poverty, captivity and subjection. Take their history as a whole, and it is impossible to affirm that Balaam's suggestive emblems portray and forecast it, impossible to assert that their buckets habitually streamed with the fair sweet waters of abundance, or that they showed either a strength like that of the buffalo, eating up the nations round about them, or the fierce victorious courage of the lion and the lioness when they hunt or when they crouch over and defend their prey. Yet Balaam was inspired to use these emblems; it was the Spirit of God that came upon him and moved him to utter predictions which no candid reader of the Hebrew story can confidently affirm to have been fulfilled in the exact literal sense in which they were uttered and understood. What shall we say to these things, then? Shall we shuffle and equivocate, and say that Balaam's words had a sufficient fulfilment in the brief period of national glory under David and Solomon, when it is plain that the Prophet intended them to apply to and characterize the whole career of Israel, or that, if he had any special period in his eye, it must have been the immediate future? Or must

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we sorrowfully admit that God was not as good as His word, and only kept His promise to the ear, to break it to the hope?"

After this clear statement of the dilemma, Dr. Cox proceeds to state the modern theory of Inspiration, and we learn that it is "not so much *foresight* as *insight*—insight into the ways of God with men," and that "the main function of the Prophet is to grasp and apply great moral principles, we may, therefore, say with perfect honesty and candour that Balaam's Oracles were more truly and profoundly verified" (by Israel's rise and fall in Palestine) "than if every letter of his forecasts had come true." So we learn from this modern profound truth (?) that it is *not* necessary for prophecy to be fulfilled in detail; in fact, pushed to the logical outcome of this modern principle, prophecy can be more accurately fulfilled by its failure than by its literal fulfilment so long as the moral principles of Divine righteousness are not outraged or thwarted.

And thus the critics get rid of their difficulties of finding literal fulfilments for Biblical prophecies, and seem to have quite forgotten or overlooked the dictum of Moses when he was asked what constituted Inspiration and how Israel was to know a true from a false prophet. Here is what Moses said, in Ferrar Fenton's translation of Deut. xviii, 21 and 22:—

"But perhaps you may say in your heart,—'How can I distinguish such a message as what the EVER-LIVING has not spoken? When the Prophet delivered it in the name of the EVER-LIVING,—although he was not commanded?'

"When the event does not happen,—then the EVER-LIVING has not spoken. The Prophet has spoken it, in his presumption; fear him not."

But, of course, Moses, the man of God, was hopelessly old-fashioned in his conception of Inspiration; the moderns know much better than Moses, and need not look for a literal fulfilment. BUT, not so fast, please. Let us look at this third Oracle a little more closely. Let me ask you a question and state a proposition to you.

If you read in the prophecies that Israel was to be punished and outcast from Palestine for a very long period, and you also read that Israel was to be exceptionally blessed in the far distant future, and that the blessing would be ever-increasingly operative and would ultimately result in every member of that re-united and restored race being holy and righteous and the leaders of the religious life of the world, then I ask you, would you expect the punishment to happen before the blessing, or would the blessing precede the punishment? Of course, there is only one answer—after apostasy comes the long punishment, and after that comes the return to Jehovah and the restoration "to the estates that I have given unto your forefathers."

How long would that punishment last? How long would it be before we could expect to recognize in historical events the *beginnings of the blessing period?*

We are told that Israel would be punished for 7 times; the Jewish year contains 360 days, and prophecy always calculates a year for a day, so 7 times 360 days gives us 2,520 years, so we get—

Period of punishment	2,520 years
Ten-Tribed Israel went into captivity beyond Nineveh	721 B.C.
This gives us the year	1,799 A.D.

for the turning-point in Israel's history towards blessing, and at the beginning of the nineteenth century we, being Israel, founded our Missionary Societies, we broke the power of Napoleon and financed Europe against him, *and we were given the command of the sea by the crowning victory of Trafalgar.* During the nineteenth century we planted our Colonies, and they have become "a Company of Nations"; we have put down the hateful slave trade, we have let light into the dark places of the earth, we have been given by Jehovah "the gates of our enemies."

SHOULD WE TRY TO CONVERT THE JEW?

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

THIS is a question asked me by one who has looked into British-Israel Truth, but has not had much time to study it. The question seems to have been suggested to him by some ordinary Christian who is at a loss to understand who the Jew is. We first informed him that very many Jews had been converted in England and elsewhere, and much more rapidly lately than heretofore. This must be the common experience of the Christian worker in some of our large towns where Jews have been in the habit of congregating. We gave him many instances from our own experience, especially those who had heartily embraced British-Israel Truth.

There are, however, many of our readers who are perfectly ignorant as to the real status of the Jew, and for their benefit, and also for those who call all the Israelites "the Jewish Race" descended from Abraham and inflict upon us this great ignorance of their own, it is as well to explain once more.

Here, for instance, is quite a modern book, written by Reginald T. Naish, called "The Midnight Hour and After," strongly recommended by the Rev. Preb. H. W. Webb-Peploe, M.A. (third edition, ninth thousand, issued June, 1923), in which occurs this sentence: "When Noah's family failed, He 'separated' the nations of the earth, and, still with the same unswerving purpose in view, chose an elect race, Abraham's race, the Jewish nation, through whom His purposes of grace towards a lost and ruined world might be made known." This work has also run through a French edition and an Australian one. We might have winked at this ignorance allowed to be circulated by the clergy, except for the damaging of the Cause in the eyes of those who would dethrone God Himself.

To state that the Abrahamic race to whom the promises are made is the Jewish nation, when all the blessings are concentrated upon Israel, is giving a handle to the sceptic to throw contempt on God's Word.

Let it be clearly understood that the Jew is the descendant only of a very small portion of Judah, one of the twelve sons of Jacob. However, Mr. Naish's book must await, as it was not our purpose to review it, or criticize it, at present.

One scarcely appreciates the number of Jews becoming Christians, in Britain and the United States—therefore Israelites, unless one's lot is cast among them. There is a very great use in trying to convert a Jew. Not only does every Jew converted strengthen the hands of those forming the Kingdom of Israel, but is *a brand plucked from the burning.* Think of the soul saved from opposition to Our Lord. Wrath came upon the Jew to the uttermost for his persistent persecution of Christianity. The command of Our Blessed Lord was, "beginning at Jerusalem," in accordance with His own prayer, "Father forgive them, they know not what they do" (Luke xxiv, 47; Acts i, 8). In every Epistle the order is "To the

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Jew first." We should be seriously lacking in the Spirit of the Master, and of St. Paul (Rom. ix, 1-3; x, 1; xi, 26), did we not seek to reclaim every Jew as well as our own kinsmen.

With our glorious revelation that Christ has been given to Britain (Isa. xlii, 6; xlix, 8), and that Britain is Zion and Jerusalem (Isa. xl, 9), we may provoke the Jew to jealousy. But we have the promise that God Himself will help us. In the parable of the Prodigal Son, the elder brother "was angry, and would not go in: therefore came his father out, and intreated him" (Luke xv, 28).

The argument brought against our view that the Northern Kingdom Israel is distinct from Judah is based by our *Jewish Race adherents* upon the way in which the faithful of Israel flocked to Rehoboam when Jeroboam forsook the Lord; but they fail to see that these Israelites only strengthened the kingdom of Judah three years (2 Chron. xi, 16, 17).

The same thing holds in the days of Asa, Jehoshaphat, and Hezekiah. But this would not in any way interfere with the distinctive promises to Israel as contrasted with Judah.

To assume that the Northern Kingdom was greatly reduced in population and power because of Ahab is an equivocation when we remember that in the reign of Joash the Kingdom of Israel was in a position to lend to Amaziah, King of Judah, 100,000 fighting men. Again, *in the days of Ahaz, King of Judah, Pekah, King of Israel, slew* 120,000 *of Judah in one day and took* 200,000 *captives.* It is also overlooked by many that Israel under God's command treated these captives with extreme generosity, and, clothing them, sent them back to their homes. This shows us how that backsliding Israel was justified more than her treacherous sister Judah.

Again, within seven years of the conquest of Samaria by Sargon, "Sennacherib came up against all the defenced cities of Judah and took them." The monuments tell us (in confirmation of 2 Kings xviii, 13; Isa. xxxvi, 1) that he took forty-six cities and 200,150 of the people ("Pinches," 376).

So, if any of the Northern Kingdom had sought refuge in these defenced cities, this account goes much to confirm what is stated, *viz.*, that "The Lord rejected all the seed of Israel" (2 Kings xvii, 20), "there was none left *but the tribe of Judah only*" (verse 18). So complete was the land despoiled of its inhabitants that *no Israelite remained* to teach the foreign nations the manner of the God of the land.

Now, consider how few Jews there were left, and remember these captives of Judah taken by Sennacherib were taken *to the same region as the captives from Samaria.* Then, instead of imagining that Judah contained Israelites, it will be seen that, rather than this, *Israel contained many of the Kingdom of Judah.*

Now this is corroborating the testimony of Ezek. xi, 15,16, and the subsequent references in the New Testament, *viz.*, that the διασπορα were Israelites of the Twelve Tribes (James i, 1; Acts xxvi, 7; 1 Pet. i, 1-5; ii, 9, 10; Hebrews; Rev. vii). The Jews who returned from Babylon at most were 50,000, including Benjamin, and we are told distinctly in Ezra and Nehemiah these were the return of *a portion of the Captivity taken by Nebuchadnezzar, and consisted only of Judah and Benjamin.* All secular writers tell us those who returned were but the chaff, the main body (the wheat) did not return. Further, *Benjamin, as a tribe, left Judah after the Crucifixion* (Zech. xi, 12-14; Jer. vi, 1); also many Jews and priests became followers of the Apostles. Of those Jews which remained, many were slain at the siege under Titus, and many more when Bar-cochat set himself up as the Messiah.

Far different is the case when we consider the common-sense reading of the Gospels and the Epistles, and, taking these at their word, find that a vast number of Jews became Christians, and that these Christians were Israelites at the first (Acts xi, 19-26).

The Jew, therefore, of to-day is the descendant in the case of the Ashkanazim of those who persecuted the Christian faith, and he will do so until the veil is taken from his eyes.

There are Sephardim Jews, who had no part in the act neither are they so bigoted. Let us, however, in a true spirit of love, do all we can to bring in all with whom we come in contact, remembering for ourselves that "by the Grace of God I am what I am," and His Grace should lead us to love our brother also.

CONSTRUCTIVE AND DESTRUCTIVE WORKERS.

WHICH are you?

For purposes of ease and euphony, the illustrative part of the following will be written in the first person.

Some years ago we retired from the active affairs of life, and set ourselves to build an ideal home in the most-to-be-desired spot of which a wide acquaintance of lands and places had made us aware. The surroundings were of such beauty as the Creator has rarely brought to pass in any one place. There were hill and valley, land and sea, continent and islands, and mountains crowned with everlasting snow. The climate was equal to that of the Cornish Riviera.

In this ideal place we selected a goodly tract of land, and, having become the owner thereof, set to work to create a home such as we desired. The place was densely wooded right to the shore-line of the Pacific as represented by the Gulf of Georgia. On the beach the wavelets played in an inlet sheltered from every stormy wind. From the beach our home-site swelled up against the north to the height of some hundreds of feet, affording choice of elevation for the home to-be. Magnificent Douglas firs, a thousand years of age, and corresponding cedars crowned the hill, and filled the ravine which bisected it.

It was necessary that there should be sufficient ground cleared to allow of the building of the home and the preparation of gardens, and so forth.

To this end we secured a staff of good woodsmen and set them at their work, which none understood better than they.

They came armed for the task with the long cross-cut saw of the Western lumberman; with double-bladed axe, such as our Saxon fathers wielded upon the battlefield; with cases of dynamite for blowing up the stumps; with mattock—there called grub hoe—for digging out the roots; and with the element of fire, for burning up the rubbish and clearing the land.

There was not a single constructive instrument among them all. They were men whose task was destruction.

* * *

As soon as there was sufficient room on the ground we secured a staff of mechanics to build the house.

These came with the carpenter's hammer and saw, square and spirit level, and with the tools of the mason's craft. *There was not a destructive instrument in all their outfit.*

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Both sets of men were working to the same end. But the character of their work was in opposition to each other.

* * *

It became a task to keep the two sets of workers separate from each other, and the mixing of them and their methods led to deadly danger, which only Divine Providence enabled us to escape.

The men at work clearing the land handled the deadly explosives in a very familiar way. Much use had made them insensible to the danger. Before using the sticks of dynamite it was necessary to raise them to a certain degree of temperature. When cold, they would not explode with effect. In order to warm them the men built fires, usually small fires in a pit provided for the purpose. But they got so careless as to put cases containing fifty pounds of the deadly stuff at the large fires which were built to burn up the refuse of the felled trees. As these mighty fires were tossed about with the wind, which they raised themselves, there was danger of the dynamite being fired.

One morning I found that one of the men had put a fifty-pound case of dynamite at a fire which was burning furiously not more than twenty-five feet from the new house, which was now well on the way. Seven men were upon the framework of the second story of the house. The house and the men working in it were all endangered by the carelessness of the destructive worker. I called to him and instructed him to remove the dynamite and to build the usual fire up in the woods, where there would be no serious damage even though the powder should explode. He carried out my instructions so far as removing the case was concerned and disappeared with it into the timber. I turned and walked away to look after other matters. When a couple of hundred yards away I heard a most peculiar hissing noise, and turning quickly saw that the obstinate fellow had come back and placed the case of dynamite at the fire again, and it had immediately TAKEN FIRE, and burned furiously with that peculiar hissing flame this explosive burns with.

My heart was in my mouth for a moment. The house, and all the men, seemed to be doomed. But the powder burned on, while the men precipitated themselves out from the other side of the building. At last it was all burned, and no explosion came. Thank God!

It was a chance in a million. Had the powder been a moment or two longer at the fire, and so had a chance to get a little warmer, nothing but the wreck of house or men would have been seen again.

* * *

Thenceforth I saw to it that the *destructive workers* and the *constructive workers* were kept apart, and the constructive workers themselves looked after the matter.

* * *

In the meantime the constructive workers had been making good progress. It was our pleasure to see grow before our eyes just the dream house we had always wanted to own. Its architecture was good, its setting all one could desire, amongst the giants of the forest ages, they being far enough away to prevent danger from their falling on the house or surroundings. We furnished it to suit our taste, and our library was arranged so that in working we had but to lift our eyes to the beauty of the sea. At last we were established in what we supposed would be our permanent home.

* * *

But we were not finished with the destructive workers as yet. Over the hill, on the other side of the forest belt, a neighbour was also clearing land. He was tired of the processes of axe, dynamite and mattock; so, one morning of terrible wind, he used the agency of fire.

In twenty minutes the fire had swept over the intervening miles, and a very tornado of flaming branches and bark burst on us. My wife and I had to fly for our lives, not even saving a suit of clothes. The smoke and fire enveloped our home and shut it from our sight. Meantime, the whole hillside was a mass of tossing, roaring flame. What a terrible experience was that forest fire. Flames covering many miles square, rising hundreds of feet into the air, roaring like a dozen Niagaras, punctuated with the crash of the thousand years old giants falling to their doom.

Even now we were reminded of the destructive worker in a more startling way. Among my men was one who took it into his head to save the cases of dynamite which remained. He bore them down to the beach, away from the fire.

After a time I caught a glimpse of what he was about, At the same time I saw a sight which threatened to whiten my hair in a moment. It was the rapid approach of the express train on the main line of the Great Northern Railway, which runs across the foot of my place, and there, piled in the midst of the rails, were the CASES OF DYNAMITE. With a shout to two of my men we raced for the cases, and had just time each to seize one in our arms and step aside with it, as the train rushed by.

A few seconds, and we should have been blown to pieces, and the train and passengers would have been involved in such a horrid wreck as would have shocked the world when the next daily papers came to hand.

Thank God that danger was avoided in time.

Now all these workers intended to help. None desired to do injury to us or to the community. But the destructive workers directed their forces to the wrong ends. *All that the constructive worker did, they laid in ashes.* All that we had invested of time, money and effort, they destroyed.

* * *

In connection with our British-Israel Movement we have the two kinds of workers. The constructive workers are building a Temple of Truth, for the use and purposes of the Master.

The destructive workers are attacking, and attempting to destroy, the evil growth which occupies the ground, such as Communism, Bolshevism, and so on.

That is well. But at times some of these endanger the constructive work by carrying on the very necessary destructive work in the wrong place and at the wrong time.

Which kind of worker are you? Are you armed with axe, dynamite and fire? If so, for the sake of the Cause, keep clear of the Temple in course of erection. You will be more deadly than a hundred enemies. Let not your dynamite be used so as to endanger the works of the building instead of on the works of the Devil.

THE WEEKLY PRAYER CIRCLE.

IN addition to the daily prayers at the *Family Altar*, we specially meet at the Throne of Grace, as resolved and appointed, on Thursday of each week—morning and evening. Let all in this World Wide Federation and Fellowship of Intercession, "Lift up hands of prayer," both for themselves and—the Others. (*Vide* Psalm v, 3; Ezekiel xxxvi, 37; Malachi iii, 16).—P.H.D.

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ENQUIRERS ANSWERED.

By Rev. Commander L. G. A. Roberts, R.N.

In answer to A. M. K. we append the following:

My Watch.—Mrs. J. S. R., the editor of this bi-monthly from California, begins her paper in a hopeful spirit, professing that her research into the evidence for The Truth shall be sought for in the spirit of Love. Unfortunately for the profession, she comes to the conclusion that:—

"From my more recent searching of the Scriptures I feel assured that the spirit back of the movement (Anglo-Israelism) is that of the Antichrist, and part of the programme for these last days."

She expresses the opinion "That many of the unconverted Jews, and especially those 'who know nothing of the Scriptures,' should be inclined to believe the Anglo-Israel theory I can very well understand; for is not that one of the very objectives of the unseen power back of the theory? Personally, I believe it is."

On looking through this small periodical we find, apparently, all she knows of our subject is derived from a very superficial statement made by a Mr. Watson in The Northern Anglo-Israel Review of January, 1911; and she says there is not "a scintilla" of evidence submitted, but a statement unsupported by facts is not acceptable as evidence.

However, apparently without further investigation this editor and publisher starts this paper My Watchtower, but changes its name in the second issue to My Watch; receives many flattering commendations from ministers and others who are only too willing to read anything contrary to the old teaching that Israel means the Church, and which abuses British-Israel Truth.

One can only wish this editor and those who believe with her in the views she has expressed could but be present at any of our British-Israel meetings. Probably she would come away with the conviction that she had grossly maligned us; that instead of the spirit of Antichrist it was the Spirit of our dear Master that moved so mightily in our midst as to accomplish what has been a marvel unto many, the most perfect unanimity and brotherly feeling of love and sympathy between all and every section and individual in Christian circles. Also that British-Israelites have a most profound and intelligent knowledge of the whole Word from Genesis to Revelation, making God's Word to be true, and speak for itself more than any other system of interpretation.

As to science, history, ethnology or any other branch of literature necessary to the investigation of our premises, the members of our Federation probably, as a body and as individuals, are far further advanced than any other section or individuals of society; always submitting these matters to the test proof of Scripture as their final appeal.

She accuses us of not examining evidence from the fountain-head; whereas this has been our forte position. No Scripture bearing upon the possible application to Abraham, Isaac, Jacob, Israel, Ephraim, Manasseh, or Judah has been neglected, and no historical research leading to investigation neglected.

She speaks of "fundamentals." If God's Word is shaken in its promises to His people of old, where can the Christian stand? It is because "I the Lord change not," and "Let God be true," are so universally believed by us that we can rejoice in our hope of salvation in Christ.

We do not mean to discourage our editor in her research, but only to give effect to her endeavours, if she will do all, as she asserted at first, in the spirit of love. There is certainly a twelve-tribed Israel as well as a ten-tribed, and there is also a two-tribed. The twelve-tribed is original, and we can trace them right through from first to last, as composed of those who early broke away from the main body seeking homes elsewhere than in Palestine, but they are not the so-named Judah-Israel of My Watch. They were the nuclei of malcontents or disaffected from Israel the main body, unto whom in the British Islands eventually Ephraim-Israel and also Judah-Israel have or will come at last. But we see no proof from Ezra or Nehemiah or elsewhere that "Jews" ever embraced the twelve-tribed Israel. This latter was the stumbling-block of most Bible students until, about 1840, Mr. J. Wilson was privileged to set minds thinking of Israel as distinct from Judah.

We entirely agree with Mrs. J. S. R. in her distinguishing the Hellenists from the Jews, both being of Israel, but demur to the suggestion that Alexandria was the special capital of the Hellenists.

It is well known that the Greeks of Macedonia, Achaia, and Asia Minor were twelve-tribed as well as ten-tribed and two-tribed.

For twelve-tribed, *see* Acts xxvi, 7; Hebrews; James i, 1, 17, 18; Rev. vii.

For ten-tribed, *see* Rom. ix, 25, 26; 1 Pet. i, 1-5; ii, 5-10.

For two-tribed, *see* Rom. ix, 31, the "of Israel" of verse 6, and the vessel "unto dishonour" of verse 21. 1 Thes. ii, 15, and "His own" unto whom He came and they received Him not, and the Levites "who went astray."

Poor Benjamin My Watch leaves out of count; and yet his part is very marked. ———

L. P. H. asks: Is Socialism mentioned in the Bible, and under what name?

Answer.—Christian Socialism is one thing, but the so-called Socialism of the present day is a parody of the devil. The Christian Socialism would act out the law of God towards brother or stranger and act as a good Samaritan to all, and there would then be no poor in the land. Everyone, however, would so work with his head or his hand as to have enough to give to him that needeth, to provide for his family wants, and see his aged impotent well cared for.

No doubt in this highly-favoured land, with the Bible as our guide, many wish to reclaim our dens of vice and poverty and promote true Socialism. But the ungodly and alien, who knows no better, works for self alone. He takes advantage of the failure of Christian principle, turning its misrepresentations to his own advantage. Liberty, fraternity and equality is then falsely applied to his own profit. Communism, which this Socialism is tending to, would do away with the improvement of talent or acquisition of intelligence, in that the ne'er-do-well would share with the man who improved his position equally as if he had worked. The strong would find pretext to demand what he chose, and exact labour to suit his own requirements. The French Revolution was the first outcome of this tendency, and we saw its dire effects. You ask, is Socialism mentioned in the Bible? Not as such, but "the three unclean spirits as frogs," these three so-called "Liberty, equality and fraternity," but, being without Christ and all for self, are the wicked spirits we are warned against. "As frogs," the symbol of France (whence it emanated) is "three frogs." This escutcheon appeared first under Clovis, the first Christian King of France, as if a forewarning as to the ultimate character of that religion in that country which, by its Parliament, ultimately voted that "*there is no God.*"

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THE SECRETARY-GENERAL'S PAGE

MONDAY next—June 23rd—should be a red-letter day for British-Israel. Applications for tickets for the Dedication Service at our new Headquarters, 6, Buckingham Gate, S.W., at 11.30, and the meetings to follow at 3 and 7, are coming by every mail. In reply to enquiries, we would state that there is no charge for tickets of admission, but we must emphasise the necessity for each member being provided with a ticket and presenting it at the entrance. Those who have not yet made application are invited to do so quickly, sending a stamped and addressed envelope—Court size—to the Secretary-General at the postal address given above.

* * *

We are very grateful for several gifts of furniture, a number of which have already reached the house. May we say that we need in particular chairs, tables, desks, book-cases, rugs, and carpets. Pictures and books will also be welcome.

* * *

The unexceptionable demeanour of the many men at work getting the house ready for occupation has been remarked upon by members of the Executive Committee; their hearty good-will, their workmanship, and their readiness to oblige in all things, and their attention to every detail have won our praise. Much has had to be done in a short time, both inside and outside.

* * *

It may be pointed out that Buckingham Gate is a continuation of Buckingham Palace Road, and that our house is immediately opposite the side entrance to Buckingham Palace, about 350 yards from the Queen Victoria Memorial. It was formerly the residence of the late Sir Thomas L. Devitt, Bart. We propose to reproduce a photograph of the house in a future issue of this journal.

* * *

A generous and unexpected donation of £100 has just come to hand from South Africa, also one for £10 from New Zealand; others from 10s. to £25, from many parts of Britain. We acknowledge with best thanks the following anonymous gifts—£5, 30s., 20s., 10s., and 5s. All are most welcome and helpful. Every gift is keenly appreciated. Our needs for repairing, painting, furnishing and equipping are great.

* * *

The four meetings in the Central Hall, Westminster, on Thursday and Friday of last week, were very successful. Excellent addresses were delivered by the Revs. Pascoe Goard; W. H. Stuart-Fox, M.A.; Arthur C. Chambers; Joseph Gay; E. L. Watson; and Mr. John J. Morey. Major J. Knowles, and Messrs. Daniel Farmer and Herbert Garrison were the chairmen.

* * *

It is proposed to start the Teaching College at Headquarters forthwith. Those who wish to attend the classes are invited to send in their names to the Secretary-General. The Rev. Pascoe Goard has been requested by the Executive Committee to take charge of this side of our work, and we are glad to say he has agreed to do so. This will be a source of great satisfaction to all who know and value Mr. Goard's altogether exceptional gifts for Biblical exposition.

* * *

We are pleased to report an increasing number of visitors to our Kiosk at the British Empire Exhibition, and they come from many and widely separated parts of the world. Mr. Hill has been plied with questions by many earnest-minded men and women who have shown a keen interest in his answers and in the literature he has brought to their notice. There can be no doubt that large numbers of people are learning about Israel Truth for the first time, while others who had vague ideas concerning it are having reliable literature placed in their hands. This work is worthy of the support of those who are interested in B.-I. propaganda.

* * *

Our veteran British-Israel exponent and scholar, the Rev. A. B. Grimaldi, M.A., who resides at Worthing, recently gave for the Branch there a very interesting lecture on "The Zodiac in the Bible."

* * *

Among recent gifts for the funds of the Federation are a sovereign minted in the reign of King George IV. and bearing the date 1825, and a fine piece of crochet work by an elderly lady who says it is her last work of the kind. The latter was valued by experts at six guineas. We shall be glad to receive offers for these items, and for others sent us for sale, including gold chains, rings, brooches, &c.

* * *

The Rev. Pascoe Goard and Mr. Herbert Garrison are announced to lecture for the Worthing Branch on Tuesday next, June 24th, at 3 p.m., in the Literary Institute, and to speak at a Garden Meeting at 6 p.m., at Stoke Court, Abbey Road; or, if wet, in Heene Rooms, Heene Road. The Rev. Canon C. J. Hollis, M.A., and the Rev. Philip Young, L.Th. (late Dean of Nassau) are the chairmen.

* * *

We have to record with deep regret the passing away of the Rev. John Gawthrop, after a long and trying illness. We offer to Mrs. Gawthrop our most sincere sympathy in her bereavement. Mr. Gawthrop was a fine type of the courageous and conscientious order of men who fearlessly stand by their convictions, and proclaim what they believe to be God's truth. He did this in spite of ridicule and all opposition from his brother ministers of the Methodist communion. It may truly be said that he suffered for his faith, and for having the courage of his convictions; but, like all brave and true men, he triumphed in the end. Further reference to this champion of Israel Truth will be made by one who knew him in a future issue.

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All communications in regard to the British-Israel-World Federation should henceforth be addressed to the Secretary-General, 6, Buckingham Gate, London, S.W. 1.

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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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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.

FROM DAVID TO DAVID.

By Rev. Wm. Pascoe Goard.

Approximately three thousand years of history in an unbroken line is celebrated on the 23rd of the current month, on the birthday of our Prince, who, among other Royal names, bears the significant name of David.

The 23rd day of June was the *thirtieth* birthday of the Prince, and taking that period as a standard of measure, there will be about one hundred thirty-year periods, from David, the founder of the Royal House, to David, Prince of Wales—or rather Prince of Great and Greater Britain.

There are but few reigning Houses left among the Kings of the earth; still fewer of these have unbroken lines of reigning Kings running back to ancient times.

The Line of the Cæsars was badly broken, and passed from race to race, from Babylon to Medo-Persia, thence to Greece, and Rome, and finally the organization as well as the Line of the Cæsars entirely passed away.

The Kings of the Royal Lines of Europe had their beginnings in modern times, and most of them have given place to the new order.



Swaine

There remain but two Kings with unbroken lines of descent stretching back to ancient times, namely, that of the Mikado of Japan, but chiefly, that of the Royal Line of Britain. The unbroken line of the Japanese dynasty goes back into the third millennium, and is there lost in the mists of history.

But the Royal Line of the House of Britain, by a chain of unbroken descent, goes back to the founder of the Royal House—King David of Bethlehem—which latter was the birthplace of David, the founder of our Royal Line, and of the final heir to David's throne, Jesus Christ Our Lord and King.

By another line of descent our Royal House passes back through Pudens and Claudia, the daughter and son-in-law of Britain's hero-king, Caradoc, whose home in the city of Rome became the cradle of the primitive Church in that city, and whose greetings, together with those of Linus and Eubulus (Aristobulus), were conveyed by Paul to Timothy (2nd Epistle); which greetings, being recorded in the sacred Scriptures, stand forth as the greetings of Britain's Royal House to the Christian Church in all the ages.

Before the Senate of Rome King Caradoc declared his Royal line of descent, covering the preceding thousand years, which carried it back to the period when David and Solomon reigned in Jerusalem, or there-

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abouts. This line descended from the Zarah Branch of Judah, the Kings of Troy, whose dynasty was established in these islands at a very early period before Christ.

There arrived from Jerusalem the Princess of the House of David, in whom was vested the throne right, as established by the judgment of the supreme court of Israel—presided over by Jehovah, the King of Israel—in the case of the daughters of Zelophehad.

The Royal Princess, heir-apparent of the House of David, was married to Eochaid Heremon, of the line of Irish Kings descended from Judah through the Zarah Branch, and thus the two branches of the Judah line after ages of division were once more united, and from that time forward proceeded in the line of Irish, Scottish, and British Kings.

The genealogy of the British Royal House goes back to a point in time which antedates most of the factors in modern civilization.

The throne of David was *erected in Israel* centuries after the establishment of the Kingdom-nation of Jehovah at Sinai. It was erected before the tribe of Judah divided from the remainder of the tribes of Israel and established the nation of Judah. It was erected before the nations Israel and Judah were finally separated after their unity under David and Solomon. It was erected ages before the establishment of the nation of the Jews upon their return from Babylon. It was erected half a millennium before the House of David, having closed its reign in the East, was established in the British Isles.

The House of David was reigning in power and glory before the foundation of the city of Rome was laid. It antedated the laying of the foundation of the Empire of Babylon, or the rising of the Nebuchadnezzar dynasty. It antedated by ages the rise of the Medo-Persian Empire. It was old before Greece became unified, and before the time that Alexander the Great's Empire was founded. It was old before the beginning of the line of the Cæsars. It was a millennium and a half old at the time of the rise of the Papacy; therefore the claim of the latter to dominate the House of David is historically very absurd.

It had entered upon its modern phases before the birth of the European Royal Houses. And, with the exception of the Mikado of Japan, it has outlived them all; the Kings still remaining in Europe being of a very modern growth.

Why has this House been so preserved? Because it is defended by the charter and the oath of Jehovah, the God and King of Israel. (Read Jer. xxxi and xxxiii, for instance.)

The beginnings of the Royal House are most clearly shown in the sacred Scriptures, and the guarantee of its continuance till Our Lord shall come is also very clearly shown therein.

* * *

SAMUEL SENT TO BETHLEHEM, COMMISSIONED TO FOUND THE HOUSE OF DAVID.

And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD.

And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

THE REJECTION OF THE SEVEN FIRST-BORN SONS OF JESSE.

It was necessary that the elder sons should be first specifically rejected, lest the law of primogeniture should be invoked on their behalf.

The rejection marked the utter separation of David, the founder of the Royal House, *from his father's house, from his brethren, and from his tribe.* For every tribesman was registered "by the house of his fathers," and being separated from that, he would also be separated from his tribe.

And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD'S anointed is before him.

But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

THE CHOICE OF THE YOUNGEST BORN, COMING IN DUE ORDER AFTER ALL THE OTHERS HAD BEEN REJECTED.

And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

Thus was the House of David selected from among the tribe of Judah, and taken out from the House of Jesse his father. Thus was the Royal House founded and caused to stand upon its own House charter. It was greater than a tribal charter. It was even greater than the charter of the House of Joseph. It was a charter of the same character as that given to the Patriarchs Abraham, Isaac and Jacob.

THE ESTABLISHMENT OF DAVID UPON THE THRONE OF JUDAH.

And it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

And the men of Judah came, and there they anointed David king over the house of Judah.

One tribe, Judah, established the House of David over them, and *the other eleven tribes* still followed the House of Saul, *the leading family of the tribe of Benjamin.*

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DAVID ANOINTED KING OVER ALL ISRAEL.

Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

David was thirty years old when he began to reign, and he reigned forty years.

In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

THE CHARTER OF THE HOUSE OF DAVID.

(Read 2 Sam. vii.)

THE RENEWED GUARANTEE OF THE PERMANENCE OF THE HOUSE OF DAVID.

(Read Jeremiah xxxi and xxxiii.)

For the transplanting of the House of David, in the person of the "tender branch," read Ezekiel xvii, especially verses 22-24.

For the endowment of the House of David, read the Second Psalm.

For the final glory of the House of David, read St. Luke i, 68-79; and Matt. xxv, 31-46.

For the line of David occupies the throne of its founder David until He shall come and take the throne Whose right it is, for God shall give it to Him.

* * *

The song-service of Israel, which has rendered the worship of God glorious, was enriched by David, the sweet singer of Israel.

The devotional Psalms, which have warmed the hearts of so many generations of the Lord's people, were largely contributed by David, the sacred poet of Israel.

The prophetic Scriptures were enriched by most glorious and most specific prophetic utterances by the founder of our Royal line. The prophecies were incorporated among the sacred writings of Israel ten centuries before the Christ. Many of these found specific fulfilment in the time of Christ, and these, in turn, were written in the same sacred Book—prophecy and fulfilment, separated by a thousand years of interval. Many of the prophecies were of the last days which are now approaching us, and their fulfilment will be just as sure, and just as specific, as those which have gone before.

It is a glorious House. It enriched the world in spiritual song and in material rule a thousand years before Christ. It contributed greetings and succour to the infant Church in the first century of the Christian era, in the person of Linus, the then Prince of Wales, and of Claudia, Princess of the House of Caradoc. It is still entitled to the title, "Defender of the Faith," and it shall have the honour of handing the diadem over to the Son of Man, the Root and Offspring of David, upon His return to reign.

Thereafter the representative of the House of David shall be the PRINCE, under the rule of Our Lord. And it will be greater to be Prince under the reign of Our Lord than to be King before His coming, high and exalted as that position is above all others on the earth to-day.

The Empire congratulates their Most Gracious Majesties, our King and Queen, upon such a son, and upon the occasion of his birthday, and upon the love and honour in which he and they are held in the "Company of Nations" which go to make up the Commonwealth of Israel.

God Save the King. God Bless the Prince of Wales.

REVISION OF OUR LITURGY.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

THERE is no doubt but what an over-ruling Providence watches over the affairs of men, and especially of God's People.

Do things come about by chance, coincidence, or only of man's design? Surely, even the wrath of man is made to praise Him. Man's device, even in the things of God, are all tarred with the brush of humanity.

What was devised nearly three-and-a-half centuries ago, whereby our forefathers approached the very border of affiliating themselves as God's ancient people Israel, but tentatively and better than they knew, is now seen by some to be a mockery and by others a great reality. Hence, our Arch-enemy, ever on the watch to destroy God's people, "that the name of Israel be no more in remembrance," seizing advantage by the dilemma in which the Church is thrown by higher criticism, first throws out a challenge as to the integrity of God's Word, and then as to the composition of the Prayer Book in its uniform characteristic. "Let us suit every temperament and get rid of discipline, pander to independence, Who is Lord over us?" But, why at this present time, and after 360 years of consistent belief and worship? Well, it is written in the Book, "There shall be time no longer, but in the days of the sounding of the voice of the seventh trumpet, all these things shall be accomplished." The Mystery of God will be divulged, so Man is having his last fling to try and rectify his own position.

But God still rules in the hearts of His people. The Holy Spirit is yet to direct and rule, if we are His.

Good will assuredly come out of what appears to be evil. But can we not as a body make our voice heard in the Council? We are not privileged to act upon the National Committee. But we can do something to influence Parliament before the results of Convocation come upon the Table.

We feel assured that all our strikes, troubles, domestic and commercial upheavals, as well as physical and national disorders, are resulting from a divergence of our laws from the Laws of God. Could we not as a Federation make an effort to draw the attention of all our Members of Parliament, Lords and Commons, and every one in authority, to God's Word? It is time for us to be up and doing.

May we suggest that the leading article, "The Day of Your Redemption" (THE NATIONAL MESSAGE, June 7th), should be reprinted as a leaflet, and sent to every one of these, and then to every clergyman and minister.

It is a big work, but if it is God's Will, He will make His way plain before our face.

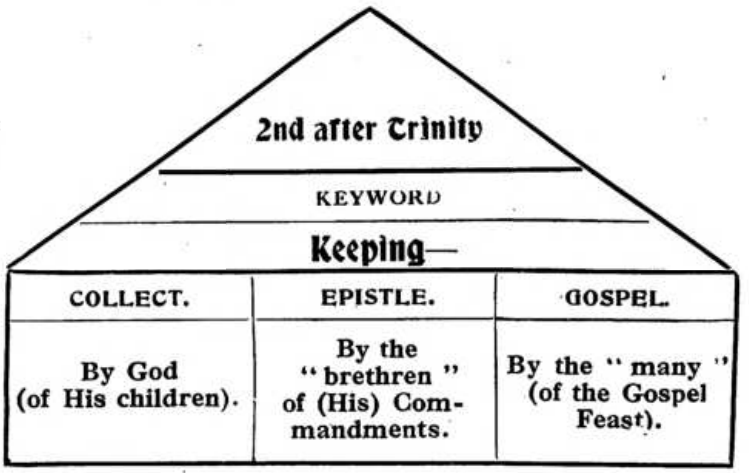
We can but do our part and leave the rest with God.

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THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.



TO-DAY'S Collect is one of the finest in the Prayer Book, considerable freedom having been used by the translators to make it fuller and richer in meaning. In the earliest Latin form the protection of God's providence in boarding out, as it were, His children—our human spirits—in homes and "bodies" variously circumstanced and environed, was taken for granted, but here, in the latest English rendering, it is the chief request, as it should ever be the heart's chief desire. Towards the end of the Litany we pray that, by the providence of the Father's goodness, adverse evils may be dispersed; and here we pray that we may be kept under the protection of His good providence.

The idea behind the petitions is really a reminiscence of our Baptism. The first Collect prayed in that Service was a reference to the saving of Noah and his family in the Ark from perishing by water, and to the deliverance of Moses and his larger family (the children of Israel) from the waves of the Red Sea; and the personal application was that we, the Baptized, might be taken on board the ark or ship of Christ's Church, and that we may so pass the waves of this troublesome world that finally we may come to the land of everlasting life.

But of course the voyage of our life over such waves can only be safely assured by the continual presence of the Heavenly Pilot at the helm of affairs.

Thus it is that our conscious request in to-day's Collect should be:—

"O Lord, Who never failest to govern as a steersman or a pilot (which is the signification of the original Latin) those whom Thou art training, rearing, disciplining, educating, in steadfastness of Godly fear and constraining love; Keep us, and may we have such continual fear and love that we may ever enjoy the protection of Thy good providence, under which we are continually kept."

Thus we may regard God as the Steersman in the great ship of the Church in which we are sailing, bound for Canaan's peaceful shore, or as the Steersman in the smaller barque of our own individual life, "turning us (as Dean Goulburn writes) out of the way of those events which would prove really disastrous, and guiding us, not always by any means into smooth waters, or waters easy to navigate, but guiding us to come across such persons, to meet with such a lot, to have such things happen to us, as shall turn out for our everlasting welfare."

In the last verse of the Bible version of Ps. lxxviii, David, the Shepherd-King, is said to have guided the children of Israel "by the skilfulness of his hands," and the idea is beautifully carried over to great David's greater Son, in

Dr. Hopper's hymn (No. 554, S.S. and Solos): "Jesus, Saviour, pilot me, Over life's tempestuous sea; Unknown waves before me roll, Hiding rock and treach'rous shoal; Chart and compass come from Thee: Jesus, Saviour, pilot me."

Tennyson, in equally suggestive rhyme, also beautifully uses the same simile:—

"Twilight and evening bell, And after that the dark!
And may there be no sadness of farewell when I embark:
For tho' from out the bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

Jesus—God—is the Pilot Who never fails us, Who never leaves or forsakes us, Who, come storm or shine, is with us alway, even unto the end and on to the new beginning. "Tho' we may not see Him for a little while, We may know He holds us, often feel His smile; Death may be to slumber in that sweet embrace, And we may awaken to behold His Face."

The conditional "may" has been purposefully substituted for the positive "shall." For Jehovah-Jesus is only the Pilot of our life when we take Him on board, and if He isn't our chosen Pilot in life how can we expect Him to be our Pilot in death, and through death to the life beyond?

"I am persuaded," said St. Paul, "that He is able to *keep* that which I have committed unto Him." His heart, or his human spirit, he wished safely to reach the harbour of Heaven, and so he committed it to Him Who had said, "My sheep shall never perish, and no one shall snatch them out of My hand."

Now, if our Heavenly Pilot is such a wonderful Keeper, why need we prefer the request *to* be kept? Well, because as there are degrees of commitment to Him, so there are degrees of keeping. Therefore the more of ourselves we really commit to Him from time to time, the more He can keep us under control and out of harm's way.

"O Lord, Who never fails to assist and pilot Thy children on their homeward voyage; Keep us, we beseech Thee, under the protection of Thy good providence, and lest we should presume on Thy unfailing goodness to us and take Thy presence and help for granted, give us a Godly fear or reverence that will lead us to pray, Lead us not into temptation; but deliver us from evil and the evil one; and lest we should lose heart, increase in us the love that is entirely without the slavish fear that the ungodly have of Thee."

With such thoughts as those above suggested in our minds, as we pray, the seemingly little C. becomes indeed a big one, big with meaning and request.

"So—Ho for the Pilot's orders,
Whatever course He makes!
For He sees beyond the sky-line,
And He never makes mistakes!"

THE EPISTLE.

The keeping by the Christian brothers that St. John inculcates in the E. is the keeping of the Commandments, and the new Commandment comprehending all the rest, is "Love one another" (John xiii, 34; xv, 12). But the full scope of Christ's commandment is not exhausted by loving the "brethren," we must also believe in Himself; and the one implies the other. "This is God's commandment, That we should believe on the Name (the Divine and Human Nature and Personality) of His Son Jesus Christ, and love one another." For it is by *so* believing that we are enabled to live the life of love (John xx, 31). And thus it comes about that Christians are to love one another even as Christ has loved them (John xv, 12). Because Christ loved us, we believe in Him, we trust Him; and we cannot thus trust and not love. Our belief in Christ becomes, as it were, a channel for God's love to flow into us and through us, and it is by this inter-communication that we are kept. As St. Peter (to-day's Saint) words it, "We are kept by the power of God through

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faith unto salvation "— a present protection as well as a future provision (I Pet. i, 5).

But, again, let the fact be emphasized that God can only keep those who commit themselves and their way unto Him. And hence St. Peter sums up his exhortation in these words: "Wherefore let them that suffer (in any way) according to the will of God, commit their souls in well-doing unto a faithful Creator" (iv, 19). And depend upon it the Faithful Creator—the Father of our spirits—will make all things work together for good, alike here and hereafter.

THE GOSPEL.

The Gospel is the parable of the Great Feast to which "MANY" were bidden, or to use kingly language, commanded; but when the time came the command was not obeyed or the engagement kept. Paltry excuses were made first by one and then the other, and so, the kingly command being slighted, the offenders' names were permanently excluded from the lists of the honoured guests, and the opportunities were given to those who had the good sense and the good taste to avail themselves of them.

The reference is to the keeping of the Gospel Feast, or, in other words, the acceptance of the Gospel invitation to believe and live, and then to be—living the life of love toward God and toward our human brothers.

Multitudes, in all generations, countries and localities, turn their backs on the invitation. A comparative few, here and there, believe and obey, and after a few years of service in the earth life go and join the great white-robed army of God's saints in Paradise, who are kept under the protection of God's good providence. For, as recorded in the third chapter of the Book of Wisdom:

"The souls of the righteous are in the hand of God, and no torment shall touch them."

But the "Lord Who never failest to help" is our keeper *here* as well as hereafter (see Keynotes for II Lent), so it is right and fitting that we should pray as we sing, "Keep Thou my feet," "Lead Thou me on." And it is most assuring that the benediction should be pronounced over all the faithful communicants.

"The peace of God . . . *keep* your hearts and minds."

But not *all* the keeping must be left to God. *Our* part is to "keep His Commandments," to believe and obey or, as it means, trust and obey.

Yes, "Trust and obey, for there's no other way
To be happy in Jesus, but to trust and obey."

THE ALMIGHTY COMMAND.

BY H. E. TURNER.

THERE are few facts more obvious than the necessity of a revival of Godliness among the British and American peoples, for the preservation of themselves and humanity against moral and religious extinction; this is so widely recognized that it is not necessary to take up time in its demonstration, we may at once proceed to consider what can be done to bring about this most desirable service for God. Above all, it is essential from the beginning and at every stage to seek and obtain the blessing of God on all our undertakings, for it to be manifest that the work is of God and not of man, so as to ensure that it may never come to naught; this necessitates taking the Bible as a guide to all our actions, to do nothing by the will or opinion of man, unless in strict accordance with the Word of God; an absolutely hard and fast line on this point is the only way to overcome the certain and malicious opposition of Satan and the natural disinclination of our Israel nature to undertake and carry out Divine commands, however simple and beneficent they may be.

The spiritual condition of our nation to-day is portrayed in the Scriptures, the great falling away from the Word of God and the Church, Sabbath breaking, and pleasure seeking. The war, the signs of the times, and the distress of nations, denote that the last great conflict is nearing, when Israel should be lifting up their heads for their redemption draweth nigh, and this cannot become general until a vast and sincere revival shall have converted the multitude. The manner in which the revival is to be achieved is announced in Jeremiah iii, 12, "Go and proclaim these words towards the north, and say, Return thou backsliding Israel, saith the Lord; and I will not cause Mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever." And the following verses, with which the existing circumstances of our nation are peculiarly conformable, indicating to-day to be the time for action.

The people who are to be brought back to God are the House of Israel; while God's servants and witnesses, whose mission is to do this, are also of the House of Israel; to us this is comprehensible; we are told how it is to be done and the words to proclaim, it only requires for British-Israelites to undertake, in obedience and faith, this great service for God, king and country, as instruments in the hand of the Almighty, for the salvation of our race.

What have the readers of THE NATIONAL MESSAGE to say? Will they voluntarily offer to render their advice and service? The need is vital and promptness virtue.

THE BRITISH NATIONAL ANTHEM.

HAS it ever seemed a matter for further enquiry that we, among all the nations of the earth, have for our National Anthem the remarkable words, "God Save the King"? Every time we stand up as loyal subjects to join in this expression of unity with our country and government we commit our chief Executive into the keeping of the Supreme Ruler of the Universe. We recognize that we have a certain relation to God as a people, that we exist by reason of a Providence Who orders our destiny. We are surrounded by enemies, and we need strength and protection far above human might.

The first occasion when the hymn may be traced in our history was at a time of great peril and great deliverance. During the reign of Henry VIII the French King Francis, at the instigation of the Pope, gathered a fleet of some 300 vessels preparatory to a violent invasion of England. Henry, who, after Alfred the Great, may well be called the father of the Navy, had encouraged ship-owners and shipbuilding, and so was able to muster twelve thousand seamen in his fleet at Portsmouth to repel this attack. The watchword on board was "God Save the King," while the answering countersign was "Long to reign over us," obviously the germination of our National Anthem; but its root-origin lies in the great past of Old Testament history, far behind the summer of 1544.

If we turn to the 11th chapter of 2 Kings we shall read the dramatic story of how Jehosheba (meaning in the Hebrew, "Jehovah is the oath") hid the infant son of Ahaziah, called Joash (which means "whom Jehovah supports"), with his nurse, in the house of the Lord, six years. This was done to save him from the rage and jealousy of the wicked Queen Athaliah, who fancied she had destroyed all the seed royal. In the seventh year the priest Jehoiada felt the time was ripe for action. He gathered round the boy-prince the armed men

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who would be loyal and true, and the Scripture says that " to the captains over hundreds did the priest give King David's spears and shields that were in the temple of the Lord."

Then note what happened :

> " And the guard stood every man with his weapons in his hand, round about the King, from the right corner of the temple to the left corner of the temple, along by the altar and the temple. And he brought forth the King's son, and put the crown upon him, and gave him the testimony ; and they made him King, and anointed him ; and they clapped their hands and said, ' God save the King.' "

Students of history know that there was a later occasion when a cruel enemy imagined that he had exterminated the House of David. When the King of Babylon invaded Judea and sacked Jerusalem, he took Zedekiah, King of Judah, prisoner, and killed his sons before his eyes. Women had no value in heathen dynasties, and so no account was taken of the escape of the Jewish princesses. Early Irish chronicles record the arrival on the coast of Ulster a few years later of a wise old Prophet and a beautiful young girl of noble birth, no other, in fact, than the Prophet Jeremiah and Tea Tephi, Princess of Judah. She was married to King Heremon of Ulster, himself a prince of the tribe of Dan. Their line passed over into the Scottish succession, and from Scotland came to England in the person of James I in 1603. God indeed had saved the House of David through dangers manifold. No other House has been so miraculously preserved, or owes so much to a Divine Providence. No other nation can so appropriately or so necessarily pray " God save the King " as we British people can to-day.

In a spirit of deep humility David accepted the honour and the responsibility of rulership. We may read the outpourings of his fervent poetic soul stirred to its very foundations in the seventh chapter of 2 Samuel. It is like a great organ chant, with the rhythm of the Psalms and the majesty of a vision inspired by uplifting benediction to reflect the mind of the seer and the prophet :

" Who am I, O Lord God ? and what is my house that thou hast brought me hitherto ?

" And this was yet a small thing in thy sight, O Lord God ; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God ? . . . .

" For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever : for thou, Lord, art become their God.

" And now, O Lord God, 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, The Lord of Hosts is the God over Israel ; and let the house of thy servant David be established before thee."

Our Anthem is truly a sacred hymn. Few, perhaps, realize all that it has meant in the history of our Empire. To one English lady, at least, it recalls an hour when, in the midst of a riot in India, she and her horse were pinned against a stone wall with the tide of insurgents pressing closely in upon her. Suddenly upon her tense ears there broke, at first faintly, but ever swelling louder and clearer, the notes of the National Anthem, played by British soldiers as they marched over the hills to the scene of disorder. It was the most blessed sound that any woman could wish to hear in such a predicament. It meant safety. It meant justice. It meant law, and order, and chivalry ; deliverance of the best and most enduring kind.

May it ever be so. May we as a nation remember that obedience to the Bible statutes alone made us great, and that we retain greatness by keeping the Commandments of God, and so abiding ever under the wings of that Almighty Love which sent His Son to be the Saviour of both King and Commonwealth, and all mankind who earnestly desire to be saved.

MYRTLE STRODE-JACKSON.

June 3rd, 1924.

FULFILMENT OF SCRIPTURE PROPHECY—VII.

BY W. GORNOLD, D.A., F.R.A.S., M.S.A.

THE discovery by Lieut.-Col. A. B. Prowse of the astronomical basis of the " shortening of the times " is doubtless the most important that has lately been made in connection with the Pyramid measures. The fact that the continuation of the Grand Gallery floor line to the point of its intersection of the horizontal line of the King's Chamber level gives a measure to the vertical of the Great Step of 80.851654 inches, and that this number of years is equal to exactly one thousand lunations is a clear indication that the synodic month is to replace the solar year. Instead of an inch to a year we now have an inch to a synodic month. Roughly this is 29½ days to the inch. Our attention is thereby called to the fact that the sun and moon are the joint time measurers or chronocrators. They are more than this, for they were instituted for " signs " as well as for seasons. According to these signs the Divine Parousia may happen in 1924, the Gospel of the Kingdom having been preached all over the world ; the Armageddon may happen in 1928 ; cessation of hostilities in 1930 ; and the coming of the Prince of Peace may happen in 1932. These are purely astronomical measures, but they seem to have the support of Pyramid measures when referred to the new synodic scale. Thus the duration of the Great War is recognized to have been exactly defined by the extent of the first Low Passage, which is given as 51.9 in. This multiplied by 29.5 gives 1,531 days, or 4 years 70 days, which was the duration of the war. Symbolically it is traced from the year of its inception, 1914, which came under the rule of the sign Gemini. " Instruments of cruelty are in their habitations," or " Their swords are weapons of violence." The year 1915 was under the dominion of Cancer, and then began the great naval warfare in which no less than a quarter of a million British men were involved, in addition to the full lists of the allied Navies. The year 1916 was the year of the Flaming Sword, for it was signalled by a conjunction of the Sun and Mars in the sign Leo. Under Virgo in 1917 famine, typhus and other plagues began to decimate the enemy, the food problem became intensive and universal. This sign corresponds with the ancient constellation Ceres. In 1918 the sign Libra was dominant. It was a case of Mene tekel-upharsin. When the sun in its annual course came into Libra the Bulgarian front was broken through at Monastir, Allenby's troops broke through the Turkish lines and took 25,000 prisoners, capturing Nazareth and Damascus. The Germans were in retreat at Lille, and Bulgaria capitulated unconditionally. The end had come. Before the sun passed out of Libra the war had been won for Justice. But these signs would lose much of their significance apart from the planets

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which, according to the serial progression anciently observed, then occupied the several signs of the Zodiac. Thus Mars and Saturn were in Gemini, an eclipsed moon in Cancer, the Sun and Mars in Leo, Saturn and the Sun in Virgo, and Venus at full phase in Libra. Thus the sign of the Balance wherein the enemy was found wanting was associated with the planet Venus, and hence came to be regarded as indicating the year of Peace.

In this connection it is worthy of notice that the exact day of diplomatic relations being broken off (August 3rd, 1914) was predicted, and it was stated on that day that "the war will be Titanic and will last till 1918." Moreover, the revolution in Russia and the death of the Tsar, as well as that of the old Emperor of Austria, the coming in of America, and the complete defeat and exile of the Kaiser were predicted at the same time, and duly came to pass. This shows that to one who understands the "language" of the heavens exact prediction is not impossible. Even now we see the frogs coming up out of Euphrates to gather together the kings of the earth against the Great Day of God Almighty. France is seriously concerned with the state of affairs in Syria. The new Turkey is pushing southward. Palestine is the bait. Turkey is getting all the financial assistance she needs from Russia. Russia is being equipped and drilled by Germany, while the latter receives shipping and ores in part payment. The Secret Pact seems to have been forgotten. Our statesmen will do well to revive the memory of Lausanne. At this time we, as a nation, are celebrating our inclusion within that Greater Britain which forms the greatest Empire the world has ever known. The year 1924 was marked as the Year of Increase and Expansion, for it is under the joint influence of the Sun and Jupiter in the sign Aries, which, rightly enough, has been associated with the destinies of our nation. (NATIONAL MESSAGE, May 3rd, 1924.) The Lion of the Tribe of Judah watches over us from the celestial heights. In 1928 this sign of the Lion will hold premier place in the control of political events, and the Great Day will have begun, the "time of tribulation such as was not since the beginning of the world." In 1930, Venus being still in Libra, the Feet Beautiful will touch the mountains. There will be an end of hostilities. In the year 1932, following the Judgment of the Nations, the Prince of Peace will appear as the rider upon the White Horse, having upon His head a Crown and in His hands the Bow of prophecy and the Arrows of truth—all-conquering. He will rule the nations and execute judgment from afar.

The numerical basis of the astronomical system of prophetic symbolism rests in the factative value of the number 6. The ancients appear to have regarded this as the symbol of work and action, and this doubtless because it represents the Six Days of Creation. It enters into all our divisions of time. Its square is 36, which is the solar number. This is one-tenth of the prophetic cycle of 360 days or years. The seven days of the week, named after the seven planets, each holds sway in succession throughout seven cycles of 36 years or 252 years. This is one-tenth of the prophetic period of 2,520 years. In the course of a Jubilee period of 49 years there are 42 working days and 7 Sabbaths. These 42 days are represented by the seven planets each ruling for a week of 6 days. Thus every seventh day is a Sabbath, every seventh year is a Sabbatical Year, and every seventh Week of years is a Sabbath of Sabbaths, or a Jubilee Year. (NATIONAL MESSAGE, May 17th, 1924, p. 231.) The kaleidoscopic changes which are produced from the interplay of the solar periods in each sign of the Zodiac, with the seven planets in their rotation, extend over a period of 3,024 years, while the progressional change of signs extends the period to 5,184 years. One half of this period is 2,592 years, which is one-tenth of the Great Year of 25,920 years. Thus it would appear that the ancients had good reason to adopt the sexagenary system of enumeration, giving prominence to the values 6, 36, 216, and 1,296, where 6 is the Creative Number, 36 the tenth of the circle, 216 the tenth of the equinoctial transit of each Zodiacal sign, and 1,296 is one-tenth of half the Great Year, or the precessional value for 6 signs.

The course of any planet through each sign of the Zodiac extends over 432 years, which is twelve times 36 years. The position of any planet in a sign is determined by calculation. The planet Mars entered Capricorn in 1909, and in 1928 will be in 1° 56′ 40″ of that sign. On December 23rd, 1927, there will be an eclipse of the sun in that identical place in the Zodiac. This is the sign of the Armageddon. The extent of the Antechamber of the Pyramid is stated as 116.4 in. Accepting this as approximately true, it gives about 9.7 years, at the rate of an inch to the month, and as the Great War terminated in November, 1918, at the end of the first Low Passage, it is seen that the Armageddon year is 1928, and as the year begins in September, according to the Hebrew custom, we reach the measured position in October, 1928, thus :—

1,918 years, 1 months, 18 days=November 11th, 1918.
9 years, 10 months, 28 days=value for 9.7 years.

1,928 years, 0 months, 16 days=October 9th, 1928.

On this date, Mars will be in transit over the place of the solar eclipse already referred to and the Armageddon will begin. We shall then enter the last Low Passage and the "time of tribulation such as never was since the world began" will then commence. I believe that this calculation is actually two days out, for there is presumptive evidence that the strife will begin on Sunday, October 7th. And now the question arises as to the duration of the strife. The extent of the last Low Passage is 100.8 in., and if the time measure of $T/16.25 \times 2$ or $T/32.5$ be true, as suggested by the double Granite Leaf measure, answering to the years of Our Lord's exile, then 100.8/32.5 would bring the terminal date to November 12th, 1931. But this appears to be too long by some months, since other indications point to the cessation of hostilities in, at latest; March, 1931, because the astronomical year 1930 ends at the vernal equinox of 1931. Hence I conclude that the strife will be brought to an end by Divine intervention on or about September 11th, 1930, and this computation requires that the last Low Passage shall be measured by an inch to the week. This measure has already been suggested in these pages as the probable solution of the further "shortening of the times" promised by Our Lord. We have to regard the Armageddon as the culminating phase of the "Tribulation of Jacob," for prior to it we have in 1926 the Great Devastation by seismic disturbances, and in 1927 the political upheaval and Constitutional Crisis by which "the walls of the city will be builded in troublous times." The whole period during which these things will come to pass extends over three and a half astronomical years.

The question now arises as to the validity of eclipse indications. I submit the following. On April 17th, 1912, there was a very large eclipse of the sun visible over Europe.

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It fell in longitude 27 deg. east of the equinox and was central in latitude 43 deg. north. Tracing this position on the map we find it answers exactly to the location of Adrianople. On October 14th, 1912, Mars was in opposition to the longitude as the eclipse. The first shot in the Balkan War, the precursor of the Great War, on that very day at Adrianople! Under an armistice hostilities came to an end. Negotiations broke down and fighting began all over again on June 12th. On that very day Mars was in Aries 27 deg. and therefore on the place of the eclipse. On March 12th, 1914, there was a big lunar eclipse in Virgo 21 deg., *i.e.*, 19 deg. east of the equinox. Nothing until Mars came to this very degree of the Zodiac on July 30th, 1914, when Belgrade was suddenly bombarded. The Great War had begun! Let these facts speak for themselves. As to the future, God will perform His vows and fulfil His Covenant with Israel. Even now He is doing so. I write on Empire Day, when Greater Britain is holding its Jubilee at Wembley. But do we give a thought to man's Covenant with God? There are always two sides to a contract. It is a mutual agreement and undertaking. What is our part of the Covenant, and are we keeping it with any degree of faithfulness? Let us see. "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."

This is not a hard contract such as the Almighty could have required from any of His creatures, the work of His hands that have life of His breath. God would make of Israel a great Nation and a Company of Nations, preachers of His Word and Witness of His Covenant before all the world, forefending them against evil, helping them in their troubles, leading them by the hand and keeping them in the way so that at last they might come to the place which He has reserved to them for a perpetual inheritance. All this He has done and is doing for us, and all this is on one side of the Bond. On the other side is this one simple condition: "Ye shall keep My Sabbaths."

MR. A. G. COPELAND writes:—

1. Would Mr. Gornold answer the question he asks in THE NATIONAL MESSAGE of June 7th, page 275, column 2, lines 3-6? Surely there must be many signs for such a time as is approaching.

2. In the same article, I cannot follow 430 years (-1916 to -1486) Abraham's exit from Ur and to the Exodus—and 430 years as the term of sojourning of *Israel* in Egypt.

3. Can the phenomenon which produced the effect quoted in Joshua x, 12, 13, be explained?

4. Luke xxiii, 44, 45.—I presume there was some other darkness besides an eclipse, which would not produce complete darkness for very long.

5. Eclipses being visible only over limited portions of the earth, do they represent a sign to the particular part from which they are visible?

REPLIES BY DR. GORNOLD.

1. Celestial signs are of various kinds; but the chief of them recognized and capable of direct demonstration from experience are planetary conjunctions and oppositions, and solar and lunar eclipses. In previous notes I have already referred to these several portents. We are told (Matt. xxiv) that immediately after the Tribulation the Sign of the Son of Man will appear in heaven. This evidently refers to Our Lord's Advent "in like manner as He went up into heaven." In regard to the Tribulation, I have already given the opening date as most probably October 27th, 1928. The end of it will certainly be before the vernal equinox of 1931. The extreme "times" of Daniel, defined in the prophecy "Blessed is he that remaineth and cometh to the end of the one thousand three hundred and thirty-five days (years)," are Hebrew years of 354 days each and equal to 1,295 solar years. Added to the year A.D. 637, when the setting up of the abomination in the Holy Place had event, we derive the year A.D. 1932 as that "blessed" time when the Lord shall appear to execute justice and to rule the nations in righteousness. This is the year already defined by the astronomical signs in the article referred to.

2. The year of Abraham's departure from Ur (his Exodus) was -1916, and that of the Exodus of Israel from Egypt was -1486. The difference is 430 years as defined by Moses, but there is also the coincidence of both day of the month and day of the week involved, for both events had place on the 15th day of the 7th month, and both occurred on a Tuesday. It is this "selfsame day" cited by Moses that enables us to fix the dates.

3. When the five kings waged war against Joshua, the Lord discomfited them with great slaughter at Gibeon by a great hailstorm which killed more of them than the Israelites killed with the sword. It was at this time that the celestial phenomenon happened which is recorded in Joshua x. We have no certain knowledge of, or clue to, the exact year of the miraculous staying of the sun and moon for the space of "about a whole day," but the continuous succession of the times before and after that event suggests that it was not a natural phenomenon and that the actual luminaries were not involved since modern eclipse positions are continuous of those associated with historical events prior to the conquest of Palestine by Joshua. An important clue, however, lies in the use of the words "shemesh" and "yarech," which apply to the *light* of the sun and moon and not to their orbs or bodies as do Heres and Lebanah. Hence we may understand a miraculous continuance of light over a restricted area from noon onwards. If the presence of the Lord could produce the Shekinah, the Burning Bush, and the Light that blinded St. Paul, it could produce equally this unique extension of light as from an apparent sun. It had never happened before, it has not happened since, but it will some day happen that "at eventide it shall be light."

4. There was no solar eclipse at the Passover of April, A.D. 30, and hence the "darkness over the land from the sixth until the ninth hour" was an unusual phenomenon. The Pascal Full Moon occurred on Friday evening about 6 o'clock at Jerusalem. The moon was not eclipsed. The "Light of the World," the Light that shone in the darkness and was not comprehended, had departed. Nature could but mourn.

5. According to the dictum of Ptolemy and other writers on the significance of eclipses, those parts of the world in which they are visible are more likely to be affected than others. Thus on May 8th, 1902, there was an eclipse of the sun which was vertical over the Windward Isles, and on the same day St. Pierre was destroyed by the eruption of Mont Pelée, with loss of 36,000 lives. In 721 B.C. there was a total eclipse of

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the moon at Babylon, which was immediately afterwards taken by Sargon. In the same year the Kingdom of Israel was subdued by Salmanasar. This is one of the prophetic signposts in Israel chronology.

THE SECOND COVENANT.

By Rev. Commander L. G. A. Roberts, R.N.

One of the last acts of Moses before he went up into Mount Nebo and God buried him, and after he had set before Israel the blessing and the curse, was to speak of another covenant; not the first covenant "which covenant they broke," but the promise of a second covenant which they should never depart from. Here, then, is the forecast of that covenant spoken of in Jer. xxxi, 31-34, and Heb. viii, 8-13, and called "a better hope" (Heb. vii, 19), "a better covenant" (viii, 6), confirmed to us by "the offering of the body of Jesus Christ once" (x, 10, 16-18). "For where a covenant is, there must also of necessity be the death of the testator" (Heb. ix, 16).

Let us look at the narration of the event as in Deut. xxix, xxx. Forty years had passed since Israel came out of Egypt and the Law had been given upon Mount Sinai. Even at the Exodus it is not to be supposed that all the descendants of Jacob were entirely with Moses at that time. Many incidental allusions such as 1 Chron. vii, 20-24; iv, 21-23; Ezek. xx, 8, prove this, and these are borne out by Grecian writers or mythological works. Job in the land of Uz was a son of Issachar (Gen. xlvi, 13), although the lxx make him out to be of the House of Esau. His connection with Moab seems to confirm 1 Chron. iv, 22, and 1 Chron. xii, 32, "And the children of Issachar which were men of understanding of the times, so know what Israel ought to do."

During Israel's sojourn in the wilderness very many left the main body, as in Num. xiv, 4; Neh. ix, 17; Ps. cvi, 26, 27; Ezek. xx, 23. This is also confirmed by Hecatæus of Abdera and Diodorus Siculus.

Were all these to be cut off from the covenant?

It is to answer this question that Deut. xxix seems to have been written, also to declare beforehand God's Love for His people, and determination to bring them back to Himself.

Read carefully the whole chapter and see what a heart God has for them all. "Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: that thou shouldest enter into covenant with the Lord thy God, and into His oath, which the Lord thy God maketh with thee this day: that He may establish thee to-day for a people unto Himself, and that He may be to thee a God, as He hath sworn unto thee, and as He hath sworn unto thy fathers, to Abraham, to Isaac and to Jacob" (*comp.* Mic. vii, 18-20). "I will surely assemble, O Jacob, all of thee." "In the Lord shall all the seed of Israel be justified and shall glory." What an intention to gather unto Israel also all the voluntary among the nations! (Ps. xlvii, 9).

So Deut. xxix, 14 proceeds:—

"Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day; for ye know how we have dwelt in the land of Egypt; and we came through the nations which ye passed by."

God's judgments are recalled and the nation exhorted to consider when they see their land desolate; "Wherefore hath the Lord done thus unto this land," shall the nations say, "What meaneth the heat of this great anger?"

Evidently the time alluded to is in the great future, reckoning from the time of Moses. Apparently, Israel is among these nations asking the question, and the answer is, "Because they have forsaken the covenant of the Lord God of their fathers . . and the anger of the Lord was kindled against this land . . . and the Lord rooted them out . . . and cast them into ANOTHER land." We are told on several occasions, concerning Israel's history in the latter days (Deut. iv, 30; xxxi, 29; Jer. xxiii, 20; xxx, 24, &c.), "In the latter days ye shall consider this." These secret things at that time, and those things which are being revealed to us this day, "that we may do all the words of this law." Surely this reaches to the day in which we now live.

Now notice the words of Deuteronomy xxx. Remember we are not as yet permanently restored to Palestine, for this can only be if we repent in the land of our captivity. This is in keeping with Ezek. xx, 40-44.

It is in this other land, in Mine holy mountain, "in the mountain of the height of Israel" (Ezek. xvii, 22, 23; 2 Sam. vii, 10) that Israel is to turn to the Lord. It is in this land of exile that God will accept them, it is there that they shall serve Him; it is among the Chief of the Nations and the Isles of the Sea that Ephraim is to repent (Jer. xxxi), and it is in this land that they shall have the law written in their heart—first Israel, then Judah; it is here that their sins are to be forgiven them. How unlike the theological teaching of the past, which has seen only Israel in Judah, and, in consequence, only their repentance after Armageddon, when the Lord comes to save His people.

How utterly at variance this is with Scripture is acknowledged by the Speaker's Commentary, which admits that Ephraim must be converted first, and that Judah must come to Israel. Once grasp this Truth and the Word of God is seen to be consistent.

It is after the twenty-eighth and twenty-ninth chapters have been realized, *i.e.*, the blessing and the curse, and the nations amongst whom Israel (unknown to themselves) is one, have decided why God had turned His people Israel and Judah out of their land, and this topic forms a base of enquiry—when Israel shall call these things to mind amongst all the nations, whither the Lord hath driven thee, so that this may apply to Judah walking to the House of Israel (Hos. i, 11) as well as collectively to Israel, who are acknowledged to be the children of the Living God (Christians), and shalt return unto the Lord thy God, and shalt obey His Voice, according to all that I command thee this day, that then the Lord shall turn thy captivity, &c.

But how, if Israel had forgotten herself, lost her way, neglected her Sabbaths, and is not acknowledged by the Jew; how is she to know herself? These evidences are broadly stated (1) Circumcision of heart, all baptized into the Name of Christ, and worship God in Spirit and in Truth; (2) Fruitfulness above all nations round about—Israel owns far more than half the riches of the whole world and the heritages of the heathen; (3) the Word of God as their peculiar portion—Israel is the only nation that has not to go abroad to find it. All her children have been taught in the Lord.

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Compare this with Rom. ix and x, and follow up with Rom xi, where, after declaring all Israel shall be saved and how, it burst out with, "O the depths of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His Counsellor?" "For the gifts and calling of God are without repentance."

We have, therefore, to come back to Moses for the statutes and the judgments, and to Christ for our ordinances. He came to fulfil both the Law and the prophets. He has done away with the penalty attaching, but, for our good, for our health, for our victory through Christ, we must remember the Law of Moses, and this is the basis of our Constitution, and our security as a kingdom.

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE.

RICHES FOR THE WORLD IN THE DEAD SEA, NOW A BRITISH POSSESSION.

BY A. N. DENNY.

SIR,—A transcript from the *Jewish Guardian* appeared in the May 15th number of *The Christian*, which cannot fail to prove of absorbing interest to all God's people, and more especially to those who, like ourselves, are convinced British-Israelites.

It was therein stated that immense quantities of nitrates were present in solution in the waters of the Dead Sea. The quantity of such nitrates was even estimated in terms of British currency at the colossal figure of eight thousand millions; it was likewise stated that 45,000 tons of nitrates were annually carried down into the Dead Sea. The Government have appointed a committee to make enquiry as to whether the recovery of these deposits is commercially practicable. We who believe in the unerring accuracy of God's Word, His Guide Book from earth to Heaven, have very frequently to accept its statements in simple faith, more especially the unfulfilled prophetic announcements. Many of your readers, I feel sure, will, like myself, have wondered what motive will impel the armies of God to invade Palestine. That country is small; hitherto considered as poor. What "spoil" (Ezek. xxxviii, 12) could there possibly be of sufficient magnitude to attract such vast multitudes from different countries, for a variety of peoples are mentioned in Ezek. xxxviii, 5-6.

We may postulate nothing in regard to God's methods and means of accomplishing His pre-ordained plans, but we may humbly take note that in fulfilled prophecy He has so shaped events that in many cases the mind of the natural man has seen none other than the working of cause and effect on accustomed and easily intelligible lines.

It may, *pari passu*, well be that the recovery of this vast wealth, in a country mandated to the British Empire, may produce widespread jealousy and envy, and the refusal of the British Government to internationalize this wealth may very possibly provide the *casus belli*, and initiate the last campaign of this dispensation, closing, as it does, with the Advent of the King of Israel and the Saviour of this world. To those who are "listening in," the rumble of the chariot wheels of the approaching King may every week be more distinctly heard, and the question for each one of us becomes daily more insistent. Have we oil in our lamps? Are we rejoicing by expecting and looking forward to His appearing, thankfully realizing that He is both our Saviour and our King, and that probably very shortly we may be summoned to go forth and meet Him and, seeing Him who is invisible, *actually* and *literally*, may enter into the joy of Our Lord, Master, Priest, Saviour, and King?

WARNING UPON WARNING.

BY REV. WM. PASCOE GOARD.

THE times are pregnant with warnings of that which is to come upon the earth.

The nations which are not of Israel are warned of the terrible consequences of *their own purposed action*. Under the leadership of the Antichrist, they are warned against the time that *they will gather against the city of Jerusalem to battle* in the war of Armageddon. Of this we have spoken at length in the last few numbers.

The Israel nations are also warned of the time when they will be called upon to bear the brunt of a united attack by all the non-Abrahamic nations. This gathering will not be by Israel action. Israel may take refuge therefrom behind the shield of Jehovah, *if she reinstates Jehovah as her King*, and *His Constitution as her law*. But if she continues to act *as though she were a Gentile nation* she will go out from behind the shield of Jehovah, and will only escape destruction by the Coming of Our Lord.

If the nations would, even at the last hour, sincerely repent and turn to God, the terrors of the Coming might be turned into joy. *These things will have no effect upon the fact of the Coming itself*. That great event is well-nigh due, and in due course will take place. "In that day His feet shall stand upon the Mount of Olives."

Thus is our nation warned and invited to take her place behind the shield of God.

Thus are the nations warned and invited to return to God the Saviour.

* * *

INDIVIDUAL WARNING AS TO THE COMING OF OUR LORD.

There is, in the world of individuals, a more solemn warning even than that regarding the nation and nations. It is given by Our Lord Himself in that wonderful and terrible series of utterances contained in the 24th and 25th of Matthew:—

AT THE FLOOD.	AT THE COMING.
"For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until Noah entered into the Ark.	"Then shall two be in the field; the one shall be taken, and the other left.
"And knew not until the Flood came, and took them all away; so shall also the coming of the Son of Man be."	"Two women shall be grinding at the mill; the one shall be taken, and the other left."
	"Watch therefore: for ye know not what hour your Lord doth come."

Look upon the picture before and at the Flood, and then, in the light of that, look at the picture at the Coming of the Lord. As the Flood took away all the living people who "live after the flesh," so that they were overwhelmed with utter destruction, so it appears the Coming of the Lord shall overwhelm those *who* "*live after the flesh*."

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It is strange that this most solemn warning of Our Lord should have been transformed by so many good men and loyal Bible exponents into a statement of the RAPTURE OF THE CHURCH.

In this paragraph there is no mention of any but those who order their lives after the flesh. Of these the Apostle Paul said: "If ye live after the flesh ye shall die. But if ye through the Spirit do mortify the deeds of the body ye shall live."

No, this is not the rapture of the Church; that event is not referred to in this passage. It is taught clearly enough in others. What is here set forth is the solemn warning by Our Lord of overwhelming disaster, physical disaster, for those who are not looking and waiting for His Coming.

As in the case with the Flood, it is a matter of physical death that is being dealt with. The judgment and award of eternal life or otherwise follows after, at such time as Our Lord shall appoint. But the end of that portion of the human race which has failed to develop a desire to achieve the higher and spiritual is here foreshadowed.

It was well for the world that the Flood put an end to many generations of human families. Their posterity would have cursed the world beyond bearing. It will be well that perverse generations of men shall not carry on during the millennial reign. Their posterity would mar even that glorious reign of peace.

These seem hard things to say. But nature is hard, yet supremely kind in the end. For instance, the canary refuses to feed the little chick which is born a cripple. She feeds the sturdy birds, but the beak of the weakling appeals for food in vain. It seems to be hardness on the part of the parent bird. But it is really nature's kindness. A life of suffering and danger would be the life of the bird cripple. So in the regeneration; those who have utterly failed to attain the spiritual will be not found some morning.

"The Flood came and took them all away."

We wonder if the process is not now begun. In the youth of some now living there were stalwart and vigorous tribes and peoples on the earth which have suddenly been called, and have passed: tribes of red men, tribes of black men have gone and none remain. They have gone, not by the hand of men, but by the hand of nature. Think of the teeming multitudes Stanley found in certain districts of Africa. They were then immune from the bite of the tsetse fly. Suddenly that fly became deadly to them, and they have passed, leaving a desert behind them. Is it not the beginning of the end?

What shall we do under the circumstances?

There is one line of action for the nation and for the individual. For the nation, repentance and return to God under the terms of the REDEMPTION.

For the individual, repentance and return to God under the terms of the ATONEMENT.

Both the nation and the individual will find safety under the Blood that was shed for the redemption of the nation and for the salvation of the individual upon Calvary.

If we would enter into life, by the door of a joyful resurrection or translation experience, this is the way, and there is none other.

"By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him . Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Thank God He is waiting to give audience to all who will come to Him, and He has declared most positively, "Whosoever cometh unto me I will in no wise cast him out."

Just a moment in your private devotions or public worship to personally enlist in His service, and to accept Him as Saviour; and then the Coming is shorn of all terror, and is turned into joyful anticipation.

All such as have taken this step with Him, if still living at His Coming, will be among those who will "be left" to welcome Him when He shall call His own to meet Him in the air.

"In the time of harvest I will say to the reapers, Gather ye together *first the tares*, and bind them in bundles to burn them; but gather the wheat into my barn."

The latter is doubtless the rapture of the Church.

ENGLAND'S CRUCIFIXION IN 1926!

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

IN THE NATIONAL MESSAGE of April 5th, pp. 165, 166, we referred to this pamphlet, by Mr. N. H. Pickering. Owing to our moving from Herne Bay to Lincoln, it had got astray, and we have been unable to let others know where it may be obtained. It is to be had either direct from Mr. Pickering or his printer, W. R. Cummins, 18, Broadway, Muswell Hill, N.10, price 6d.

From the Preface we quote: "There is, running like a thread right throughout the Bible, a truth of supreme and tragic consequence to the English race. Although so sadly neglected by our people, the Bible is peculiarly the Book of the Anglo-Saxon race. By the use of Latin as the priestly language of the Roman Catholic Church, and the prohibition of its use, the Bible is to Roman Catholic countries and peoples a closed Book; but to all other races of mankind it has been made available by the direct effort of the English people."

He is thoroughly with us in the Truth that we are Israel, and also that the present departure from God is driving us into the pit of destruction. Nothing can avert our terrible humiliation but a whole-hearted repentance, and it is for this reason we especially call attention again to this pamphlet. Though some quotations may be inapplicable, yet the general tendency of warning is most necessary. He gives us another two and a half years or thereabouts to deliver ourselves from our secret enemies and to make ourselves right with God. Here we heartily concur with his earnest and well-reasoned warning lest the whole nation suffer terribly.

Some time during the next few weeks we hope to publish the second halves of the two recent articles by Mr. T. W. Plant, viz., "The Evolution of the English-Speaking Peoples Outlined in Genesis," and "Water and Israel." Mr. Plant was not able to find time to finish them when he commenced to write them, but we understand the first one is nearly completed, and he has promised to finish it at an early date.

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THE SECRETARY-GENERAL'S PAGE

OPENING OF THE NEW HEADQUARTERS.

THREE full meetings of members and contributors assembled to take part in the opening of the new Headquarters at 6, Buckingham Gate.

The fine rooms on the first floor held upwards of three hundred at each of the meetings.

At 11.30 the Right Hon. Lord Gisborough took the chair and opened the proceedings of the day.

On rising he was presented, on behalf of the Canadian Contingent, with a gavel to be used by the President of the Federation. The gavel was sent by Mr. George Henderson, of Vancouver, for that purpose. It is made from the tip of the tusk of a Mastodon which was exhumed in North-West America.

Following this, Commander Roberts presented to the Federation, as on behalf of the service of the Navy of which he is an honoured Commander, a copper shield with the *Victory*, Nelson's flagship at the Battle of Trafalgar. This is made of copper from the cockpit of the *Victory*.

The President, Lord Gisborough, then addressed the meeting in most well-chosen words, expressing his gratitude to God and that of the Federation for the great gift of the new quarters.

He moved a resolution of congratulation to the Prince of Wales on this his thirtieth birthday. This was carried with acclamation and sent forward.

Lord Gisborough then formally declared the building open for the purpose of furthering the work of preaching the Gospel of the Kingdom throughout the Nation, the Company of Nations, and the Great People, and throughout all the world.

Every succeeding item of the programme of service was then taken by clergymen and ministers, members of the Federation. No two items were taken by the same person.

Rev. Pascoe Goard preached a sermon on the words of Matthew, "And Jesus went about all Galilee, teaching in their synagogues and preaching the Gospel of the Kingdom."

In the afternoon at 3 the Right Hon. Lord St. John of Bletsoe took the chair and gave a very stirring and acceptable address as a Deputy-President of the Federation. There followed most stirring addresses from Colonel E. F. Gosset, who gave a vivid description of the origin of the Movement. He was followed by Rev. Arthur Pritchard, Revs. Husband Davies, Ebenezer Fox, Arthur Chambers, Pascoe Goard, and the Secretary-General, Mr. Garrison. The meeting was of the highest order, every speaker reached his highest point of excellence.

At 7 p.m. the rooms were filled with a third audience. All of those in attendance were admitted by ticket, and the three audiences were largely made up of different sets of people, so that well on towards a thousand people participated in the meetings of the day. Major James Knowles, the Deputy President, occupied the chair in the evening, and introduced the meeting in his usual happy and acceptable style, and was greeted with the warmest kind of a welcome. Then came a galaxy of speakers from all over England and from beyond the seas. These were :—Mr. T. W. Plant, of Doncaster ; Mr. Daniel Farmer, of Swanage ; Mr. J. J. Morey ; Rev. J. B. Gratton, of Towcester ; Rev. Kenneth Dodds, of High Wycombe ; Rev. Commander Roberts, of Lincoln ; Rev. T. H. Whitehouse, of Birmingham ; Mr. Herbert Garrison (the Secretary-General) ; Professor Schuyten, of Belgium ; Rev. W. H. Stuart-Fox, of Crouch Hill ; Miss Hamilton Hunter ; Baroness de Knoop ; Rev. Pascoe Goard. The meeting closed with the singing of the Doxology and the National Anthems of Britain and America.

Further meetings in connection with the opening of the new Headquarters will be held at 6, Buckingham Gate, S.W., on Wednesday, July 2nd ; afternoon at 3, and evening at 7.

* * *

BIRMINGHAM.

In pursuance of a plan adopted by the Executive Committee some time ago, arrangements have been begun to take a forward step and to organize Birmingham as a District centre.

Meetings were called in Ebenezer Chapel for the 19th inst., afternoon and evening. These were very well attended. The speakers were Rev. Ebenezer Fox, of Australia, and the Rev. Pascoe Goard. In the afternoon Rev. Arthur Pritchard presided.

In the evening the Secretary-General presided, and after the addresses he proceeded to place the plan for action before the meeting. The boundaries of the District were roughly outlined, and the plan. The latter is that there should be a man appointed to devote his full time to the work of the District. In order to make this possible it is necessary that there should be a minimum amount sufficient to enable a man to carry on guaranteed. Bread and water at least must be assured. Thereafter the work itself may be looked upon to supply the requisite comforts.

A very helpful meeting was enjoyed, and then the people were invited to contribute towards the support of their District Secretary, or Commissioner, or whatever he shall be called. A very good beginning was made, and it seems to be clear that with a little more explanation and work the required guarantee will be forthcoming. This will enable the work to be organized and carried forward with vigour.

Birmingham is taking the lead in this matter, but it is hoped that there will be a number of such centres organized within the year.

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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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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.

GOD'S DEPARTMENT OF NATIONAL ORGANIZATION.

By Rev. Wm. Pascoe Goard.

We have seen the fact that the Governmental administration of Jehovah is divided into ten departments; that Jehovah holds the portfolio of each of these departments; and that He has revealed Himself by a Jehovah Name combination as Minister of each of these departments. The Name combination by which He distinguishes Himself in connection with National Organization is

Jehovah Nissi (Jehovah My Banner).

The Book of Numbers is the Manual of National Organization, and as a part of "the law and the prophets" it was categorically adopted by Our Lord in His manifesto of doctrine in the Sermon on the Mount (Matt. v).

We have been reading the first and second chapters of the Book of Numbers. We have seen the beginning of the House of Elders, or of Lords, as we call it—"Princes of the Congregation" they are called in the first chapter of Numbers. We have seen the enrolment of all the manhood of the nation fit to go forth to war, from twenty years old and upward. We are now studying the organization of the nation by tribes, brigades of tribes, and as a whole.

We have seen that the camp of Israel is always arranged in a hollow square. In the centre of this we have seen the Tabernacle as the pivot point for all the nation. Not that there is anything in the Tabernacle itself to warrant this; but *because it is the declared and demonstrated dwelling-place of God in Israel.*

The *centre of the nation*, then, is *the person of Jehovah resident for ever in the midst of Israel.*

We cannot give too much attention to this important point and fact. It is historic, it is true, but it is also contemporary as a fact, and will continue to be so for ever. For the fact is also prophetic and the prophecies regarding it sweep on into the eternities.

God, then, is in the midst of Israel as the centre upon which the National Organization rests.

The Tribe of Levi.

Around the dwelling-place of Jehovah, the Tabernacle of the Congregation, is encamped the priestly tribe of Levi. The lines of the encampment of this tribe face to each of the cardinal points of the compass, east, west, north, south.

To this tribe is committed the care of the Tabernacle of the Congregation, and all the holy things it contains. It is theirs to put it up, theirs to take it down, and theirs to bear it upon the march.

To one family of this tribe is committed the worship of the Sanctuary in all its branches. It is theirs to offer the sacrifices; theirs to lead the prayers of the people; theirs to lead the service of song; theirs to expound the Holy Scriptures.

It was theirs to administer God to the Congregation. From the Holy of Holies the High Priest came to dispense blessing to the congregation; and from the Altar came the Priests to bless, in the name of Jehovah, the people of the nation.

Because of this they were cut off from the rest of the tribes, and remained unnumbered amongst them. It was not theirs to engage in commerce; nor theirs to practise war. Theirs was a life of devotion to God and to the people.

To them also was committed all the Congregation.

They were *the justiciars of the nation*, establishing and preserving order, and administering justice.

Theirs was the care of the people's health. To this end they instructed them in sanitary matters, and

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preventive medicine. It was theirs to show the relation between obedience and health, disobedience and disease.

They were the teachers of the people, the educationists of the nation. They were also the publicists, recording and making known to the people the oracles of God; and acting as the literary class of the nation.

Thus in and out, and to and fro they went among the people, ever carrying on their priestly ministry.

They were the devoted band who taught and ever lead the people to approach the mercy seat, and there, for themselves, come into touch with the living God.

Like the remainder of the Israel people, the priestly tribe terribly failed in their high and holy calling. They gave way to lust and sin, they gave way to idolatry, and mingled abominations with the worship of God even within reach of the conscious presence of the Shekinah Glory. Nevertheless, they were for the father's sake continued of God in their priestly ministry and shall be to the end.

Truly the Sons of Aaron finished their ceremonial work when the shadow contained in the sacrifices gave place to the reality of Calvary. True it is that the priesthood as it was manifest in the Tabernacle and Temple worship ceased to function according to the Mosaic plan after the offering of the Great Atonement up on Calvary; but the sons of Levi are guaranteed a perpetual service before the Lord. We may not know, as far as the bulk of Levi are concerned, but prophetically we know that with the House of David the Levites are still, according to the realities of the Christian faith and practice, carrying on their ministry both from the nation Godwards, and from God towards the nation. They still encamp about the throne of Jehovah and of David. Thus we have seen that the centre of the Nation's Organization is the person of the ever-resident Jehovah, the God and King of Israel.

We have also now seen that the second line of the organization is the priestly tribe of Levi. Read the first and second chapters of Numbers.

Next week we will look at the ordering of each tribe and the four brigades of tribes in this wonderful encampment of the Hosts of the Lord.

THE SABBATH.

By REV. COMMANDER L. G. A. ROBERTS, R.N.

THIS institution, originally intending to lead man to seek first the Kingdom of God and His righteousness in gratitude and adoration, was the first whole day after man's creation. It was also the seventh day from the beginning of God's creation of the heavens and the earth, which now formed man's contemplation. "When I consider the work of Thine hands . . . what is man that Thou art mindful of him, or the Son of Man that Thou so regardest him." What a glorious panorama must have presented itself as man saw all God's marvellous work. How the heart must have been filled with ecstasy. "So God blessed the seventh day and sanctified it." From this, the counting of time by seven days originated, not by the aspects of the moon. The moon giving the original month, and the sun the solar year.

These computations by sevens are alluded to in Gen. viii, 10, 12; also xxix, 27, 28. Until the time of the Exod. Scripture is silent on this point, but the number seven occurs in Exod. xii, but it is Exod. xvi, 23, which mentions the Sabbath again for the second time.

The question seems to crop up whether during this interval the Sabbath was kept at all. Did the patriarchs keep it? Apparently Noah did, as we see by his remembrance of the sacred number. Jacob and Laban surely had it.

This agrees with the testimony of the tablets. Schrader proves that it was not a specific Hebrew origin, nor as having come to them from the Arameans. "It should be considered as an ancient Babylonian institution."

Professor Sayce says: "Seven was a sacred number whose magic virtues had descended to the Semites from their Accadian predecessors. When the Chaldean Noah escaped from the Deluge, his first act was to build an altar and to set vessels, each containing the third of an ephah, by sevens . . . seven by seven . . . the god of the number seven received peculiar honour." This should be enough, but the discovery of a calendar tablet for the intercalary month Elul has shown us the seven-day week, and the Sabbath in full sway in ancient Babylonia. "The stern rigidity of the Sabbath law as man Pharisaically insisted upon brought it into contempt," but behind all this we see something of the early sweetness of the God-given rest day." (Urquhart's "New Biblical Guide.")

God gave the Sabbath, however, to Israel as a remembrance of their deliverance out of Egypt. But who shall say whether the day given in Exod. xvi, 23, is the same day?

The intention of the gift is evidently to teach man his duty towards his God, and to lead him to a right understanding. We are told in Exod. xx and Deut. v, 15, REMEMBER the Sabbath day to keep it holy; and the reason to Israel was "because thou wast a servant in the land of Egypt." As God Himself in creation work worked six days and *rested* the seventh, so Israel was to give himself to his own work six days, but the seventh was to be a rest in the Lord.

The institution of this day is clearly stated in Exod. xii, 3, and following. On the tenth day of the first month (Abib, Nisan), the now beginning of the ecclesiastical or sacred year, which is the same as the seventh month of the civil year, the selection of a lamb was made, which lamb was to be kept till the fourteenth day at even: to assure its purity and fitness. Here then are four days,*; the Passover was killed with great solemnity, prefiguring the offering of Christ for us whereby we escape the judgments upon the wicked. This as the fifth day was about to begin. On the fourteenth day at even they were to eat unleavened bread for seven days. The first day they were to eat this unleavened bread was the night they were thrust out of Egypt (Exod. xii, 39). If, then, this was the Sabbath, is it to be wondered at that they could not understand, and had to be told as in Exod. xvi, 23, that this was the Sabbath? The careless and indifferent had to be severely censured (Exod. xvi, 28, 29).

Now, looking back to Exod. xii, we find two days were set apart as "a holy convocation," both the first day and the seventh. But this does not stand alone, for in Lev. xxiii, 5-8, and again 33-36, these two are both set apart as equally holy. Is this the combination in the transition retrospectively and prospectively, reminding one of why a change took place? The reasons of these changes being the Passover at Exodus, and Pentecost after the Redemption was accomplished by the Resurrection of Our Lord.

* Three days in the grave makes up the complete week, when their redemption from Egypt was complete.

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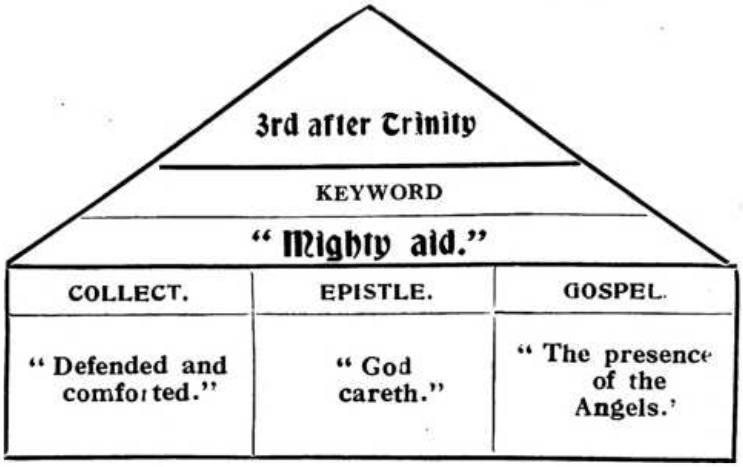
A final question seems to hinge upon the *day* intended. In Isa. lviii, as also lvi, there is an especial exhortation and promise to those who keep God's covenant and observe His Sabbath. The Jew we know and see has not these blessings. But Israel is to have them (Isa. lvi, 8, and lviii). Has God's word failed? The Jew certainly falls short. Of all modern nations Great Britain, the United States and our dependencies alone have these blessings. We are in God's House of Prayer, we are riding upon the high places of the earth, we are being fed with the heritage of Jacob.

Therefore, Jacob IS our father. Only let us realize this and make God's day a reality in our midst, and we shall still more effectually obtain the blessing and our people know we are Israel.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



THE first and second parts of "The Litany" begin with an invocation of the Holy Trinity. Between them occur the deprecations, obsecrations, and petitions. The petitions or beseechings are chiefly intercessory prayers concerning the whole range of human life, the obsecrations, beginning with *by* in English or *per* in Latin, give the leading facts of our Lord's life as the ground of appeal, and the deprecations, beginning with *from*, are literally the "praying from" us of various evils hanging over our heads.

Now, the opening appeal of to-day's ancient Collect originally was:—"O Lord, we beseech Thee graciously hear our deprecation," our prayer against impending dangers and adversities. What these are we may well learn in the deprecations offered to Christ in the Litany, viz., hereditary evil, diabolical evil, personal, interior and exterior evil, temporal evil, political, ecclesiastical and spiritual evil. In all such dangers we desire to be defended, and in all such adversities (should they befall us) we, from the heart, desire to be comforted, by the "Mighty Aid" of God.

And that mighty aid is a *certainty*, for, as St. Peter intimates in the Epistle, all our anxieties may be laid upon "The God of all grace," since He makes us His care, calling us from transient suffering to eternal glory, giving finish to our incompleteness, stability to our Christian profession (Luke xxii, 32), strength to our characters, and firmness on the Church's one foundation—Jesus Christ her Lord."

Yes, "God careth," *particularly* careth for such racial and Christian people to whom to-day's Epistle was written.

But the Bible shows that His care is world-embracing.

"The living God is the Saviour of all men, specially of them that believe" (1 Tim. iv, 10).

Does God care for the animals and birds? Of course He does. Not one of two sparrows, sold for a farthing, falls to the ground without our Father's knowledge (Matt. x, 29).

Does God care for sinners as distinct from Saints? Why, Jesus Christ, the sent of God, came to seek and to save them, as is so clearly the message in the familiar three parables of St. Luke xv, two of which form the Gospel for to-day.

To-day's Gospel.

The parables of the lost sheep and the lost piece of money start with the assumption that every human life, however degraded it may be, belongs to God. God has created it, and God cares for it, and His mighty aid is at its disposal.

Like the lost sheep, a man may lose himself by choosing his own way, or like the lost coin, by choosing no way at all, but allowing himself to be the mere sport of circumstance; yet the Shepherd, in the illustration, seeks his sheep "until he find it," and the woman her coin "till she find it."

And these earthly stories of human care are recorded to show us the heavenly meaning that God the owner doesn't lose sight of His own, but comes down to rescue, recover, save, defend, comfort, and love, him, her or them. This is the mighty aid—the Almighty aid we are praying for to-day, though we must not forget that God uses the holy angels as the ministers of His mercy. Hence it is that there is joy among them over one sinner that repenteth, over one lost one found. The angels in charge over such a soul, whether of a race, nation, or individual, ever trying to keep it in all the ways of God's appointment for it (Ps. xci, 11), doubtless rejoice *first;* then, when the good news reaches Heaven itself, there is joy in the presence of the angels *there*.

The real Finder of the soul is God, but the friends and neighbours, some of whom may have helped in the search, are the angels, who alway do Him service. How beautiful that, in Heaven, God shares His joy with the angels, and that every recovery of a soul from a lost state causes the bells of Heaven to peal, the anthems of Heaven to resound, and the atmosphere of Heaven to vibrate with unselfish joy. There is a doubt as to whether any of the friends and neighbours of the shepherd or the woman, in the parable, *helped*, but there is no doubt as to the angels being ministering or helping spirits; and that, very frequently, by our Lord's showing, it is through the "sending of angels" that the Father's purposes are carried out.

How inseparable were the Angels from the Son of Man.

On Lady Day they announced His coming. On Christmas Day they sang a triumphant song in honour of His appearance. In His bodily hunger, in the Wilderness, they brought Him food from Heaven. On His day of death, they imparted strength to that same exhausted body of His. On Easter Day, they witnessed to His resurrection. On Ascension Day, they bodyguarded Him in triumph to the highest Heaven; and on Doomsday, "His holy myriads," as Enoch prophesied, are to come with the Lord of Hosts to execute His Sovereign will (Jude, verse 14). Surely, we are meant to gather from these ministrations to the representative Man great hope and comfort, by seeing the assistances that are within our reach at all times, and especially when we are in the wilderness of life or in the garden of agony.

There are times when we must insist on the direct contact of God with the human spirit; but we lose sight of a great truth if we do not sometimes realize that the boundless benevolence of God has moved Him to create, ordain, and constitute the wonderful orders of Angels Whom He graciously permits to assist Him in carrying on the vast designs of Omnipotence.

When we have once firm hold of the truth that there is only one Mediator between God and man, there is no reason why we should not be constantly mindful of the Good Angels who, as the Greek of Heb. i, 14 implies, are ministrants to God in the Temple of Heaven, sent forth to do services to men on earth, particularly "for the sake

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of them that shall inherit salvation,"—*worship* in reference to God, *service* in reference to man, the two functions which make up the life of the Angels.

"Which of the petty kings of earth
Can boast a guard like ours,
Encircled from our second birth
With all the Heavenly powers?
Myriads of bright Cherubic bands
Sent by the King of Kings
Rejoice to bear us in their hands
And shade us with their wings."—*C. Wesley.*

AN OLD TESTAMENT SCENE.

There is a lot of teaching and comfort in the Old Testament scene recorded in II Kings vi. The King of Syria sent horses and chariots and a great host to take captive the prophet Elisha. Whereat his young manservant was much afraid, saying, "Alas! my master, how shall we do?" "Fear not," said the prophet, "for they that be with us are more than they that be with them."

The fact was that Elisha had double sight, and he could see a great company of Angels encompassing him round about making his position impregnable. By God's mighty aid, through their instrumentality, both he and the servant were being *defended*, but it was not until the eyes of the young man were opened to see the whole mountain possessed by angelic forms that the young man was *comforted* as well.

Maybe it is possible to make too much of second causes and spiritual agencies, but, as a rule, we do not make enough of them, and in the case of the angels, we do not think of them and love them as we ought.

Yet at every Celebration we speak or sing of them and their communion with us in worship when we join in their "Triumphal Hymn," "Holy, holy, holy," which follows the prefatory sentence: "Therefore with Angels and Archangels," &c. Also at Mattins we make special reference to them in the Te Deum, and as for the Benedicite, besides the direct reference, there may be indirect reference to them, as God's agents, behind the Natural Powers and Forces successively apostrophized.

"God's mighty aid" through the ministration of Angels (the manifest thought of the Collect, Epistle and Gospel this week) is, therefore, well worth thinking over, and we may profitably bear in mind, and present before the Throne of Grace, not only Gregory's Collect for to-day, but Gregory's Collect for St. Michael and All Angels' Day:—

"Mercifully grant, that as Thy holy Angels alway do Thee service in Heaven, so by Thy appointment they may succour and defend us on earth."

AMERICA'S NAVAL STRENGTH.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

THERE was a time when Ephraim and Manasseh might have come into conflict over the increase of armaments, and as formerly "each one tearing the flesh of his own arm"; as when British and Saxon, Saxon and Dane, Norman and Saxon; or later still, "Ephraim Manasseh; Manasseh Ephraim, and they two against Judah." But the envy against Judah has passed away, and the envy of Ephraim and Manasseh is now thought puerile. We were cousins, we are now brothers. What is for the good of each, is for the mutual good of the other. The Washington Conference bound Ephraim to a certain limit; but the goodwill and common sense of the two is now so evident that Manasseh and Ephraim were one in the Great War. Surely this is a token that when the safety of the world or the jeopardy of either nationalities is at stake, these two will be found alongside of each other.

By a comparison of the language used in Isa. ix, 21, with preceding context, and that of Isa. xi, 11-14, it will be clearly seen that in the union which is ultimately effected the Throne JUDAH reconciles all delinquencies. We who know the part Judah has played in our midst (Rev. vii, 5), "for unto Him (Judah) shall be the gathering of the people" (Gen. xlix, 10). This is so constantly insisted upon that we need not argue the point. When our heraldry office and other mysteries are opened to publicity of the sacred ties which bind us all, we shall not have long to wait. See the power of the Throne even now amongst all the young lions with the old couching Lion; and when roused again, "he both treadeth down and teareth in pieces and none can deliver" (Mic. v, 8), he will have but "to go through the gates."

Is it not at the least remarkable how we have as a matter of course expressed only sympathy at the idea of the United States increasing her Navy force?

Let us change the tables for a minute—if it had been Germany? See Lord Fisher's "MEMORIES." Should we not have demanded an instant explanation?

Evidently, however, Joseph is the leader and Ephraim is the first-born, but there is no questioning on either side as to the rights of either to do as he pleases. So assured are both that neither the one nor the other seek any ascendancy. All we both care for is the good of mankind. These words are prompted on reading the papers of May 31st. They seem to imply that we all know that the U.S.A. will come in eventually. Though our own Government has led the way in setting an example of Peace, yet there is a great tendency on the part of others for war. The League of Nations is no protection; it places at a disadvantage all the nations which join it and gives the cue to all the others, as Germany and Russia, to invent all kinds of engines of destruction against us. America is right; she will not be found napping, nor is she likely to put her head into the noose so cleverly devised by our unseen enemy.

A study of Isa. xi, 11-14, upon these lines will show us how very near we are to the great crisis in our Nation's history. It should be read in connection with Jer. iii, 17-19, and Hos. i, 11; Dan. xi, 41; Obad. 18.

FULFILMENT OF SCRIPTURE PROPHECY—VIII

BY W. GORNOLD, D.A., F.R.A.S., M.S.A.

IN a former article I have pointed out that the distance between the Great War star Antares and that of Beta Librae in the fulcrum of the Balance is 18 degs. This measures at the rate of a day for a day, or year, from 1914 to the end of the Dispensation in 1932. But on the larger scale, at the mean rate of precession, which is 50 degs. per year, this value of 18 degs answers to the period of 1,296 years. Now 1,296 is the square of 36, which has been already mentioned as the solar number, the square of the Creative Number 6. This number is implicit in all Scripture prophecy, inasmuch as it is at the root of all the prophetic periods. Twice 1,296 is 2,592, which is one-tenth of the Great Year of 25,920 years. A radius of 36 gives a diameter of 72, and 72 *pi* is equal to 226, which in cubits is the measure of the floor-line of the Ascending Passage of the Pyramid, or 1,484 ins. Taking this as a diameter, we get a circumference of 4,662 in., and this is equal to 226 cubits of 20.6 in. each. The length of the Queen's Chamber is 226 ins.

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Hence there is a ratio of 1 in. to the cubit. Thus we see how measures of time and space are mutually co-ordinated. In making an estimate of the probable beginning of the Armageddon from the observed coincidence of planetary transit over the place of recent eclipse, it was seen that the position of Mars in the processional circle of 36 year periods was in 1928, Capricorn 1 deg., 19 min., 30 secs. This position answers to the eclipse of December 23rd, 1927. I find on calculation of the position of Mars on October 6th, 1928, that it transits the eclipse position on that very day, and this date—October 6th, 1928—is a Sunday. It is also the beginning of the season of Winter. "Pray that your flight be not in the winter, neither on the Sabbath Day." Is this a hint of the actual time when the great Tribulation shall begin? It obviously does not refer to the sacking of Jerusalem by Titus in 70 A.D., for that assault began at the Passover, when the city was full of people, and terminated in September, when the Roman general, having overcome a desperate resistance, finally reduced the city and indulged in an orgy of massacre and destruction. Some historians say that the destruction of the city took place on September 8th, and this certainly was a Jewish Sabbath in the year 70 A.D., for it was a Saturday. But the month of September can hardly be called the winter of the year. It may be observed that there is a transit of Mars over the place of eclipse earlier in the year, namely, between noon of January 18th and 19th, which most certainly is the winter time, but the days of the week are Thursday and Friday. We have reasonable grounds for assuming that the Lord's reference to the Sabbath and the winter were in the nature of implicit prophecy, and in effect I should anticipate that war will commence in January of 1928, but that we of Israel will not become involved until October of that year. Herein is the significance of the Lord's promise to the "elect," *i.e.*, Israel, that the time (for them) should be shortened.

Proceeding on this estimate we find considerable agreement from the various Pyramid measures of the horizontal floor level. It has been fully shown by numerous writers that the period from August 4th, 1914, to November 11th, 1918, which is 4y. 3m. 6d., answers exactly to the theoretical length of the first Low Passage, 52.2 in., at the rate of 1 in. to the month. Then the Antechamber of 114.6 in. extends at the same rate to the date May 29th, 1928. The last Low Passage of 99.57 in., accounting one inch to the week (agreeably to the suggested shortening), extends to September 4th, 1930, and therefore gives support to the conclusion derived from the astronomical positions already cited by me. The difficulty of exactly atoning exact astronomical measures with Pyramid measures is that there are two kinds of Pyramid measures and several Pyramid epochs. There is in the first place the actual tape or rod measure of the various passages as they now exist. On the other hand, there are the theoretical measures derived directly from the geometrical intention of the whole structure. The latter are, of course, greatly to be preferred, and are in fact the only means we have of equating the differences due to workmanship, abrasion, corrosion, seismic disturbance, &c. In the scheme of inferred geometrical intention all these differences disappear and we are confronted by a series of most wonderful harmonies, geometrical, cosmogonical, calendaric and prophetical, which, if not included within the intention of the Builder, are certainly too numerous and too exact ever to have been accidental. We are therefore bound to admit either that the architect was inspired with superlative knowledge which found expression in the "intention" of the Pyramid structure, or that architect, surveyors, masons, workmen, all and sundry, were from first to last acting unconsciously under supreme and invisible guidance. From a study of only some of the facts expressed in the Pyramid structure I should be disposed to say that the builder of the Pyramid was a conscious conspirator in this Divine work and that the work, itself bears all the marks of design and intention. It is therefore of prime importance that we should endeavour to seize upon the intention of the building. Standing as it does at the apex of the Delta, at a point which marks the division of Upper and Lower Egypt in modern times, this Pyramid is at once "in the midst of the land," and also "at the border thereof." When examined as to its interior and exterior relations we find that it embodies all the cosmical facts about which men have been in discussion throughout the ages. The problem of "squaring the circle" is there solved exactly. The actual length of the year is defined to a fraction of a second of time. The precise length of the lunation is given to a fraction of a second of time. The value of the cubit is demonstrated as 20.6 in., as determined by Newton and Seyffarth. The exact relations of the diameter to the circumference of a circle are as 6,561 to 20,612. Taking the circumference in inches and dividing by 12, we have 1,717 f[illegible], which is exactly 1,000 cubits as determined by Sir Isaac Newton. These facts leave no doubt in the mind of the student as to the intention and design of this most marvellous Witness in Stone, the knowledge of which has been reserved for these latter days.

But undoubtedly the chief impediment to consent of interpretation when referred to the prophetic intention of the Pyramid is the lack of unity regarding the principal epochs to which the edifice is held to refer. Thus, for instance, we have the epochs of Lagrange derived from Scripture history out of all accord with the same epochs as derived from Pyramid measures. One of the most striking of these is the date of the Exodus which Lagrange sets at–1516, but which by Pyra-midists is said to be defined by the junction of the Descending and Aascending passages, and which is related to the year–1486, as otherwise derived independently. Then there is the all-important date of the Nativity, which has been given by Mr. Davidson as October 4th, by Mr. Dimbleby as December 25th, and by others as having taken place as early as September. About the year of the Nativity there is general agreement, at least among those who have regard for historical facts, though confusion is often caused by differences of notation such as 3996 A.M., 4 B.C., 3 B.C., and the year 0. These differences, however, are only superficial and easily disposed of, but others are not so easily accommodated. The Pyramid indications, implicit or explicit, of the Flood year, the Exodus, the Nativity, the Crucifixion, are variously stated and as variously derived. They are without doubt cardinal points in Scripture Prophecy, and need to be defined with great precision. This cannot transpire until all Pyramid measures are standardized, and the Exodus date definitely fixed in terms of our chronology. All seem to be agreed that the floor junction of the Descending and Ascending passages defines the beginning of the Mosaic Dispensation. That date must be historically fixed and finally nailed down as a definite epoch in association with a definite Pyramid feature such as the

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junction of the floor levels of the two passages, the junction of the axes of the two passages, or the junction of the roof levels. A variety of differences are, moreover, due to the methods of measurement, some being made by lines vertical to the inclined floors, and other vertical to the base of the Pyramid, *i.e.*, parallel to its axis. All these discrepancies should be swept away by unification of chronology and standardization of measurement. Above all, datings should have the support of astronomical evidence such as is derived from the relations of the sun and moon to which Bible history rigidly adheres throughout.

Now, in regard to the date of the Armageddon and the beginning of the Tribulation. If we accept the geometrical ratios derived by Mr. Davidson and use the standard Pyramid inch on the horizontal level as equal to one month of thirty days, this being one-twelfth of the prophetic year, we shall have a distance of 116.26 in. between the historical date, November 11th, 1918, answering to the end of the First Low Passage, and the date of the Armageddon, answering to the opening of the Second or Last Low Passage, the two being separated by the entire length of the Antechamber. This 116.26 is equal to 9 years 8 months 7½ days, and added to the date of the Armistice of 1918 brings us to July 18th, 1928. This date is well within the indicated period already defined by the astral symbolism. It does not, however, coincide with any transit over the December, 1927 eclipse, but significantly enough Mars at about that date will be in transit over the eclipse, May 19th, 1928; while Saturn, at the same time, will be in transit over the eclipse line of June 4th, 1928. This I regard as highly significant. It is certain that the "Red Lion of Judah" does not come up in the year 1928 until July 23rd, and some date after this must be sought for as the significant one. And here arises a passing question. When Our Lord said, "There shall be signs in the heavens," did He not specifically indicate signs that would be visible to us? Of this there can be little doubt, and for this reason we must confine ourselves to such eclipses as are visible over the area to which the prediction extends. Within the limits of time prescribed by the Pyramid measures and astral portents, the only *visible* eclipses which precede the vernal equinox of 1928 are a solar eclipse which will be total on June 29th, 1927, and a lunar eclipse which will be total on December 8th of the same year.

These portents are in close agreement with the text of the prophecy, for, first, "The sun shall be darkened," and then, "The moon shall cease to give her light." We shall, therefore, do well to take our pointers from these two eclipses, which not only precede the appointed time, but are the only visible eclipses which do so either in 1927 or 1928. The line of eclipse in the first case lies between two points that are seven degrees east of the Summer and Winter solstices. Thereafter, Mars will cross this line and does so at the end of January, 1928, and again in October of that year, and within a few days becomes stationary on the place of the eclipse! From various indications and considerations, it is apparent that January, 1928, would be too early a date, and, being prior to the equinox, is astronomically related to the year 1927. It is, therefore, to the October date that we must look for our call to the Great Day. The lunar eclipse of December 8th, 1927, falls in a line that lies 14 degs. west of the solstices, and thereafter Mars will cross this line in the last days of December, 1927, and again about September 6th, 1928. From these observations, it will be seen that October, 1928, is the most significant and at the same time the latest date at which the Tribulation can begin, and if to these indications we add the simultaneous transit of Saturn over the line of the lunar eclipse, the testimony, to those accustomed to observations of this sort, is overwhelming. This transit takes place at precisely the same time that Mars goes over the line of the solar eclipse, and these are the only two visible eclipses immediately preceding the anticipated event.

"But for the Elect's sake these days shall be shortened." This is a definite promise. It was spoken by Our Lord, to Whom all power is given in Heaven and in earth. It will be fulfilled. But there are two ways of fulfilment, and either or both may have place. The Elect may be brought into the strife at a later date than other nations and peoples, and the strife may be so terrific, so devastating, that of its own violence it comes to a short end. Surely now this is the time for putting on the whole armour of God, both spiritual and material. "Woe to the inhabitants of the earth and the sea, for the devil is come down among you, having great wrath, for he knoweth that his time is short."

BACK TO THE ESSENTIALS.

By F. E. Blake.

We shall have to go back to the beginning (the root, or essentials).

We have through the ages so smothered over the plain truths with new half-lies that the main is wellnigh hidden. The excuses for our defections are so numerous and seem so honest that we are almost sunk in the swamp of "by-laws" made for us down the years by the kindly intentions of those in authority.

Let us cut some of the mass away and see if we can detect what is wrong.

In the olden days God gave, through His chief, a code of laws for His nation. (You can find them in Exodus, &c.) *Also*, He gave a promise to that nation whom He had adopted and brought away from Egypt to be a sign in the world for His truth, that if they *kept* His code He would bring them safely through to the country He had in store for them, and protect and save them. *But* if they forsook His laws, He would punish them for their disobedience, and apparently forsake them. All this has happened. Turn to the Bible and read the history of that nation there, and then turn to the world's histories and see down the ages how His words have been fulfilled. That is absolutely true, yet we in these latter days are very slow in seeing it.

All through, God has sent His prophets to warn, and to teach, but the nation would not heed or learn. After many centuries, God gave the world His Son to see what He could do.

Turn to the New Testament and read again. All His efforts were derided by the nation of the Jews that remained in Palestine, and only by His love did He start a Church that should testify of His actions and His words.

But His words (see His Sermon) are often spoken of as too strenuous for us to follow, His life too pure to copy, and His goal too high to reach.

So the famous code which Jesus only made more perfect by His injunctions has sunk again under the thousands of excuses and compromises (fresh laws made by man, sanctioned to condone our rejection of the Saviour's words).

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But God's code to Moses to His nation in its youth, and the glorious words of Jesus given again *to* that nation in its decay, are *not* kept; and we in these days, nearly 2,000 years older, are still punished (and *must* be), for we still misread His laws.

It is His love that insists on the punishment; He still calls us to Him of His mercy and long-suffering, but we only seek to evade His laws and find excuses in so doing.

The Truth stands firm; and the prophecy that He is daily coming nearer to reign on the earth is sure. Can we doubt it?

Every nation is in upheaval—no man to put it straight. Who is brave enough to stand forth and say: God's laws are *not* kept, and He will punish us as He did our fathers. For we are still His own specially prepared people, and we have had more time to learn and yet will not see. He has loved us and shown how He wants us to live, and His ultimatum is: "IF ye *love* me, keep my Commandments."

Think of the first Command: "Ye shall have none other gods but me." Think of our unique position. God Himself says that none other in His universe is worthy of our worship. All the wonders that He has made in earth and sky and sea are not for us to worship. We may learn of His power and glory with interest and delight in the study, but we may only worship the Creator of the universe, not that which He has made.

Remember that you and I can never rise beyond arranging, and designing, and making of given objects.

We cannot create.

THE FIRMAMENT.

BY REV. WM. PASCOE GOARD.

"AND God said, Let there be a firmament in the midst of the water . . . and God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."

The scientific meaning of the terms of the Bible have in many cases lain dormant for ages and then have suddenly come to light. This is illustrated by the following incident.

Astronomers gathered in Washington State, U.S.A., to witness from the standpoint of the Pacific Coast in that latitude the transit of Venus. In several ways that was a memorable occasion for the astronomers. It was then seen that the dictum that "Light travels in straight lines" must be modified. Under certain circumstances light is deflected in its flight through the heavens.

Visiting the observatory at Victoria, British Columbia, the writer was fortunate to meet an observer of note, and a man well known in astronomical circles. He showed to us certain photographs taken on the occasion of the transit, and pointed out their illustration of the fact named. He went on to say that, working out conclusions roughly from the data gained, it might be assumed that the whole of the material creation is enveloped in a globe or sphere of light, and that the light follows the pull of the material universe within, so as to form *a globe of light*—an immense luminary in the heaven. As far as we know, or may ever know, there is but the one universe; outside of that the illimitable space, which, failing other light-bearing universes, would be *illimitable darkness*.

"Now we know what the Bible means by '*outer darkness*,'" said he. "And that is a phrase the *meaning* of which we never knew before."

The meaning of the word "firmament" has been so hidden, and we are just now catching the scientific meaning of the term.

The word "firmament" may be used in connection with the planet upon which we dwell, the earth; it may also be used in connection with the solar system; and the Bible does so use it. It may also be used in connection with the universe, if the foregoing conclusion is well founded, which was hastily arrived at from the discovery of the facts revealed by the observation of the transit to which we have made reference.

There seems to be *a firmament around the earth*. A correspondent sent forward an article on this matter of which we thought highly, and of which some person thought so highly as to carry off the MSS. before the article could appear in THE NATIONAL MESSAGE. *If this meets the eye of the contributor of that article—whose name we do not know—we should be glad if he would be good enough to re-write and send it forward.*

The gist of that article was that there is a layer around the earth through which wireless impulses will not penetrate. The writer further stated that it lies in such a position in regard to the earth as to be illustrated by the fiftieth course of masonry in the Great Pyramid.

Thus, for the earth there is arranged a "firmament," and within that firmament we are shut up. No wireless messages can go out to the other planets, nor can be received from them. The suggestion is rather startling, and we shall be very glad to have a restatement of the matter.

There is most certainly such *a firmament in connection with the solar system*. This is the firmament of the first chapter of Genesis. Within that firmament the sun, moon, and planets have their places and their orbits. By that firmament they are bound up together, and are separated very really from other systems in the heavens.

The firmament of the earth is bounded by *the earth's gravitation*. The firmament of the solar system is bounded by *the sun's gravitation*. The latter includes the former, the greater includes the less. But while this is so, the firmament of the earth's gravitational activity is very real indeed. It is well for earth dwellers that this is the case. For if mother earth did not hold us, her children, to her breast with strong and tireless arms, we should find ourselves flying off into space, impelled by the centrifugal force of the earth's spin upon her axis; and drawn by the gravity of other bodies, notably that of the sun, whose embraces we should find to be rather warm for our life and comfort.

The firmament which binds together and perpetuates the solar system is doubtless also included in the larger firmament of the material universe. But it is, nevertheless, a firmament. When the Lord laid the foundations of the earth, He established the gravitational centre which binds the earth in all its parts (and all the things and people on it) together for all the period of continuance of the present order.

When He laid the foundation of the heaven of the solar system, He established the gravitational centre which binds the sun and his attendant planets together to the end of time.

Where the gravitational centre of the material universe is we may not know. But that there is such a centre may be assumed from what we do know of the arrangement of nature's gravitational law.

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That in the great arrangement of worlds and systems there are many centres and many systems we may be assured. And that each system is firmly bound together within a firmament we may also be assured.

What, then, is the firmament of the solar system. Internally considered, it is that system of worlds which are bound into a firmament by the gravitational control of the sun. Externally considered, it is that system which repels advances from other systems which would tend to "allure" away the members of the solar system.

There would seem to be a boundary at the outskirts of the solar system, up to which the attraction of the sun prevails, and bodies found within that limit, unless sustained in an orbit of their own by the balanced laws of centrifugal expulsive power and solar attraction, will inevitably fall upon one or other of the members of the planetary system; while bodies found without that boundary will be drawn away to other systems, and to another body, by the pull of other systems.

Thus a firmament is made to exist which separates between the earth and other worlds, and the solar system and other systems; the "waters below" from the "waters above" the firmament.

It is also probable that every such firmament has a luminous photosphere. In the great spaces outside the firmament it is probable that the activity which expresses itself in light is wanting, and that the spaces are lightless; but that immediately the rays enter the "firmament" their activity is so transformed as to become luminous. Thus the earth and the other planets shine with the luminosity of their "firmaments"; and the whole solar system shines with the luminosity of its firmament. Material bodies entering the earth's atmosphere become luminous, so light penetrating the earth's "firmament" would become luminous.

It was the suggestion of the astronomer quoted at the beginning of this article that, outside the system of the material creation, as we know it, there is no light. Those who "go away" therefore would be placed outside the firmament. They would not only not be held within it by the arms of mother nature, God's handmaiden; but they would be shut out in the "outer darkness" which perhaps prevails without the sphere.

It is very true indeed that—

"The heavens declare the glory of God and the firmament sheweth His handiwork. . . . In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven" (singular), "and his circuit unto the ends of it: and there is nothing hid from the heat thereof." Thus the sun dominates, illumines and warms "the heaven" formed within "the firmament" of the solar system.

PARALLEL TRAGEDIES OF UNBELIEF.

By HENRY D. HOUGHTON.

PROPHECY UNTRUSTWORTHY.

CHRIST Our Lord had to say to devout and earnest men, "*O fools and slow of heart to believe all that the prophets have spoken.*" Yet with this scathing rebuke of Him in Whom they profess to believe, and recorded for our admonition in the Word of God, the prophets are not even now believed by those whose business it is to preach and teach the Word.

They call prophecy "*mere speculative theory*"; others say "*It is impossible of fulfilment*"; others call it "*a pious wish.*" And all these people pass as Bible believers, and orthodox!

Christ Our Lord, even in His day, had found it urgently necessary to rebuke those who disbelieved the prophets. He not only put His backing—His signature—behind the whole of the prophecies, but He even confirmed them in all their minuteness of detail down to the very last jot and tittle, and declared that it was easier for the heavens to pass away than for any of the words of the prophets to fail.

After such plain declarations—the one before His death and resurrection, the other after—if His words are not believed and accepted, how can such men make any profession of trust and belief in Him at all?

To claim belief in Jesus Himself, and yet to reject His words, any of His words, is not belief at all!

To pretend to trust in Christ and His promise of Everlasting Life, and yet doubt the prophecies *after He has endorsed them so emphatically* is a dangerous thing. How such a violent mix-up, how such mutually destructive theories can be supposed to exist at the same time in the one mind is incomprehensible.

Light *cannot* be where there is darkness.
Innocence *cannot* be where there is guilt.
Belief *cannot* be where there is unbelief.
"Ye cannot serve God and Mammon." *All these are impossibilities.* In each case the one is destructive of the other; and if the one exists the other cannot! And it is very difficult to see how anyone can be said to believe in Christ who rejects either Him or His words.

THE RESURRECTION UNWELCOME!

Listening on Easter Sunday morning to a sermon on the Resurrection, the preacher stated that "The Church and State combined to keep Jesus in the grave."

I was immediately struck with its parallel to-day. For so it is with Israel. Not that the State has much to say in the matter; it is unbelieving, indifferent. *But the Church seems wonderfully anxious to keep Israel in the grave!*

But, as was predicted, Jesus rose! In spite of the Church He burst the bars of the tomb, and contrary to its expectations proved Himself indeed the Messiah by His rising again. Not all the combined authority and power of Church (such as it was) and State could keep the Messiah imprisoned when the time had come, the set time, for His release.

So will it be with God's people Israel.

"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" (Ezek. xxxvii, 12).

Even the disciples did not believe that Our Lord would rise. They knew not this saying—that He would rise from the dead.

Nor is Israel expected to rise. "Dead and done with," some men say. So they said of Christ. But it was not so, though so it looked. The Church (such as it was), with the help of the State, sealed the stone and set a watch, hoping thus to prevent any stealing of the body, and so any pretence that He had risen from the dead.

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But when the Angel came down the keepers became as dead men, the stone was rolled away, the Christ arose, and arose in fulfilment of Divine prediction.

Just so will all the Israel predictions concerning Israel's resuscitation and her restoration be fulfilled, for they are spoken by the same Divine Power, and recorded in the same unchanging and infallible Word of God.

Even after the Resurrection some still disbelieved!

The disciples, favoured with a sight of the Lord, and believing, said to Thomas, "*We have seen the Lord.*" But he said, "NEVER!" So, to-day, we say to the unbelieving Church, "*We have discovered Israel.*"

But they, the Thomases of to-day, the Church, say—"*Never!*"

That same preacher said, "In our day and in our generation we are all Thomases." Not, however, referring to his unbelief, but to his desire for convincing proof.

"Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." That was not mere unbelief. It was laudable natural desire for convincing proof. *Thomas wanted to see the marks!* So be it! *But the Church does not want to see the marks of Israel!* They are there—strong, clear, irrefutable. But many and indisputable as they are, proclaiming to all the world who we are, alas! *the Churches have no eyes to see them, and no heart to believe them!*

Israel is thought to be in the grave, and the professing Church has sealed the stone and set a watch, but it will be all in vain! Israel will rise!

OUTWARD ENTHUSIASM FOR THE LAW AND THE PROPHETS.

The Jews ostensibly were all for the keeping of the law, but their enthusiasm was in profession and in theory only, for in practice they all broke it!

Christ Our Lord charged them boldly, "Did not Moses give you the law, and yet none of you keepeth the law?" (John vii, 19).

Theirs was a professed anxiety for the law that it be honoured and obeyed, *but nevertheless they one and all broke it!*

Christ must have been suspected of opposition to the law, for He very early in His ministry took occasion to say, "Think not that I am come to destroy the law and the prophets. I am not come to destroy, but to fulfil."

So the charge against Our Lord was an empty and baseless one. On the other hand, it was His accusers who were destroying the law, and bringing it into disrepute by breaking it.

Christ took His stand on the law and the prophets, grouping them together, and declaring that He had come to fulfil them.

Have we a parallel to this to-day? Indeed there is.

Nothing can be clearer than the following declaration of Our Lord: "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."

The discovery of Israel, Ephraim, called in the prophets "God's Son," is a keeping of the law, and a fulfilling of the prophets (for without Him they could not be fulfilled), and in making known that discovery we are accused of misreading the prophets, degrading them, and making them carnal.

Further, the very men who make this astonishing charge against us are the very men who misinterpret and misconstrue both the law and the prophets, in order to fit them in with some fanciful theory of their own, and so cannot be said to keep them or fulfil them.

In Christ's day the men who were the accusers were the breakers!

So it is to-day!

RIVAL TEACHERS—RIVAL RELIGIONS.

The Leaders and Teachers of the Jews regarded Christ as a deadly rival both to themselves and to their religion.

So much was this the case that they were prepared to go all lengths to silence Him; for they actually planned and schemed to put Him to death.

Think of the tragedy of it: Israel's Redeemer, the Saviour of the world, could not walk openly for fear of the Jews! They valued their *ism* infinitely higher than they did either the Truth or Him!

Has this its parallel to-day? Assuredly it has. For the Leaders of the Church regard the discovery of Israel as a rival both to themselves and to their religion. There seems a bitter hostility, an open resentment, in the minds of the Church officials and teachers at the mere suggestion that the literal Israel is here and will yet come into her own as surely as God is true.

Somehow they imagine it detracts from their official position, and gives a blow to their religion. They regard it as an unauthorized invading of their private territory, as well as an attempt to bring in a new and rival Gospel. What folly!

Very strangely indeed *they have no objection whatever to the return and reinstatement of the Jews! But Israel, never!* Whereas if they would but read the Word, Israel's redemption, restoration and return are spoken of scores of times therein. And even Our Lord gave this out as His great commission, "I am not sent but unto the lost sheep of *the House of Israel.*"

This last passage is enough to open the eyes even of the blind. *For unless He finds those lost sheep, His mission to earth to find them ends in disastrous failure; a thing impossible to contemplate.*

Please remember that the Jews cannot be restored *till Israel is discovered*, and the former will then join up with the latter. "In those days the House of Judah shall walk with (margin "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, 18).

THE THIRD DAY RESTORATION.

My last shall be a glorious parallel—not a tragedy.

Christ Our Lord rose on the third day. But what about Israel? Is there anything like that? Let us look what Micah says (vi, 1, 2): "Come, let us return unto the Lord; for He hath torn and He will heal us; He hath smitten and He will bind us up."

Torn—healed! Smitten—bound up! But how comes the reference as to time?

"*After two days will He revive us, in the third day He will raise us up, and we shall live in His sight.*"

That cannot refer to Christ, for it is addressed to some people who had turned away from God; for it says "*Let us return unto the Lord.*" Further, it is some people who were "*torn*" and "*smitten,*" and whom the Lord would heal and bind up, and whom in the third day should live in His sight.

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Two of those long days of a thousand years each have passed, and we are towards the end of the third day, and the healing is due, and the restoration is at hand!

Listen to these glorious words from Ezekiel xxxvii: "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. . . . And David My servant shall be King over them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, *even they, and their children, and their children's children for ever.* . . . Moreover I will make a covenant of peace with them; it shall be *an everlasting covenant* with them; and I will place them and multiply them, and I will set My sanctuary in the midst of them *for evermore.* . . . And the heathen shall know that I the Lord do sanctify Israel when My sanctuary shall be in the midst of them *for evermore.*"

No words could be clearer or more definite than these.

FROM *THE CHRISTIAN HERALD,*

MAY 22ND, 1924.

HANDWRITING OF MOSES.—Professor Hubert Grimme, of the University of Munster, states that he has deciphered the writing on the photographs of the tablets found in the Sinai Peninsula by Professor Flinders Petrie, the famous Egyptologist. All the writing, he declares, is in the Hebrew alphabet, showing that Hebrew was the mother tongue in the Peninsula 1,500 years before the Christian Era. "The text," says Professor Grimme, "contains the names of Joseph, Manasseh and Moses, who, according to the context, is the great Law Giver." He writes of himself, "An Egyptian Queen drew me from the Nile." "Unfortunately," the Professor adds, "we have only fragments of the tablets, and no attempt has been made to search for the missing parts, although their discovery would be of far greater value to mankind than all the glory and the pomp found in the tomb of Tutankhamen." There is ample evidence, however, to confirm the Bible narrative.

THE WEEKLY PRAYER CIRCLE.

"LET us pray"—that we pray without ceasing, and in every thing give thanks unto our God. That we obey the calls. "Enlarge thy tent"; "Stretch forth thy curtains"; "Lengthen thy cords." Expect greater things *from* God. Attempt greater things *for* God. Dare a bolder programme. Possess the promises. Launch out into the deep. God is able to do for, and through, you exceeding abundantly above all our past asking or thinking. Believe = obey, and proclaim "The Gospel of the Kingdom."

"Oh that the world might taste and see
The riches of His grace!
The arms of love that compass me,
Would all mankind embrace." P. H. D.

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

SOME REASONS FOR NOT ACCEPTING THE "BRITISH-ISRAEL" THEORY, BY N. L. I.

§ 1.

The promise given through Moses to "Israel" was that, if they were obedient to God's Law, they should be *preserved in Palestine by God* and be *blessed there.* On the contrary, they were warned that if they rebelled against God's Law they should be *cast out of Palestine,* and, *while in exile, be under God's curse.*

Supposing, therefore, that it were ever so clearly proved that the "Lost Tribes" of Israel had reappeared in the British Peoples, their rediscovery would avail them nothing. The British peoples are settled in *Great Britain, the Dominions, America,* &c., NOT *Palestine.* In other words, even supposing them to be Israelites, they are *still in exile,* and *still, therefore, under God's curse.* None of the blessings promised to "Israel" can possibly be made over to them (supposing them to be Israel) *till they have recovered Palestine as their own country* and *are settled there once more as God's recognized people.*

ANSWER.—The first part of § 1 places upon Israel greater curses than God in His love foretold should come; in fact, our friend has reckoned upon Deut. xxviii, but has overlooked Lev. xxvi, 40, 44, 45, and Deut. xxix, 28, to xxx, 5. Here it is definitely stated that they shall repent and turn to God before their return to the land. Again, Jer. xxxi gives us the repentance of Ephraim (the ten tribes) in a place called "the Wilderness," where God promises to be the God of all the families of Israel and "they shall be My people." This locality is among the chief of the nations (therefore not then under the curse) and in the isles afar off.

We defy anyone to quote Jer. xxxi, 18-20, as referring to Israel in Palestine, or to find more loving words addressed to any people. For "Ephraim is my first-born."

The next paragraph shows utter ignorance of God's promise to David (2 Sam. vii, 10) that He had appointed another place (not Palestine) where His people should move no more, neither be afflicted as they were in Palestine. In this land every blessing attends them (Ezek. xi, 15; xx, 33-41) before their return (42-44; Zech. x, 7-9), before 10 takes place. In fact, Israel cannot obtain the land upon their own merit; they can only come in as "the Righteous Nation which keepeth the Truth" (Isa. xxvi, 2).

Certainly our friend needs to have the beam taken out of his eyes.

§ 2.

The supposed identification of the British Peoples with the "Lost Tribes" of Israel has never been *historically* and *ethnologically* established. The sole grounds alleged for any such historical and ethnological identification are a bundle of conjectures and legends, which will not bear critical investigation.

ANSWER.—This is argument without proof. Great travellers, well-read writers, and able theologians for the last seventy or eighty years have given their lives to the study of history, ethnology, philology and every science of research into the derivation of our origin, and arrived at the conclusion that Scripture supports these so-called "conjectures and legends," which probably our friend has never given his unbiased investigation to. Let him refute the writings, which are

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many, dwelling upon this branch of the subject. It is no use bringing an indefinite charge like this.

§ 3.

The "British-Israel" theory throws into hopeless confusion the eternal and essential distinction between God's *Earthly* People (Israel) and His *Heavenly* People (the Church).

Israel was God's *Earthly* People, called with an *earthly* calling and dowered with *earthly* promises of blessing, both calling and promises being strictly limited *by Israel's connection with Palestine.* The only sphere in connection with which Israel's "calling" and "blessing" could become effectual was "the Land" (Palestine); and, furthermore, the promises were promises connected *mainly with this life*—blessings of the breast and of the womb, blessings of the field and of the flock, &c.

The Church of God, on the contrary, is God's *Heavenly* People, called with a *heavenly* calling and dowered exclusively with *heavenly* promises of blessing, and that only in connection with "high or heavenly places in Christ Jesus." *As far as this earth is concerned,* the Church of God is promised nothing but tribulation and persecution. Moreover, she is not, like God's Earthly People, confined in her membership to individuals belonging to one nation only. Rather, she is made up of *individuals taken indiscriminately out of all nations, including Israel, these individuals, whatever their nationality (whether Gentile or Israelitish), being made one and perfectly equal to one another in Christ.*

During the Mosaic Dispensation, God's *Earthly* People (Israel) was His chosen Witness. During the Christian Dispensation, however, that *Earthly* People has, *for the time being,* been set aside and disowned (Lo-Ammi—"Not My People"), and God's *Heavenly* People (the Church) called to take its place. *Till this Dispensation shall end, the Church is God's* ONLY *People and His* ONLY *Witness.*

Our position as Christians constitutes us members of this *Heavenly* People. Our only *external* portion *here,* therefore, is tribulation and persecution; and our only hope of blessing, both here and hereafter, is that promised to us "in Christ"—a purely spiritual class of blessing. This is, of course, a far grander *vocation* than that held out to us by the "British-Israel" theory. That theory would drag us down from our true sphere ("the heavenly places in Christ Jesus"), and bid us look for what Scripture *never* promises to God's *Heavenly* People—*earthly* blessing and *earthly* prosperity. This theory is obviously incompatible with the true theory underlying our Christian calling; and it must, therefore, be ruled off as a very sad delusion, and one very harmful for our souls' true interests.

ANSWER.—Here our questioner loses sight of the eternal and essential purpose of God to build up a Kingdom of Priests and a Holy Nation—a peculiar people (Exod. xix), earthly in their original, but heavenly eventually. "Thy will be done on earth" (1 Cor. xv, 44). Natural, then spiritual (48). Earthly, then heavenly. For unless Divine Grace has overcome our natural propensities we cannot inherit the Kingdom of God (John iii, 3, 5). The land is assured in Ephes. i, 13, 14. This purchased possession is Jerusalem redeemed by the precious blood of Jesus, our God-Man: of the seed of Abraham according to the flesh. This land, God's own land, is their promise of reward if they obediently follow His Commandments. It is also sworn to them on oath that they shall attain to it. This life and the next are most intimately connected, for we shall reign on the earth.

The Church is but a connecting link which, during the transition of the Kingdom of God from the Jew to the Kingdom of Israel, a period during which the heart of the people must be made ready to receive Christ as their King, is fixed by the expression in the parable of the ten pounds (Luke xix, 12, 13). This Kingdom's growth is told us in Matt. xiii; we do well to study this. The Church will no more save you than the ship St. Paul voyaged in. It is the Kingdom which will shine forth.

This Kingdom is gathered out of all nations truly, because for its own good and the good of mankind it has been cast among all nations. So every individual who hears the Way of Salvation may join it, but the nucleus is a Nation (Matt. xxi, 43). This Nation is the original Kingdom promised to Abraham, Isaac, Jacob, Joseph, Israel, David, and the Lord Jesus Christ. The equality in Christ is just as real as the equality of the citizenship of any member of the great British Empire. All and each are free only by the one means Christ has made us free. The advantage of the Christian is that he trusts in no man's word or power, but wholly to his Saviour and his King.

There is no getting over the fact that Britain and her Empire and the United States are God's Witnesses. He would be a clever man who could prove that God has set aside and disowned His people (Rom. xi).

God's *hearing* people must be recognized by their fruits. Put it this way: Are they French, Italian, Spanish, German, Russian, &c.? "Their seed shall be known amongst the Gentiles as a seed whom the Lord hath blessed." Is it Britain? The great British and Anglo-Saxon race bear every sign. Our friend evidently has never joined our ranks, or seen for himself the real effect of proving God to be true, or he would moderate his language. We are Christians first.

§ 4.

It may be asked, Are then the large promises of earthly blessing never to be realized in the case of Israel? The answer is, Yes, most certainly; but this will only take place when the "Lost Tribes" of Israel *are really rediscovered and once more repossessed of their own land (Palestine) and once more dwelling there as God's recognized people;* all which cannot take place till after the Second Advent. After that event, however, every one of the promises shall be made good, and not one item of the whole series remain unrealized.

ANSWER.—We are glad to see that our friend believes God's Word in part. Only we are sorry he limits God's Word to the finite understanding of the so-called Church doctrine. Modernism—the result of higher criticism—and every other species of scepticism is caused by this. If Genesis is not true, then no more is Revelation. If the blessings to Joseph as distinct from Judah, of Israel as distinct from Judah, have no reality, then modernism and higher criticism have gained the victory.

But Genesis, Isaiah and all the prophets prove that certain blessings must accrue to Israel whilst Judah is in separation. When Christ comes, these two will be united into one Kingdom, one Nation. Therefore, these two families must be found working out their distinct rôle assigned to them, and be found by such identifications.

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

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THE SECRETARY-GENERAL'S PAGE

A VERY cordial message of Birthday Greetings to H.R.H. the Prince of Wales was voted by the crowded meeting of the British-Israel-World Federation on June 23rd, on the occasion of the opening of the Federation Headquarters at 6, Buckingham Gate, S.W. This was telegraphed to His Royal Highness at the conclusion of the Dedication Service by the President—the Right Hon. Lord Gisborough—who received the following reply:—"The Prince of Wales sends sincere thanks to members of the British-Israel-World Federation for their kind Birthday wishes."

* * *

Letters and telegrams of congratulation continue to reach us on the acquisition and opening of the Headquarters from branches, members and supporters throughout Britain, the Dominions, and the U.S.A. To all we send our best thanks and warmest greetings. Our gratitude to Almighty God for the blessings He has bestowed upon our efforts is deep and real; and our thanks to all His servants who, as His stewards, have generously donated the funds, cannot be adequately expressed in words. They were remembered in our prayers and our thanksgivings. Regret was expressed at the unavoidable absence of the Earl of Dysart, Mrs. Craven Jones, and other large donors, and special prayers were offered for Colonel Leigh, C.I.E., the President of the Bath Branch who was absent through having to undergo a serious operation.

* * *

Prayer meetings were held on Sunday evenings, June 22nd and 29th, at 8.30 p.m., in the Secretary-General's room.

* * *

All who wish to be entered on the Register for the Teaching College are invited to send in their names to the Secretary-General.

* * *

We have now to set ourselves to the task of furnishing the new Headquarters, and we appeal for help in this direction.

* * *

Preparations are on the way for the Fifth Congress to be opened on October 13th next. Our readers are asked to book the date and those following in that week. We hope for a record attendance. All the public meetings will be held in the Central Hall, Westminster.

* * *

As previously announced, Professor Odlum, M.A., of Vancouver, had started on his journey to Britain, and we had looked for the pleasure of his company on Empire Day, and also on June 23rd. But, alas! he was recalled from Toronto owing to serious illness in his family. He addressed special audiences in Toronto, Calgary, and other Canadian centres, in some of which he was aided by Colonel MacKendrick, D.S.O.

* * *

Mr. C. F. Waddington, Hon. Secretary of the Bristol Branch, writes:—"I give hereon the Programme for the Conference of the B.I.N.U. at Bristol, July 14th to 19t. inclusive:—

July 14th.—Conversazione and Welcome to Delegates, 6.30. Music and refreshments.

July 15th.—Conference, 10 a.m. and 2 p.m. Lantern Lecture by Herbert Garrison, F.R.G.S., on "The Keys and Gates of the World," 7 p.m. Reserved seats, 2s. 6d.; unreserved, 1s. 3d.

July 16th.—Char-a-banc trip to Wells and Glastonbury, starting from Bristol at 9 a.m. Cost, inclusive of lunch, tea and admission to the Abbey—members, 10s. 6d.; non-members, 12s. 6d.

July 17th, 18th and 19th.—Public meetings at 3 and 7 p.m. Speakers, the Revs. Pascoe Goard and Arthur Pritchard, and Messrs. T. W. Plant, J. J. Morey and others.

All meetings are to be held in the Redland Park Hall, Whiteladies Road, Clifton.

Will those delegates and members who propose to attend the Conference please let me know as soon as possible, so that we may make arrangements for hospitality, &c.?

I shall also be glad to hear from those who desire to join the char-a-banc trip to Wells and Glastonbury. The Rev. L. S. Lewis, Vicar of Glastonbury, has kindly promised to conduct the party round the Abbey, and the opportunity is an excellent one for seeing the famous Abbey and learning of its history from an authority. *Early application* should be made for seats, enclosing remittance, to C. F. Waddington, 29, Harcourt Road, Redland, Bristol."

* * *

Miss C. L. Cook, Hon. Secretary of the Croydon Branch, writes in terms of enthusiasm of the two meetings held there, and of the excellent addresses by Mr. J. J. Morey on June 19th. Mr. Daniel Farmer was the chairman on both occasions. By special request he read a poem, of which he is the author, entitled, "Who are the British?" As a goodly number of enquirers attend these meetings it has been decided to carry them on through the summer months. The next meeting will be held on July 10th, at Eldon House, Wellesley Road, Croydon, when Mr. Farmer will be the lecturer.

* * *

Another of our beloved members—Mrs. Edwardes, of No. 1, The Queen's House, Wimbledon—has passed away. She has been an ardent British-Israelite for over 40 years, and often spoke of the great comfort and joy that Israel Truth had been to her, and she lost no opportunity for passing on the light to others. She was in her 90th year. We respectfully tender our sincere sympathy to her daughters and all her family.

* * *

As the acquisition of new Headquarters means new obligations, it is essential that we should have a largely-increased membership; all our readers therefore are earnestly requested to join the Federation. Forms will gladly be sent on application to the Secretary-General, 6, Buckingham Gate, S.W.1.

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

No. 132. Vol. III. **JULY 12, 1924** **Price 3d.**

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.

GOD'S DEPARTMENT OF NATIONAL ORGANIZATION.

By Rev. Wm. Pascoe Goard.

We have seen in three former issues that the Government of Jehovah is divided into ten departments. For each of these departments He has revealed Himself by a Jehovah Name combination. Jehovah Nissi is the Name by which He has revealed Himself as the Minister of National Organization.

We have seen that the organization of the Nation pivots upon the personal presence of Jehovah as the Centre of the Nation's life and organization. This is marked by the central position of the Tabernacle of the Congregation, the dwelling-place of Jehovah in the midst of His Kingdom Nation Israel.

Around the Tabernacle, arranged in the form of a hollow square, is the encampment of the tribe of Levi. This tribe is set apart to dwell between the tribes of Israel and their God, ministering Godwards on behalf of the people, and ministering as the priests of God the things of God towards the people.

In the New Dispensation the Lord Jesus Christ took the High Priesthood and became the alone Minister of God towards the people, and the alone Minister for the people towards God, as is set forth fully in the Holy Scriptures in the Epistle to the Hebrews, concerning the Aaronic Priesthood under Him the Levitical Priesthood carries on.

* * *

Now we are to see the arrangement and place of the other tribes. We shall turn to the second chapter of Numbers once more.

On the East.

And the LORD spake unto Moses and unto Aaron, saying,

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 of Judah pitch throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.

And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

Then the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

On the South.

On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel.

And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty,

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throughout their armies. And they shall set forth in the second rank.

In the Centre of Camp and of marching column.

Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

On the West.

On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

And his host, and those that were numbered of them, *were* forty thousand and five hundred.

And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.

On the North.

The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.

These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.

But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

Thus we have the square and the column of the camp of Israel given as a law for Israel. The square is oriented carefully, and each tribe has its assigned place on one of the four faces of the square.

In the centre, Jehovah; camped around His Tabernacle, the tribe of Levi; and "far off," in hollow square, the twelve tribes of Israel.

What is that law to us? Chiefly that Jehovah still occupies His central place in the heart and life of the Nation Israel-Britain. Secondly, that His Levitical Ministry is still active, administering God to the Nation. Or, rather, it is its function to do so. But the fact now brought to light from the law of God being recognised, it is most certain that not many of the ministers of the Lord are engaged in bringing the Nation to a recognition of the actuality of the abiding presence of Jehovah as the King of our Nation, still in the midst as the controlling factor thereof.

Thirdly, it is a fact of startling significance that each of the twelve divisions of the people had their appointed place in the National Organization of Israel, and that they have that place as much to-day as ever they had. It is impossible for men to unravel the tribes of Israel, but to Jehovah the King the place of each tribe and individual is very certainly known, and He has promised to reveal it in the last time.

Next week we shall deal with the brigades of tribes, and the unification of the whole nation; and thereafter one further article showing the working out of the same plan of National Organization in these last days.

This is the organization of which Our Lord is the centre in Heaven, in the great majority of Israel which has gone through the gates of death into the life which is beyond, for the Nation Israel carries beyond the present earth, and this is the organization which shall accompany and bid Him welcome when He returns to earth to reign.

THE BRITISH-ISRAEL-WORLD FEDERATION, MONDAY AFTERNOON, JUNE 23rd, 1924.

Public Meeting in connection with the Opening of the New Premises and Headquarters.

THE RIGHT HON. LORD ST. JOHN OF BLETSOE (a Patron of the Federation, and one of the Deputy Presidents) presided on this occasion, and said:—

Ladies and Gentlemen,—This day we meet to open for service of God and the Kingdom our New Headquarters. It is a day that we are all very proud of. We have needed a building such as this for a very long time for the carrying on of the work connected with the Federation.

The work which is being carried on by this Federation as a movement is so well known to all of you that it is not necessary for me to make any comment upon it. Like you, I am very much interested in the work, and my wish is to further the Cause as far as possible. Judging by the numbers who have gathered here this afternoon, one would imagine that the work of the Federation was well known, but I find, and I expect you find also, that there are still many people who know nothing about it. Our task is to make the work better known, and the best way to do that is to explain what we stand for as a movement.

A remark was made to me last evening by a clergyman just after evening service. I happened to say that I was coming to this meeting to-day, and he said that he had not heard of this British-Israel-World Federation. He did not know what it was. "Whatever else it is," I said, "*it is the finest Bible Society that has ever existed.* That is clear. It is better in some respects than the British and Foreign Bible Society." The British and Foreign Bible Society is supreme as an agency spreading abroad the text of the Scriptures. The British-Israel movement is supreme in making clear the Divine Message of the Scriptures in its fulness. (Applause.) I

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believe I was right in saying that. I think that this Federation is the finest Bible Society in existence, because *it has made the Bible so interesting to those who read it in the light of the British-Israel teaching.* It is a Book that no one wants to leave alone. I am speaking from experience, because I find it actually so in different parts of the world where I have been. In fact, it has surprised me. Up country, right away from any township, right away from any Church, I have found people who have not had the opportunity of attending Sunday School, nor have they had any religious teaching, and I find them very anxious to read the Bible: but they do not always get the opportunity. It is not circulated enough in various parts of the world.

We are being helped by the Federation very much every day, and especially by attending meetings such as these which are being held to-day; we are being helped to fulfil the great prophecy concerning the Kingdom; we are helping every day to keep the Empire together. (Applause.) We read things in our newspapers which cause us a good deal of discomfort; we fear sometimes that the great Empire is not going to keep together; but so long as we successfully carry on this work, there is one thing very certain—nothing can break up the Empire. (Applause.) We are not a great number comparatively here to-day, but what we are saying and what we are feeling about the unity of the Empire is going out in waves throughout the whole Empire. There is a tremendous strength in our unity, and the more we work for the Federation, the stronger is the Empire going to become. I do not care how many difficulties may be put in the way. There may be political difficulties when one Party goes out and another comes into power; the same thing is not going to keep on happening which has happened before. We shall meet new things and new conditions. But that is not going to break up the Empire so long as we are doing our duty. It is certain that the great prophecies that we have read, that we have been taught, are bound to come true, and to be fulfilled.

It is a great thing that this meeting should have been held to-day—the birthday of the Prince of Wales. I am sure we all wish him many happy returns of the day. I am glad that a telegram has been sent to him to that effect from the Federation. We see his movements every day, and we know that if anyone worked hard for the unity of the Empire, the Prince of Wales is doing so every hour of his life. (Applause.) God grant that he may be allowed to do it for many years to come.

I hope we may all be given strength to work harder and harder for the Cause.

COL. GOSSET: I should like to tell those of you who do not know something about the beginning of this great movement. Some five years ago, about ten of us, who were members of the old Imperial British-Israel Association, met at Mr. Garrison's private house, and discussed with him as to whether it would be advisable to go forward, and, if so, whether we could manage to start a big movement embracing all the British-Israel Societies.

We had a couple of meetings, and eventually we decided on the title by which the Federation is now known.

As regards that little company, one has passed to his rest—Mr. Douglas Onslow—who was then President of the old Imperial British-Israel Association, a man who delighted to beat his opponents, although they never succeeded in beating him! With regard to the rest of us, some were here this morning, and some are here this afternoon. But from that little beginning there came this movement, which is now a snowball which no man can stop. This is a movement which will eventually enlighten the nation. It is going to make its influence felt all over the world. This is only the beginning of an enormous movement. We are only just starting to enter upon manhood. Up to the present we have been children. We have now got our own establishment; and we are now going out into the world on our own account.

Those who remember the old days, remember how difficult a thing it was to get together a good meeting. Now we are delighted to find how keen people are. There is an extraordinary movement everywhere. There are people you would never have dreamed of who are holding our belief. When you talk to them they say, "Yes, I know about it; I have been interested in it for years." That is going on all over the world. Eventually it will be made known to everybody in the Empire. Let us hope they will all embrace this Truth. This is the only antidote for atheism, infidelity, religious slackness, Communism, Socialism, and Bolshevism. (Applause.) It is going to lift the Nation and the Empire to a higher plane. At least, I believe so. It never does to prophesy unless you know; but that is my firm belief.

And now we have started on our own. May the blessing of God be on our work till it comes to its perfect fruition.

REV. P. H. DAVIES: I am sharing with you in the rejoicing and in the thanksgiving of this time, and these times, and for the Truth that will be proclaimed from this building as a centre.

It has been a *quest*, and to me this quest has become a *bequest*. Now what are we going to do with it? I suggest that this great quest, and all it means, this bequest, and all it implies, has simply been turned into a great *conquest*. The quest enlarging to the bequest, and then becoming a great conquest for our securing. We can only realize that by every one getting in it with all his and her powers. As we have already attained, let us continue to give still more of our best, in everything, and in every way.

These better equipments mean larger opportunities, and greater responsibilities; and in order that the quest becoming the bequest shall become the immeasurable conquest, I repeat, let us give more of our best all the time.

This is a call to us to "Launch out into the deep and let down your nets for a draught." "He is able to do exceeding abundantly above all that we can ask or think according to the mighty power that worketh mightily in us." When we have found out the secret, not only of working *for* God, but of working together *with* God (and there is an immeasurable difference between the two), we shall be compelled joyously, and bravely, and smilingly to enlarge the tent, to lengthen the cords, and to strengthen the stakes. I have a vision: it is not a day dream. But it has been given to me to see clearly this: And I say it very reverently and very humbly—There are crowds of people whom I know, and who bow before the Great Throne, and the Greater King twice every day: and that great archway of power that sweeps up to God, and from God—for He is not far away from any one of us—is encircling the globe. I can also see in vision, and realize in

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a measure, that on a certain day of the week, from here to the Pacific and the Far East, and from the north to the south, there are multitudes of people who are reminding the Almighty, reminding the King—Who, in turn, is sending forth the power, and these forces, and these individuals, these great messengers and messages—of His promise. Now I can see in vision also—and I am thankful—that from this place will go forth a great number of preachers and teachers and witnesses. I hope to live long enough to take my humble place at one or a dozen of the village greens in England to help to spread this Truth broadcast.

The call is to launch out into the deep, to attempt greater things for God, to expect greater things from God, and greater things than these, great as they are; "Greater things than these shall ye see." In a word, the great outlying democracy of Wales, of England, of Scotland, of Ireland, have got to be reached: we must reach them with the Gospel of the Kingdom. I can see in vision these preachers going forth, men and women, who will preach the Gospel of the Kingdom.

A girl in Hoxton Market, when dying, said to a man I know, "Sir, is what you have been telling us true?" "Yes, it is true," was his reply. "Then why didn't you come and tell us that before?" she asked. They are waiting for the message. And while we enjoy these diets of worship, we must also go forth in the strength of the Lord to witness, and to pray, and to work, yes, and to launch out into the deep. We must live in an ampler atmosphere; we must attempt greater things. I think of the great call of the nation, and the great call of the people, for, as in Victor Hugo's great word, "Above the people are the peoples, and above the peoples is man," and above them all "Behold the Man."

I can see going forth from this great centre such men. May it be so.

THE REV. EBENEZER FOX: My Lord and Fellow-Israelites, I am very glad to be here and to deliver you a message from our Association in Queensland, Australia. When they knew I was leaving for England, they passed a resolution of fraternity and sympathy and of oneness. And I have great pleasure in bringing you this message. And right away down to Victoria also I found the same spirit of fraternity and of intense sympathy and interest in your welfare. For from you here come inspiration and strength to us out yonder. As the movement grows here, so we also out there are stimulated and encouraged. Because I come from Australia I may look upon many things from a detached point of view. Those who are in the thick of the fight cannot see the whole battle, but we yonder in Australia can see something of the movements of the world. And as we look back to our own history we find that there are a number of things which point to the progressive development of the Kingdom of God.

One of the great outstanding facts occurred at the time of the Reformation, when there was recovered the lost doctrine of salvation by faith in Jesus Christ. That had been covered by debris and smothered, and it was largely a lost doctrine. Do you remember the teaching of Our Master, how He loved to talk about the Kingdom of God as like to this, and like to that? He said the Kingdom of God was like a shepherd who had lost his lamb; like the married woman who had lost her piece of silver, which was equivalent to what the wedding ring is to the wife of to-day. And how the father also was on the look-out for the lost son. And the one note that rings through the whole of it is, "Come with me, and rejoice, because I have found my sheep which was lost; I have found my piece of silver which was lost; I have found my son who was lost." And the key-note, the triumphant, dominating note of our movement is that of rejoicing because of recovery of that which was lost.

When the great schism took place between the House of Israel and the House of Judah, Israel then practically went into heathenism. God intended to build up a house like unto the House of David out of the House of Rehoboam; but no sooner was Rehoboam seated upon the throne than he lost faith in God; and substituted for the worship of Jehovah the worship of the golden calf. You remember that running like a refrain right through their history are these words: "He followed in the footsteps of Rehoboam, who made Israel to sin." Rehoboam took the wrong track. He took the wrong turning, and it lasted through thousands of years, bringing with it disaster, suffering and curse. *But 2,520 years from that time the British Houses of Parliament passed an Act whereby we cast off the idolatry of Rome.* That was the signal for the great Reformation, and the giving of the little Book open to John, the representative of mankind, the representative of Israel, if you will; that Book in his mouth was to be as sweet as honey, sweet as the Gospel tidings of salvation through faith in Jesus Christ. But it was the cause of the great conflict which that would cause in the world, dividing father from son, and mother from daughter, leading to the terrible conflict of the Reformation. That was Satan's supreme effort to close that Book again. And that great movement stirred Europe and the world.

Then we come down the centuries, and we find there has come over the Church a deadness, certain evil practices. It infected the Church of Christ. And then there was the great Evangelical reformation of the eighteenth century that brought back life again. It was the great doctrine of the witness of the Holy Spirit; that we should not merely grasp salvation, and the promises of God by faith, and, so to speak, hold by that with all our own human power, but there came with that the witness of the Holy Spirit that we were born of God.

It was the great doctrine emphasising the fact, bringing home to the Christian who, through faith in Christ's atoning work, had cast himself upon the mercy of God, bringing home to him that confidence that comes from a knowledge of the fact that "there is, therefore, now no condemnation to them that are in Christ Jesus, who walk, not after the flesh, but after the Spirit." And that won its great harvest of souls.

Yet, to-day, looking throughout our Christian world, what do we find? A waning power! A waning interest! I have been going through your Homeland, my Homeland, although it is nearly seventy years since I left it—I have seen stately churches, put up at such great cost, with so few worshippers. Where has the old spirit gone that built those churches? Where is the old love of the Gospel that existed in the hearts of the men that put forth the money which built those noble edifices?

Yonder in Australia we have been looking at this question, and we have been looking for a movement which was going to put new blood into our veins, new fire into our energy, new activities into our work, that should result in our churches being too small for the congregations that would seek to come in to hear the glorious Gospel of the grace and the love of God.

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I ask the question. Whence is coming the next great movement that is going to reinvigorate our Christian activities, that is going to grip the hearts and the minds of the men and women of Britain and Canada and Australia, of our great Anglo-Saxon Empire, and bring us nearer to God? I think that the next great step in revival work is that of *the recovery of the lost House of Israel.*

It is this that is going to bring to the higher critic the conviction that the Word of God is the Word of God: that these men shall have such evidence come pouring in upon them that they will not be able to help but believe that *God is in this movement*, and *in this world*, and *in this Book;* and that *in this great movement, which to-day is taking a step forward in its history, is going to be one of the great revivals of the ages*, and, as I think, the last great revival, the thing that is going to show to the world the power of God, and the wisdom of God in all its fulness, in all its integrity; to show that God is true, and that His promises to Abraham and Isaac and Jacob are real, and will be fulfilled to the very utmost letter by God. (Applause.)

The next great step in revival work is the recovery of the lost House of Israel; the taking away of the scales from the eyes of this people, which keeps them from realising who they are, and what is their mission, and what is their place in the world.

What will be the one great outstanding result of that? The emphasis again and again in Holy Writ is that the Gentiles shall know that I am God. "The nation shall know that I am God." And what we know we cannot forget and we cannot cast away.

Now with the recovery of the lost House of Israel you have there the principles, or a principle, which will regenerate our Empire in every department. We will have the guiding voice of Israel Prophecy, which will lead us along the lines of true security, prosperity and advancement, until, by the grace of God, this Anglo-Saxon race shall attain to the position that God has said He will place it in as His messenger—as His servant.

This great revival will prevent us from making the awful blunders that are made to-day in our commercial world as dominated by the men at Westminster.

I want to speak just as I see some of these things, and as they appeal to us in Australia. In Australia we have a keen love for the Mother country. Recently we gave a contract for the building of a bridge to a firm in Middlesex, amounting to between four and five million. *We could have got it cheaper from America, but we did not want to give the contract to America.* I stood in one of our railway stations waiting for a train to come in, and I saw that the rails had been made by German firms. Such an order will never be given to Essen again. And as this great revelation of British-Israel Truth gets possession of our commercial world, and gets possession of the men who can do something to strengthen the cords, and to enlarge the bounds of our commercial world, we shall never have a repetition of such things as were done in Westminster recently, holding out the hand of friendship to Russia.

British-Israel Truth will make us realise that we are a self-supporting Empire, and that we have within the bounds of our Empire enough for all our needs.

Then this great truth will also strengthen our political world, and keep our politicians from making the blunders which have been made in the commercial world. And in our international politics we shall have the guiding star, that great truth of the unity of nations, that what affects one for ill or for good affects the other part of our Empire. When our politicians get that into their heads they will not do again some of the things that they have done. Never again will it be suggested that it would be a good thing for England if the Colonies went about their own business; that the Colonies were too great a burden. There is still a little remaining of that spirit to-day. After the lesson of 1914 to 1918, when our stalwart sons stood by your sons in that great conflict, with their backs to the wall, as General Haig said. Our lads were leaving Australia as fast as steam could bring them; the day will never come again when the Mother country will tell us that we do not count.

Then this Truth will also keep our military authorities from making blunders too. If those who thought out and planned the campaign at Gallipoli had read the Book of Obadiah, that campaign would never have been entered upon, and ten thousand of our gallant lads from Australia would never have found their graves there as they tried to effect that landing against mighty overwhelming forces. When we took the cue given us by God in Obadiah we went up from Egypt. We first of all destroyed the power of the Turk. It was her armies that brought the downfall of the others. But your lads and the Australian lads broke the Hindenburg line, and we got victory. This Word of God can give some information even to our military leaders and strategists. For has not God said, I will make you, Israel, a great threshing instrument? "No weapon that is formed against thee shall prosper." As we read that, and as we remember the lessons of the last few years, how God has wonderfully verified those things, we can say that God is with us in our commerce, in our politics, and in our warfare.

Then, lastly, this British-Israel movement is going to be *a great revival of religion.* Because has not God said, after having unfolded to us by the prophets what He has in store for our nation, "Yes, for all these things will I be enquired of of the House of Israel to do it for them." The keynote has been started here to-day, as we, whose eyes are open, realise that we are the sons of Israel. You know how those men of old turned back the tide of God's wrath when they claimed the promises and the covenants of God; so when we get hold of these covenant promises of God in the hour of stress, national stress, and national danger, we, by the power of God, shall be able to turn back these things.

I have said this is going to be a great religious movement, the keynote of which is reunion, not division; no more sectarianism; no more breaking off from the mother Church here and there. The spirit of this movement is reunion. We have got it here. Our great leaders have been holding their conferences at Lambeth, and other places, and there have been discussions with regard to their differences and difficulties and bitternesses of the past. When David heard that his son had gone away, misleading the people, David said, "Get out my ass, and put on it my son Solomon, and take him away and crown him there." The expulsive power of a new movement! As this British-Israel Truth gets into the Churches we shall forget we are Anglicans, or Presbyterians, or Congregationalists. We are all met here to-day. *There is no grit in the wheels.* They run smoothly and sweetly in unison. We are brethren in Christ. That is the vision that I see when the lost House of Israel is recovered. Let us go forth

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and be glad. Let us kill the fatted calf. Let us have the music and the dancing. That is the keynote of the future. Rejoicing because God has fulfilled His great and glorious and magnificent purposes, and used our race for the fulfilment of them.

ADDRESS BY REV. ARTHUR PRITCHARD, M.A.

Of the sixty-six Books of the Library known as the Bible, there is an obscure one which I confess I haven't studied in detail, and that is the Song of Solomon, or the Song of Songs. Some people see nothing in it but an Eastern love story concerning Solomon and a beautiful country maiden of Shulam, or Shunem, whom he met on one of his journeys to the northern part of his kingdom. Others build, upon the historical foundation, a mystical structure concerning God and the Jews, or concerning Christ and His Church, whereas there are more modern exponents who believe that the Song of Songs is the expression of the heart of Jehovah towards literal Israel, the bride or wife.

As the latter interpretation appeals to me the most, I am going to base my further remarks this afternoon on a few words uttered by the Northern Israel bride or wife, recorded in the last verse of chapter vii :—

"At our gates are all manner of precious fruits, new and old, which I have laid up for thee, O my beloved."

I suppose it is within general knowledge that Joseph, the birthright son of Jacob, prophetically named his younger son (who afterwards became the birthright son) Ephraim, or double-fruitfulness, which is its signification.

What this was to be, Jacob prophetically indicated to Joseph when he laid his crossed right hand on Ephraim's head saying, "His seed shall become a fulness (multitude or commonwealth) of nations."

Later, the old patriarch compared Joseph to "the son of a fruitful tree," and the fruits would be products of the heavens and of the earth, of the depths of the sea and of the mountains. Joseph lived to see Ephraim's offspring of the third generation. After his decease the fruitfulness increased more and more, as Moses, in his "blessing," foreshowed would be the case, until, in the course of history, Ephraim became the leading tribe. But, separating himself from Judah, he gave his name to all the other Israel tribes, together in unity, who formed the Northern Kingdom in Palestine.

We glean from the records that the fruitfulness of wayward Ephraim, for centuries afterwards, was mostly *bad*, yet that, given by the covenant-keeping God, being always good, the whole was kept from corruption; and meanwhile, time and patience were doing their beneficent work.

The great prophet, of and to Ephraim of the Northern Kingdom, was Hosea, and in his book we have God's messages to them :—

"Ephraim is joined to idols": "Thou hast committed whoredom" (an ugly word which is the Bible term for idolatry or unfaithfulness of the Israel bride to her Heavenly Husband): "Ephraim mixeth himself among the peoples": "He is like a silly dove without understanding": "He hath made many altars to sin": "How shall I give thee up, Ephraim?": "I will not destroy Ephraim; for I am God and not man": "Ephraim followeth after the East wind" (that is to say, he goes to some place in the West): "When Ephraim spake (so great was he) there was trembling; he exalted himself in Israel; but when he offended in Baal, he died": "I will ransom them from the power of the grave; I will redeem them from death (*i.e.*, national death)": "I will heal their backsliding, I will love them freely": "He shall blossom as the lily and cast forth his roots as Lebanon."

Ephraim reformed shall then say, "What are idols to me?" And the patient God, Who all the time had been loving him for what he knew he would eventually become—his leading and executive agent for good in the world—answers, as He had promised (ii, 21): "I am like a green fir tree" (that will give Ephraim refreshing shade and supply him with natural and spiritual fruits), adding in a direct message and reminder to Ephraim: "From Me is thy fruit found." On this passage the Speaker's Commentary remarks: "There seems to be here a reminiscence of the Song of Solomon" (ii, 3): "I sat down under his shadow with great delight, and his fruit was sweet to my taste."

Assuming the Speaker's Commentary to be correct, the Israel bride is the "lily among thorns," or Ephraim among the nations, and her beloved is the "Rose of Sharon" Who "feedeth His flock among the lilies."

Therefore, *emphatically* therefore, the Ephraim-British, as the rebetrothed and recovenanted national bride of Christ, can now send up the message to Him—and that with reason and considered judgment:

"At our gates are all manner of precious fruits, new and old, which I have laid up for thee, O my beloved."

* * *

Now let us think *where* we are this afternoon, as well as who we are.

On Saturday last I casually picked up a book of Congress addresses. It was lying for want of space on the top of a row of books, and when I opened it my eye fell on words that it seems I put into the mouth of the Secretary-General at the last Congress. They were to the effect that money ought forthwith to be contributed for the "overdue establishing of suitable and even palatial Headquarters for the B.-I.-W.F. in the heart of the Metropolis," and I ventured to express the earnest hope that Mr. Garrison's longings might be gratified, his ideals realised, and his Herculean labours visibly rewarded. These words were spoken on the first evening of our last Congress, in the 23rd year of this century (less than eight months ago), and here we are on the 23rd day of this month celebrating the realisation of the daring and ambitious hope. I wonder if the Secretary-General has ever decided in his mind as to what tribe he belongs to. I suggest he must be a Gadite or a Gadison for two reasons—first because "Gad" means "Fortune is come," and it certainly has come through him to us in this Godsend of a place; and the second reason why he must be a Gadite is because he has trotted us about in recent years from Caxton Hall to Kensington Hall, from Kensington Hall to King George's Hall, from King George's Hall to the Central Hall, and from the Central Hall to King George's Palace, or as near to it as we can get—the palace which Queen Victoria chose as her own town residence, and where her eldest son, of revered memory, was born and died.

And so it has come about that we are established here in the thoroughfare leading from Victoria Station to Queen Victoria's beautiful memorial, surmounted with the winged figure of Victory, supported by Constancy with his compass and Courage with his staff, and containing her figure

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carved out of the best Carrara marble. Surely we do well to call her "Victoria the Good," and we do well to remember what an eloquent American preacher once said concerning her:—"I believe that no throne since the throne of David, the throne of Hezekiah, the throne of Esther, has been in such constant touch with the throne of Heaven as the throne of Queen Victoria."

Now the essential *part* of the throne is reasonably supposed, by a very large number of sane-looking people, to be Jacob's pillow—possibly Abraham's Bethel altar-stone—the battered, scarred and ringed stone of destiny, in the Coronation chair behind the High Altar in Westminster Abbey; the stone that was to be shepherded by the birthright son of Jacob, and his descendants—undoubtedly ourselves—have this precious stone fruit laid up for our Beloved's use when He comes, as soon He must.

Queen Victoria hoped she would live long enough in this world to lay her crown at His feet; but the honour seems to have been reserved for a Prince David of the Royal House of Britain who, according to the Bible, shall have sons to succeed him in the subrulership of the world-wide kingdom of the Millennial Age.

So we have already the precious fruits of a Jacob's stone-throne; a Davidic king who has the right to sit upon it, with a Judah-Davidic standard floating over his residence, which, thank God, is visible from these Headquarters of ours, which I hope were duly consecrated, this morning, as a house of God and a gate of Heaven; and even a Prince David himself, 100 generations, of thirty years each, removed from the David of Bethlehem, the original founder of the Royal House of Israel-Britain.

And what about ourselves, the privileged citizens of the stone-kingdom of David, whose supremacy, fortified with the principles of Justice and Truth, represented by the statuary on each side of the Queen, on her marble memorial, shall yet cover the earth?

Well, we are (yes, and the world knows it), as a Race, an Empire, a Christianised community, by far the greatest the world has ever known, though we are still incomplete, like the Victoria memorial standing yonder in the "Queen's garden," various groups having yet to be added, and more heraldic emblems of our ever-growing Empire. For

"God, who made us mighty,
Will make us mightier yet,"

not however for ourselves, but for service to all mankind.

Facing the Palace the monument shows a group symbolising Motherhood, flanked by New Zealand's gift of bronzed lions, and the discerning may thereby remember the underlying message of the Almighty:

"LOOK UNTO SARAH THAT BARE YOU";

and the sons of Isaac (pronounced Eesaak) or Saxons, who believe Sarah to be their mother, can remember God's words to Abraham:

"SHE SHALL BE A MOTHER OF NATIONS";

and the Royal Family, who can trace back their origin through David and Judah to Sarah, "the Princess," can remember God's other prophetic words to Abraham:

"KINGS OF PEOPLES SHALL BE OF HER."

Such, directly or indirectly, form part of the fruitfulness of Sarah's great, great grandson Ephraim, who was to become, in these latter days, a league of kindred nations—the *Bible* league of nations that will be fully formed, and live on when all the motley imitations have bubbled into nothingness.

True, a recent decision in Parliament seems to be a set-back, but probably it is only so in the *seeming*, for after all, as Mr. Baldwin so sapiently put it, the greatest appeal to Empire was not a financial appeal, but an appeal to the British to spread their race throughout the *world*, and to keep it a race of the highest ideals and the race in whose hands the future of the world might be most safely trusted.

As the current month's *United Empire* words it:—

"The British League of Nations is the sheet anchor of civilisation. Any parting of the cable would lead straight to new disasters, not for the Empire alone, but for the world."

If Milton, 250 years ago, could pray the prayer—

"Thou, Who of Thy free grace, didst build up this Britannick Empire to a glorious and enviable height, with all her daughter islands about her, stay us in this felicitie,"

how much more can Ephraim-Israel, in this present year of grace, recognising whence all her good fruits—individual, national and world-wide—have come, and are for ever coming, how much more can Ephraim-Israel say, whether at 6, Buckingham Gate, or at Wembley, or elsewhere, and say with love and gratefulness to her Heavenly Prince on this, the birthday anniversary of her earthly Prince:—

"At our gates are all manner of precious fruits, new and old, which I have laid up for Thee, O my Beloved."

THE GREAT PYRAMID.—XXIII.

BY LT.-COL. ARTHUR B. PROWSE, M.D., F.R.C.S.

BEFORE leaving the Ante-Chamber I would remind you that, in Article XX, the date (on the original scale of 1 in. to 1 year) on the inclined time-line, just where it passes under the middle of the Granite Leaf, was mentioned as being 6000 A.A. Where the line enters the chamber at the end of the *first Low Passage* the date indicated is 5968.2844 A.A., which corresponds to March, A.D. 1970; and where it cuts the line LG it is 5983.0395 A.A., or January, A.D. 1985. The central point of the dotted square (on the pilaster) through which it passes, would, on the same scale, be 6039.75 A.A.; and where it leaves the chamber at D would be dated 6097.4269 A.A.

On the Floor-line, with its enlarged scale of measurement (1 in. to 1 month), the date, vertically below the centre of the dotted square—*i.e.*, at the middle of the granite part of the Ante-Chamber floor—is March 6th, 1924, which is now more than three months ago. The end of the Ante-Chamber floor at M, vertically below D, is dated May 29th, 1928; and here the SECOND LOW PASSAGE begins. This is 101.05634 P. in. *long* (8 ft. 5 in.). The *width* is 41.4 in., and the *height* 42 in. The floor, roof and two walls consist entirely of Granite. The length, on the scale of 1 in. to 1 month, fixes the date at N as about noon on September 16th, 1936.

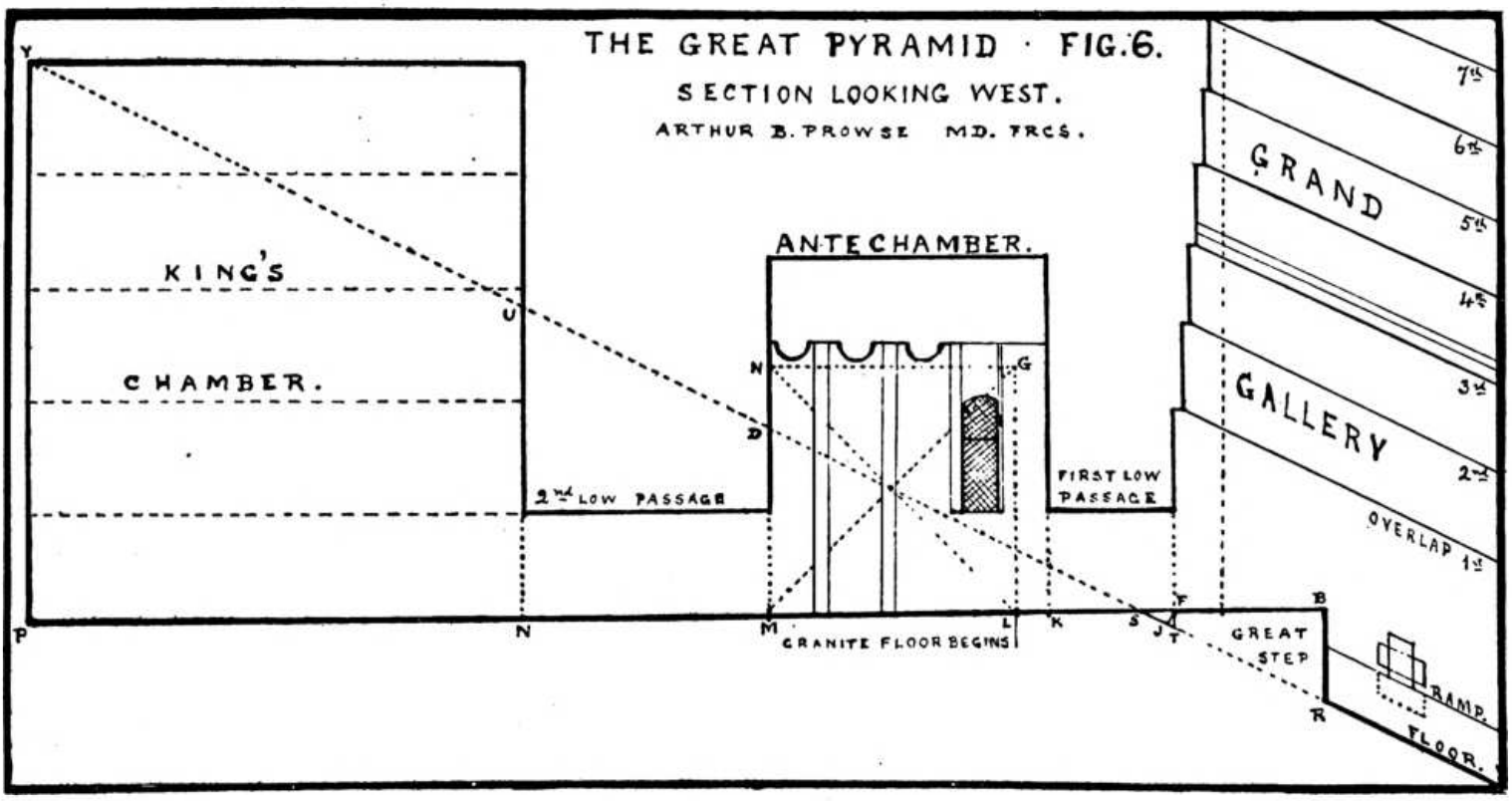
Considering the analogy of the two Low Passages, *we naturally expect* that the second one, the roof of which is lower than the other, and therefore more difficult to pass along, typifies another period of *even greater tribulation from war* than the former passage proved to do—the final great Armageddon

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struggle, which will be ended by the second stage of our blessed Master's glorious advent—the "epiphany" of His "parousia," *i.e.*, the "manifestation" of His "Presence" to the whole world, upon the Mount of Olives; and the inauguration of the Millennial Age upon earth. We do not know, of course, when the scale of time-measurement will be further shortened (Matt. xxiv, 22); but if it were to continue at the rate of 1 in. to 1 month throughout this passage, then its length of 101 in. would mean a duration of more than eight years. Mercifully, we are not permitted to know the "day and the hour" of those great events of the future which are foretold in so many prophecies. There are, indeed, signs given for our guidance—if we will only use the talents entrusted to us—by which we may recognize the *near approach* of the Great Day of the Lord. "But *immediately, after the tribulation of those days*, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and *then* shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and *they shall see the Son of Man coming* on the clouds of heaven with power and great glory" (Matt. xxiv, 29, 30). "Watch therefore: for ye know not on what *day* your Lord cometh" (*ib.* verse 42). "Therefore be ye also ready: for in an *hour* that ye think not the Son of Man cometh" (*ib.* verse 44).

We dare not neglect the evidence of this "*Witness unto the Lord of Hosts in the land of Egypt*" (Is. xix, 20)—this "Bible in stone,"—for its revelations are among the "Signs of the times," and are in exact accord with the prophetic teaching of the Book of books—the Written Word. To take any other course would be but the self-condemnation of fools. "The fool hath said in his heart, There is no God" (Ps. xiv, 1, and liii, 1). "A fool layeth open his own folly" (Prov. xiii, 16).

The KING'S CHAMBER is entered from the second Low Passage at the lower and eastern corner of its north wall; and it is formed entirely of dark red granite. Its *length*, east to west, is 412.132 P. in., or about 34⅓ ft.; and the *breadth* is just half of this, or 206.066 (206.065994). The *height*, from floor to ceiling, is 230.389 P. in., or about 19$\frac{1}{6}$ ft.; and this is more than 2 ft. greater than the width; so that the statement that the chamber is a double cube is not correct. The walls extend 5 in. below the floor-level; and from the base of the wall-blocks to the ceiling measures 235.35 P. in. This is sometimes called the *Second height* of the chamber. The number of granite blocks forming the ceiling, floor and four walls (*i.e.*, *six* surfaces), is 127; while those in the walls alone total exactly 100. They are arranged in *five* courses of equal height—47.07 in.—giving a total of 235.35, *i.e.*, the "Second height"; but the floor-level being 5 in. above the base of the lowest row of blocks causes this masonry course to appear to be about one-tenth less in height than the other four.



The *Ceiling* is formed of the largest blocks of stone in the whole building. They span the breadth of the chamber (over 17 ft.), and extend several feet beyond this, north and south, where they rest on the massive masonry of the walls. The weight of each is about 80 tons. That part of the surface of each of the two end blocks which shows in the ceiling is only about half the width of each of the other seven—the average width of the nine being 51.516 in. In the floor are 18 blocks of various sizes. The east and west walls also each contain 18. The north wall contains 27; and the south wall ten more, or 37. The number of stones in each of the courses of masonry in the walls, beginning with the highest, is as follows:—

First: East wall 1,	West 1,	North 2,	South 3,	total	7		
Second — 5,	— 4,	— 7,	— 8,	,,	24		
Third — 4,	— 4,	— 5,	— 7,	,,	20		100
Fourth — 3,	— 4,	— 6,	— 9,	,,	22		
Fifth — 5,	— 5,	— 7,	— 10,	,,	27		

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It is worth noting that in the north wall there is an exception to the rule of the equality in height of all the five courses of masonry, there being a single stone of just *double* the thickness at the east end of, and common to, the third and fourth rows. In the above list this is counted as belonging to the fourth only. It roofs in, and protects from pressure, the entrance to the chamber, and also the opening of the northern *ventilating shaft*, which is at the top of the two stones of the fifth course, west of the entrance, just where they are in contact with each other.

On the south wall of the chamber, exactly opposite, is the opening of the Southern Ventilator: similarly, at the top of two contiguous stones, second and third, of the fifth course—the first stone here exactly corresponding to the entrance opening in the north wall. The *southern* shaft runs, due north and south, upwards and outwards for about 175 ft. to the surface of the Pyramid, its floor reaching the level of the 100th course of masonry above the base. The *northern* shaft deviates considerably to the west of the meridian plane in which it begins; but for the greater part of its length runs parallel to and near the east side of the meridian plane which passes through the apex of the Pyramid. Its length, about 233 ft., is greater because the King's Chamber is entirely to the south of the, east to west, vertical plane through the apex of the building; and its rather less steep angle of rise brings it to the northern face at the same level as the southern shaft emerges on the opposite face. The surface opening of the northern ventilator has been enlarged by excavation, and its course followed downwards and inwards for about 37 ft., without revealing anything further of importance. The shaft itself is about 9 in. square in section. In the excavation the floor and west wall are still preserved; the roof and east wall having been cut away so as to enlarge the space to 3 ft. by 2 ft. 9 in. At the *inner* end of this same northern ventilator, M. Caviglia, in 1817 and 1837, broke into the cavity by tunnelling through the west side of the Ante-Chamber, and then followed its course upward for about 30 ft., cutting away the stones forming the floor, but preserving the walls and roof.

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE.

SIR,—I have read with pleasure Rev. W. Pascoe Goard's article, "Warning upon Warning." It cannot be too widely circulated.

In May 17th issue Mr. Andrew B. Buchanan calls attention to the non-return of the vessels belonging to the House of the Lord (Jer. xxvii, 22). Were not these vessels returned as stated in Ezra i, 7, and vii, 19? Mr. Goard's article should be more likely to "Startle the Nations," which Mr. Buchanan is honestly endeavouring to do; but is Mr. Buchanan correct?

B. H. NORTON.

[The information we seem to have regarding the Brazen Sea is: it was broken up, carried to Babylon, buried there until the last time; it is not listed among the vessels returned with Ezra, as far as we can see.]

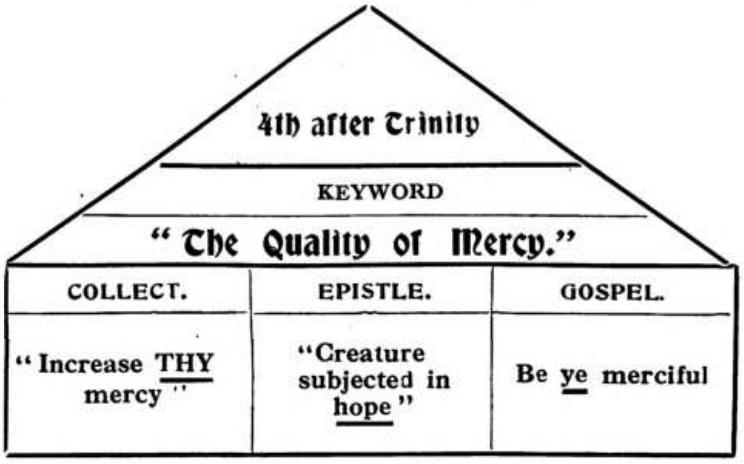
ERRATUM.—"N. M." July 5, 1924, p. 321, line 12 from bottom. Micah should be HOSEA.

Students for the Teaching College are now being enrolled. In reply to enquiries, we would say that there is no age limit.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.



THE eleven "Sentences of the Scriptures" are a worthy vestibule to the sacred shrine known as "The Book of Common Prayer." In Tudor times these Bible quotations, where singular, were mostly changed to the plural for congregational application or use. Now, the exact translation appears. The result is that the National and Congregational message of our National P.B. forms the *middle* section.

Joel had denounced and threatened his nation with great sternness and severity, then this "O.T. prophet of the Holy Ghost and of His dispensation" broke in with a gleam of hope—"God is merciful." "Mercies belong to the Lord our God," Daniel said in his intercessory prayer, and Jeremiah, representing his nation, interceded for chastisement in mercy. Then follows the Sentence in the Tudor P.B.: "Amende your lyves, for the kingdom of God is at hand."

"But individually as well as collectively the Scripture moveth us in (these) sundry places to acknowledge and confess our manifold sins and wickedness" to our "Almighty and most merciful Father."

The first sentence read originally:—

"At what time soever a synner doeth repente hym of hys synne from the bottom of hys heart: I wyl put all his wickedness oute of my remembraunce, sayth the Lorde."

"I will shew mercy on whom I will shew mercy," despite what abstract Justice demands, was part of the manifestation of the glory of goodness that God made to Moses (Ex. xxxiii, 19), and that Jesus made to Martha (John xi, 26). So although Justice demands that "The soul that sinneth it shall die"—the death of the soul (viz., the second death) being the wages of sin—Mercy graciously adds, "Except he repent," &c. That is to say, when the wicked man *turneth*, his soul shall *not* die.

Such is the first of the many quotations from the Bible in the Book of Common Prayer, and the second, third and fourth are from the "Have mercy upon me" Psalm, most suitable for the use of the individual sinner when, in penitence, he kneels before the Throne of Grace.

We sing, in the Canticles, for God's mercy to descend upon us; about "the mercy promised to our forefathers" and "the tender mercy of our God whereby the day-spring from on high hath visited us"; that "His mercy is everlasting" and "is on them that fear Him throughout all generations." We pray for mercy over and over again in the Litany, the Lesser Litany, the Versicles, the Kyrie, and in at least a dozen of the Collects.

And because "we do pray for mercy" we should not only

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expect mercy, but, as Portia said to Shylock, "that same prayer doth teach us all to render the deeds of mercy."

Every writer of the New Testament uses the word mercy, and few books in the Old Testament lack one of the Hebrew words for mercy.

God's mercies are "manifold," "tender," "sure," "abundant," &c. He is "plenteous in mercy," "rich in mercy," and "His throne is upholden by mercy." "God's compassions (really 'mercies') are new every morning," "His mercy endureth for ever."

When John Knox (or was it Thomas Hooker?) was passing hence, one said to him, "You are going to receive the reward of your labours." The reply was, "No! I am going to receive mercy."

The Latin word for mercy is *misericordia* (compassionate care), so that "mercy hath but its name from misery, and is no other thing than to lay another's misery to heart" (Binney).

"Even as your Father is merciful, be ye merciful."

"Being all fashioned of the self-same dust,
Let us be merciful as well as just."—(*Longfellow*).

THE COLLECT.

Obviously we cannot have increased or multiplied what is not already ours, and therefore everyone who prays to-day's Collect should be assured that the work of grace in his heart and life has been going on from his birth until now. If he who was "born in sin" has been truly made, in his baptism, "a member of Christ, the (adopted) child of God, and an inheritor of the kingdom of heaven," and has been brought up accordingly: further, if, in Confirmation, he has deliberately taken upon himself the vows of Renunciation, Faith and Obedience, and has ever since been daily increasing in the Holy Spirit more and more, then he might be so rich in mercy that if the All-Merciful, opening the windows of heaven, multiplied the downpourings, there might be "failure of enough," as is the meaning of Mal. iii, 10. But all of us have erred and strayed from His ways like lost sheep, we have, like the people of old, even "multiplied transgression," and so we do well to pray for God's mercy to be multiplied upon us, increased and multiplied like the widow's oil (1 Kings xvii), and the five loaves and two small fishes (John vi). Such multiplication is not "vexation," but salvation! and so St. Jude thus opens his short Epistle: "Mercy unto you and peace and love be *multiplied*."

THE COLLECT, EPISTLE, GOSPEL.

If the compilers of our Prayer Book, looking into futurity, had desired to provide a Collect, Epistle, Gospel which, while they should have a general suitability might yet have a peculiar appropriateness on a "Kindness to Animals Sunday," they could not have performed a better service for the R.S.P.C.A. In the Collect we pray to God for Mercy in abundance; in the Epistle we are shown that the animal creation, literally "with outstretched head," ever since the Fall, has been groaning in pain and waiting in hope. Prayer for mercy in the Collect, the expectation of mercy in the Epistle, and now, turning to the Gospel, we have the exhortation to mercy. "Because God is merciful, be *ye* merciful," remembering that "with the same measure that ye mete withal it shall be measured to you again." When we read the command "Be ye merciful" and kindred texts, we put on the blinkers of habit and see only the world of human beings, forgetting that, if our Christianity is to be worth anything, the animal world will get the benefit of it.

"I decline to believe," Ian Maclaren once wrote in the *Daily Mail*, "that any person, whatever creed he holds or whatever profession he makes—I decline to believe that any person is a Christian who is unkind."

When God would have created man—so says the Talmud—He called before His Throne a council of the highest Angels. "Create him not," said the Angel of Justice, "he will be hard and cruel towards those weaker than himself." "Create him not," said the Angel of Peace, "he will redden the earth with human blood." "Create him not," said the Angel of Truth, "he will lie for his party, religion and gain." And they would have said more, but there stepped forth, and kneeled before Him, the Angel of Mercy, youngest and dearest child of the Eternal Father. "Create him," she prayed, "create him in Thine image and as the favourite child of Thy love. When all others forsake him, I will be with him. . . . I will make him merciful to those weaker than himself; when he goes astray I will lead him back, and forgiving love shall convert him." And so the Almighty created man! . . .

Know ye not the Angel? Surely He is "The Angel or Messenger of the Covenant, Whom ye delight in" (Mal. iii, 1). This is the "Angel" Who will one day be our Judge. Will He not reprove, condemn us, think you, when we stand before Him to ask mercy if we have shown no mercy?

Be ye merciful to dumb animals. Why? Well, here are four reasons:—

1. Because we are "lords of creation," and animals become what they are made. God has entrusted them to our care, not to torture but to protect.

"A skylark wounded on the wing
Doth make a Cherub cease to sing."

2. Because we have a common nature with them, having both come from the dust; and because, so far as we know, they are suffering the Curse for our sake.

3. Because it is part of our probation, how we will treat our fellow-creatures.

4. Because we are really *not* the lords of creation, but only the stewards, and we must neither be brutal stewards nor unjust stewards.

"The merciful man doeth good to his own soul; But he that is cruel troubleth his own flesh" (Prov. xi, 17). Why? Because "All deeds in this world done Are paid beyond the sun." Often they are paid *beneath* the sun; *e.g.*, read the "Killing by kindness" story of 2 Kings vi, 8–23, and the "Nemesis" story of Adoni-bezek of Judges i, 5–7.

Even the Pentateuch begins and ends, as the old Rabbis observed, with an act of mercy. At the beginning of it God clothes the naked; at the end of it He buries the dead. Notice too that, in the fourth Commandment, the weekly rest was ordained, in mercy, for *animals* as well as man. "Be *ye* therefore merciful, as your Father also is merciful."

OUR CONTRIBUTORS.

THE NATIONAL MESSAGE has very good reason to be proud of its array of contributors. There is an old-fashioned wayside lie still going about, repeated again and again by good folks who tell it with unction, believing it to be the truth. It is briefly stated thus: "No scholar has embraced British-Israel Truth." Nothing could be much more false than that. As a matter of fact, British-Israel Truth has never been a fad which people have adopted because it has been fashionable. On the contrary, the way of the believer in British-Israel Truth has been made so hard for him that none have accepted the Truth without previous conviction, founded upon sound evidence. Therefore it is right to say that none but scholars (using the term to denote those who are learning the Truth) have accepted it. But to revert to the usually accepted meaning of the term "scholars." Have finished scholars accepted the Truth? Yes; in very deed. John Wilson, one of the fathers of the modern movement, was *one of the best Hebrew scholars of his day*. Rev. A. B. Grimaldi, M.A., who, in advanced years, still stands out as a giant among scholars, a man of the Gladstone type of learning and of wide general information added to it, is with us, and still contributes to our pages matter which to the scholar is invaluable. He has been a believer and teacher of British-Israel Truth for over fifty years. He contributes treasures of learning to almost every number of THE MESSAGE. He is now

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contributing a series of articles, entitled "Greek and Hebrew Connections," showing the interlacing of thought and expression between Greek and Hebrew literature of the Classical age. This will be followed in due course by a wonderful series on the Pharaohs. His work is crammed full of scholarship, used to illustrate and teach the truths which lie at the base of our racial and national history, and of our religion.

Dr. Gornold is presenting a series of articles from the standpoint of astronomy. He does not teach that the stars control our destiny. But he does teach that the stars, as the great chronometer of God, have been "set" in their movements to *coincide with the great events of prophecy*. Especially as to the planets of the solar system. He is a fellow of the Royal Astronomical Society, and is well able to speak authoritatively.

Dr. Prowse, F.R.C.S., is telling the same story from the standpoint of the Great Pyramid. His scholarly training has given to him the necessary equipment for the mastery of his subject. That he has mastered it his articles, now drawing to a close, have demonstrated to the readers of THE NATIONAL MESSAGE. His articles and diagrams have caused the Pyramid to stand out clearly before the eyes of the readers of THE NATIONAL MESSAGE. The importance of the work is seen from several angles. The Pyramid is the oldest and most perfect of the buildings of antiquity. It is, therefore, the natural starting-point for the science of archæology. Such is the nature and age of this wonderful structure that it compels the archæologist, who would deal fairly with his chosen field, first to study its secrets (now secrets no longer), and from them to start out upon his investigations of those things which are of later date and of less perfection of preservation. Every archæologist who makes such a start will find the lines of his field of study surveyed and marked out in that wonderful building. He will find his science related to astronomy, to geology, to orientation; he will find therein the standard of weights and measures, the basis of architecture and of other branches of applied science. Especially will he find the parallel of the sequent things of prophecy, in a chronology worked out in stone in the Great Pyramid.

Starting with the knowledge of the sciences worked by a Master mind and hand into the enduring stone, he will take a certain course in the pursuit of his study which will open to him wide fields of knowledge which are closed to all other investigators, no matter how well equipped they may be for their task.

Rev. Arthur Pritchard, M.A., is delighting us with his presentation of the Truth from the standpoint of that great National Heritage, the Prayer Book. Week by week his illuminating work has been going on, and he has been reproducing himself in the work of other men who have taken his beautifully clear messages, and have passed them on, as they are still doing from week to week, in Bible class, lecture class, and public service.

Rev. Commander Roberts is a constant delight. He comes to us as one who has meditated on the law of God day and night, and to the knowledge of the Sacred Script has added encyclopædic knowledge of literature and science. For fifty years he has been giving of his great store, bringing out of his treasure things new and old.

Professor Odlum, M.A., B.Sc., one of the world's ripest scholars, who spent all his professional life in scholastic and university work, beginning as scholar and going on to the duties of teacher, entering the university as student and going on to the activities of Professor and Principal, has given us many glimpses of the wonderful magazine of information which he has accumulated during his busy lifetime. An active seeker in the realms of scientific enquiry, he has not contented himself with books, lectures and experiments, but has travelled the earth over, seeking to master the facts of nature and the working of nature's laws. To all the resultant accumulation of knowledge he has added a devoted life of study of the Sacred Scriptures and a deep spiritual insight into the things of God. His investigations led him against his will to the conviction of Israel Truth, and he has been a vigorous exponent of its riches for many a long year.

Rev. Merton Smith comes to the field from the training of the Christian minister and evangelist. He was the companion in labour with D. L. Moody, and was the first Principal of the Moody Bible College. Trained in theology, educated in Leipsic, and brought into intimate relationship with the founders of Modern Scholarship, so-called, he has seen the inside of both sides of thought, and has come out a convinced believer in the literal meaning of the Word of God. A convinced British-Israel believer for many years, he is one of the clearest living exponents of the consecutive teachings of the Sacred Scriptures. He brings to them the enrichment of a wide knowledge of history, ancient and modern, and of other branches of education.

The Rev. Pascoe Goard contributes his illuminating expositions of the Word, so that it is well said that in his hands the Bible is made to live in every part of it; and modern history is seen to be indeed the fulfilment of prophecy.

Time and space fail to tell of the many others who are giving freely of the priceless treasures gleaned in a lifetime of devoted study. But all these and others demonstrate that the most modern of all the schools which turn their attention to the Bible and to modern conditions and movements, ecclesiastical, national and international, is the British-Israel School; and the exponents of it lead and stand premier among them all for true insight into theology, science, and into practical affairs.

The moral of all this is evident. You cannot afford to be without THE NATIONAL MESSAGE. You cannot afford to remain aloof from this greatest of modern movements.

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

L. B. McC. suggests from Rom. xi, 17: Could not Israel at that time be rightly likened to a wild olive tree, and be brought in to the good olive tree in place of the broken-off Jewish branches?

ANSWER.—Israel might truly become "a degenerate plant of a strange vine" (Jer. ii, 21), and in process of time no doubt become Gentile. But this would only refer to the individuals. For God promised that "I said I will never break my covenant with you" (Jud. ii, 1). "According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not" (Hag. ii, 5; also Isa. lix, 21; lx, 1, 2). "The root and fatness" remain in the olive tree, and the olive tree exists in its two-fold form (Zech. iv, 11-14) whether of Judah or (Rev. xi, 4) of Israel. It is to our comprehension that either Judah nationally or Israel nationally is the nation bringing forth the fruit. The true Abrahamic root is there. In Rom. xi, "the remnant according to the election of grace" is undoubtedly Israel. The wild olive is as certainly Rome.

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THE SECRETARY-GENERAL'S PAGE

OUR readers in the Bristol district are reminded of the B.I.N.U. Conference to be held next week in the Redland Park Hall, Whiteladies Road, Clifton, as per programme given in our last issue. The first item is a Conversazione at 6.30 p.m. on Monday, July 14th. The delegates are to assemble at 10 a.m. on the following day for devotions. The Conference opens at 11 a.m., and is to be presided over by the Rev. J. Oliver Vince, B.A., B.D., the President. Luncheon at 1. Conference reassembles at 2 p.m. Tea at 5 p.m., to be followed by a lantern lecture by Mr. Garrison, tickets for which may be booked at Messrs. Duck, Son & Pinker's, Queen's Road.

* * *

The Rev Ebenezer Fox, M.A., of Queensland, is addressing the members of the Liverpool Branch this week. To-morrow (Sunday) he is preaching in Blackburn. He and Mrs. Fox are booked to sail for Australia on 29th inst. It is a great regret to us and to them that they cannot remain in Britain for the Congress in October.

* * *

The Liverpool Branch sent a protest to the local authorities against the opening of the public parks for amusements on Sundays.

* * *

Two successful meetings were held by the Worthing Branch on June 24th, the first in the Literary Institute at 3 p.m., when the President, the Rev. Philip Young, L.Th. (late Dean of Nassau), presided; the second a Garden Meeting at 6 p.m. at Stoke Court, by kind invitation of Mr. and Mrs. Hughes, when the chair was taken by the Rev. Canon Hollis, M.A. The speakers on both occasions were the Rev. Pascoe Goard and Mr. Herbert Garrison.

* * *

Mr. Ernest Hill sends us an encouraging report of the work at the Kiosk at the British Empire Exhibition, and of the circulation of literature therefrom. The Visitors' Book has nearly 500 signatures. Mrs. de Courcy Hamilton, Mrs. Walker, Mrs. Cameron, Mrs. Barry, Mrs. Beaumont, Mrs. Mason, Miss Houldsworth, Dr. Sworder and others have kindly rendered assistance. The visitors include a number from Australia, New Zealand, Canada, the United States of America, Africa, China, Copenhagen, Budapest—the chief Councillor of the city, and many from various parts of England, Scotland, Ireland and Wales. A teacher from New York was so much impressed that he told Mr. Hill he intended to teach Israel Truth in his Church classes. Mr. Hill wishes to thank especially the Rev. Commander Roberts, the Rev. Pascoe Goard, the Rev. Arthur Pritchard, the Rev. J. B. Gratton, Major and Mrs. Knowles, Mr. and Mrs. Garrison, and Mr. J. J. Morey, for their visits and their help and encouragement.

* * *

Two interesting meetings were held at our Headquarters, 6, Buckingham Gate, S.W., on July 2nd. Major Knowles presided in the afternoon, when addresses were delivered by the Revs. G. H. Lancaster, Joseph Gay, and Pascoe Goard. In the evening the speakers were Messrs. J. J. Morey, Daniel Farmer, and Mr. Herbert Garrison, Secretary-General, who, by request, told the story of how he had been Divinely led to the discovery of the new premises, and how they were acquired. It was listened to with breathless interest. The Rev. Pascoe Goard presided.

* * *

The work of literature distribution is being vigorously prosecuted by our Publicity Department, to which Captain A. H. F. Young, R.N.R., and Mr. F. O. Bates are devoting themselves with ceaseless energy. "The Case for British-Israel," by Mr. Anthony Noel Denny, has been sent to members of both Houses of Parliament, and many thousands to the clergy. When it is remembered that there are some 28,000 clergymen in Britain, and thousands Overseas, and that added to these there are many thousands of Nonconformist ministers at Home and in Dominions, the colossal task before the Department may be realised. The call "to be up and doing" is being complied with. All who value this important branch of our work will, we are sure, be glad to help in the cost involved by contributing to our official "British-Israel Literature Distribution Fund."

* * *

Mr. Arthur Exley, J.P., of the Brisbane Branch, is doing excellent work in Queensland by lecturing, conducting Study Circles, and circulating literature.

* * *

The Rev. G. W. Plasting, of Jersey, has been championing the British-Israel Cause in that island at a debate in the Lyric Hall. His opponent was Mr. N. J. Prigg. The chairman was Mr. A. P. Queree, sub-Editor of the *Jersey Evening Post*, who conducted the proceedings with efficiency and fairness. He reminded the large assembly that they were gathered for further enlightenment on God's Word, and that the discussion would be of a sacred-literary character on a subject worthy of study and investigation. Mr. Prigg considered that the House of Israel was representatively absorbed in Judah, and he stated that at the future restoration of the tribes in the Promised Land it would be impossible to settle each tribe in the narrow strip of territory apportioned to it if the vast population of the British Empire were represented as Israel. He also brought forward the old thread-worn argument about the so-called "mixed" character of the British race. Mr. Plasting effectively dealt with his opponent's contentions, after which a member of the audience offered violent opposition in terms so rude and contemptuous as to call forth a stern rebuke from the chairman. We understand another debate is to take place, next time between the said opponent and Mr. Plasting, Mr. Queree agreeing to preside again.

* * *

The Rev. Pascoe Goard and Mr. J. J. Morey have addressed two meetings at Crawley, Sussex, kindly promoted by Mrs. Zoe Bell. Mr. Morey took Mr. Garrison's place in this case, he being unable to leave important work at 6, Buckingham Gate.

* * *

Mr. H. A. Marchant will (D.V.) lecture at Halifax on July 21st; at Southport on the 22nd; at Leeds on the 23rd; and at Liverpool on the 24th. Subject: "Reasons Why some Christian Teachers oppose British-Israel Truth."

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THE
NATIONAL MESSAGE
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INCORPORATING "THE COVENANT PEOPLE."

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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.

GOD'S DEPARTMENT OF NATIONAL ORGANIZATION.

By Rev. Wm. Pascoe Goard.

The Brigading of the Tribes—(see Num. ii.)

It will be found that there were three tribes assigned to each front of the square of the Israel camp, and to particular places in the column on the march.

The Bible lays much emphasis upon this brigading of the tribes. We printed the verses which deal with this in the last issue. All can see the organization readily by turning to the chapter (Num. ii).

The Eastern Brigade consisted of the tribes of Judah, Issachar and Zebulun. These are called "*The camp of Judah.*"

The Southern Brigade were Reuben, Simeon, Gad. These are called, in verse 16, "*The camp of Reuben.*"

The centre of the column and of the camp was the Tabernacle, surrounded by the tribe of the Levites (verse 17).

The Western Brigade were Ephraim, Manasseh, Benjamin. These are called, in verse 24, "*The camp of Ephraim.*"

The Northern Brigade were Dan, Asher, Naphtali. These are called, in verse 31, "*The camp of Dan.*"

Each of these Brigades it will be seen had *a leading tribe*. Each leading tribe gave its name to the Camp or Brigade. And each of the Brigades rallied to, and marched under, the standard of the leading tribe. These standards were as follows:—

Eastern Brigade, Judah—*The Lion.*
Southern Brigade, Reuben—*The Man.*
Western Brigade, Ephraim—*The Bull.*
Northern Brigade, Dan—*The flying Eagle.*

From this organization comes the representative symbolism of Israel.

The Seraphims of Isaiah vi; the "Living Creatures" of Ezekiel i, &c., and the "Zoon" of Revelation (translated "beasts," ch. iv), all have the same form, all have the faces shown on the standards which represented the four sides of the Israel organization—the Lion, Man, Calf, Eagle.

The "living creatures" evidently represent the spirit of the Israel nation.

So it will be well seen that the ratification of the law of National Organization by Our Lord in the Sermon on the Mount is sustained by the Book of Revelation, where the same form of organization is shown to obtain in heaven.

The Lion of Judah has been incorporated in the heraldry of Israel Britain.

The Man of Reuben is gloriously fulfilled in Jesus Christ, of whom it was well said "Behold the Man," and His symbolism is the Cross, the centre of the Union Jack, or "the Union of Jacob," which King James declared to be the meaning thereof.

The Bull of Ephraim is incorporated in the British Coat of Arms as the unicorn (wild bull), and is found among the British names as John Bull.

The flying Eagle is incorporated in the heraldry of the United States, and will come into that of Britain when the prophecy of the reunion of all Israel, as symbolized by the two sticks of Ezekiel, is fully fulfilled.

To the Patriarchs Ephraim and Manasseh was given the privilege of bearing the Israel name. "Let my name be called on them."

To the other tribes the name "Jacob" fell.

To the tribes of the camp of Ephraim was given the standard of the Bull; and these formed the division referred to generally as the Angle or Anglo-Saxons (*i.e.*, Bull Saxons).

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If we will only keep in mind the law of the National Organization, we shall find many terms and passages which have been difficult opening out with most obvious meaning.

SUMMARY.

We have seen the registration of each individual in all Israel, being males, from twenty years old and upward, fit to go forth to war, the tribe of Levi being excepted.

We have seen the foundation of the House of Lords or Elders.

We have seen the arrangement of the people according to their tribes.

And of the tribes into Brigades.

* * *

Now we have before us the spectacle of the united camp of Israel.

In the centre of all is *the Lord*, for "God is in His Holy Temple."

Around His dwelling is encamped *the Tribe of Levi.*

Far off, around the tribe of Levi, are encamped the twelve tribes; these organized into the four Brigades of Israel, each Brigade holding a face of the square—The Lion, Man, Bull, and Eagle Brigades.

* * *

Thus we look upon the camp of Israel as Balaam saw it and was impressed by it. Let us go to the mountain top and, with him, look out over the camp of Israel as it is now organized before the Lord.

And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel.

How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?

For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

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

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether.

And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

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?

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

He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them.

God brought them out of Egypt; he hath as it were the strength of an unicorn.

Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

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:

How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters.

He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

* * *

Next week we will look at the modern development of the law of National Organization.

"THE ROOT AND FATNESS OF THE OLIVE."

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

IN Jeremiah xi, 16, we read, "The Lord called thy name, a green olive tree, fair, and of goodly fruit; with the noise of a great tumult He hath kindled a fire upon it, and the branches of it are broken." The context (verse 13) is applying this figure to Judah, since Israel had gone into captivity 113 years before. But the figure of the olive tree is attached to both Israel and Judah, as seen in verse 17. Evidently Judah was devising (verse 19) against Jeremiah, saying, "Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered." This language brings before us the eighty-third Psalm, where all the world powers are engaged in the same Satanic work. What a revelation is here upon Jer. xvii, 12-14? "A glorious high throne from the beginning is the place of our Sanctuary" (*comp.* Ezek. xi, 15-16); "O Lord, the Hope of Israel, all that forsake thee shall be ashamed" (*comp.* Isa. lxvi, 5); "And they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise." Has it ever struck anyone that this expression, "written in the earth," stands in contrast with "written in heaven," "written in the Lamb's Book of Life"? This will help us in understanding Rev. xiii, 8, 12, in contrast with Rev. xiv, 1-5.

So, right through, we can distinguish this separation and wonderful preservation (Isa. lxv, 8-16, and 1 Pet. 1, 5), to mention two instances, "Kept by the power of God through faith." This especial salvation, however, is not to be revealed until the last time. Notice also it is Israel nationally and individuals joined unto them (Isa. lvi, 8; Ps. xlvii, 9).

The vine is another figure (Jer. ii, 21): "I planted thee a noble vine, wholly a right seed." We see the contrasts in Ezek. xv and John xv; also its history portrayed in Ps. lxxx. The fig tree is apparently applied principally to Judah (Jer. xxiv), though not exclusively (Hos. ii, 12).

The excessive need and care of the gardener in the culture of these three is paramount, and points to the loving watchful-

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ness and interest which our Heavenly Father bestows upon His Vineyard, that it may bring forth good fruit.

If, in spite of, or contrary to expectation, the tree is unproductive, it is not the gardener's fault, but it is in the tree itself. "What could have been done more to my Vineyard that I have not done?"

FRUIT BEARING IN CHRIST.

It is abundantly evident that God never expected more of His people than was possible, considering his environment and the age. "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?" (Mic. vi, 8). "From ME is thy fruit found" (Hos. xiv).

It would be extremely difficult to show that there is any other nation made choice of by God to be fruit-bearers, and Our Lord's words in Matt. xxi, 43, can only apply to the nation planted by God—for "Every plant that my heavenly Father hath not planted shall be rooted up" (Matt. xv, 13). This is the message of the New Testament conveyed to every individual amongst whom Israel has blossomed and budded. It applied to Judah also. "Without ME ye can do nothing." The whole bearing of Scripture is that it is Israel, a definite Nation whom God hath formed for Himself; and no logic can make out that Israel means another people.

Reading Rom. xi, 17, 18, many forget that God called Abraham alone and blessed him. That root was grounded in Christ, "Abraham rejoiced to see *My* day, and he saw it and was glad." Moses esteemed "the reproach of Christ greater riches than all the treasures of Egypt." All these, in Heb. xi, were "looking unto Jesus." This tree was just as much alive in Christ's day as in Jeremiah's. Every individual Israelite was sustained by the same sap. "Thy words were found and I did eat them, and thy word was unto me the joy and rejoicing of my heart: for I am called by thy name, O Lord God of Hosts" Jer. xv, 16; Job xxiii, 12; David Ps. xix and cxix, 90, &c., are instances.

We must remember that until Christ came God had given His word unto Jacob, His statutes and His ordinances unto Israel; He had not dealt so with any nation (Ps. cxlvii, 19, 20). So God had not cast away His people, but there was then (in Paul's time) "a remnant according to the election of grace." If this was 7,000 of Israel in Elijah's time, how many more were there after, when the multitudes of both men and women and a great company of the priests became obedient to the faith? See also the result of St. Paul's work everywhere he went.

These of Israel were the natural branches belonging to the natural tree; the unbelieving Jews were the branches which, until Christ had come and they had taken their choice, were also within the good olive tree. By their choice, "We will not have this Man to reign over us," they excised themselves, or brought about their own excision: branches cut off.

Nations outside of Israel were uncultivated, untaught, not prepared, had not the Word; they were wild olive, and could not by any process of nature be grafted into the good. Contrary to nature, God permitted this; but only by faith could these wild grafts expect to stand. The tree itself had not been planted by God, as Israel had been. Their education, their discipline, their morality, their grasp of the Word, *qua* nations, was neglected. "I am not sent but unto the lost sheep of the House of Israel." The process of incorporation and reception into the nation, her covenant, her Sabbaths, is all laid down in the Old Testament, and is seen to exist to-day wherever Israel, the British and Anglo-Saxon race, has come.

We never go anywhere but what we carry with us, or send before us, the root and fatness of the olive.

This is Israel's mission, to fill the earth with the knowledge of the Glory of the Lord, as the waters cover the seas.

To brighten their hopes and make all of a cheerful countenance, telling them that God so loved the world that He has sent them His Son, the Lord Jesus, to die for them also, and to make them free and happy as we ourselves.

THE KINGS OF THE EAST.

BY REV. WM. PASCOE GOARD.

"THAT the way of the kings of the east may be prepared."

It is an interesting question as to who are meant by the Kings of the East. These questions are valuable as they prove to be an incentive to the study of the Scriptures. This one is of that order, and we have been carrying the question to the source of light and knowledge—the Word of God.

Who are those under discussion in the context? "The Euphrates," and the process of its drying up that the way of the kings of the east may be prepared. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the Kings of the east might be prepared." (Rev. xvi, 12).

The biblical orders of chivalry, if one may use a mediæval term to illustrate, are very illuminating. Among the seed of Abraham, in connection with the Isaac-Israel line, we have *the order of Kings* established. In connection with Ishmael, we have the order of Princes, "Twelve Princes shall he beget." In connection with the Esau line, we have the order of Dukes listed.

Later on we have many lines of Kings mentioned. But none of these were of an enduring character. Only the Israel line of kings is *established for ever.*

Whence is the origin of the Israel kings?

The origin of the kings of the Israel line is with Abraham, of Ur, of the Chaldees. This is "the righteous man from the east." And the line established in him is *the line of the Kings of the east.*

Let us see how the progress of this matter is recorded in the Scriptures.

The foundation charter of the line of the Kings of the east is found in Genesis xvii, 6: "And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee."

Verses 16–17: "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations: *kings of people shall be of her.*"

Ishmael should beget PRINCES; Edom Dukes; but to Abraham and Sarah, Kings of people.

Genesis xxxv, 10–11: "And God said unto him, thy name is Jacob. . . . And God said unto him I am God

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Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and *kings shall come out of thy loins.*"

Numbers xxi: "He hath not beheld iniquity in Jacob neither hath he seen perverseness in Israel: the Lord his God is with him and *the shout of a king* is among them."

Thus the Scarlet line of the kings of the east runs through the prophetic and historic Scriptures. That line is firmly embedded in the great racial charters from the beginning, which were made with Abraham and Sarah of Ur of the Chaldees.

We now overleap the centuries, and in the light of the prophetic Scriptures come to Israel in the Isles, dwelling in the appointed place, in the North and West from Palestine. What of the kings of the Western world, from whence have they their beginnings?

Isaiah xli, 1: "Keep silence before me O islands; and let the people renew their strength: let them come near; then let them speak; let us come near together to judgment.

"Who raised up *the righteous man from the east*, called him to his foot, gave the nations before him, and *made him rule over kings?* He gave them as the dust to his sword and as driven stubble to his bow . . .

"Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first and with the last; I am He."

Thus is the very first prophetic lesson to Israel in the Islands the historic fact of their Abrahamic succession.

This part of the Israel in the Isles message deals with the ancient Brith (Covenant) colony, previous to the arrival of either the House of David, or of the Saxon peoples.

In due time the House of Isaac (Saxons), in captivity in the land of the Chaldeans, received their marching orders, and in due course arrived also in the Isles. These are called "Ye people from far," and they are named in addition to "the Isles."

Isaiah xlix, 1: "Listen O Isles unto me, and hearken *ye people from far.*"

li, 1: "Hearken to me, ye that follow after righteousness, ye that seek Jehovah: look unto the rock whence ye were hewn, and to the hole of the pit whence ye are digged.

"Look unto Abraham your father and unto Sarah that bare you, for I called him alone, and blessed him and increased him."

Isaiah lv (still from the great Israel in the Isles message): "Incline your ear and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even the sure mercies of David.*

"Behold I have given him for a witness to the people, a leader and commander of the people."

Thus we might follow the kingly line of the Covenant. But it is needless. The kings which have come from Abraham and Sarah are the Kings of David's line. The drying-up process of the Euphrates is the passing of the dukes of Edom, to prepare the way of the Kings of the east who are even now returned to take once more the land given to our forefathers, Abraham, Isaac and Jacob, thus preparing the way for the coming of the King of Kings, who is also of the Abraham line of Kings.

BRITISH-ISRAEL FEDERATION.

MONDAY AFTERNOON, JUNE 23rd, 1924.

REV. ARTHUR CHAMBERS.

THEY say you can tell the nationality of a person by the way he gets out of a railway carriage. The Irishman jumps out before the train stops, usually to his grief. The Englishman solemnly waits, and solidly plants his feet on the platform with his luggage. The Scotchman looks round the racks and under the seats to see if anything is left behind. I have been brought up north of the Tweed, and I am in that position this afternoon. This train has come to a magnificent station, and we are surveying our surroundings. And I am looking round the racks and under the seats to see what is left for me to say.

I had three points for my few remarks. The first was that this British-Israel Federation is the best Bible Society! My second point was that it is the best platform for Church Union! And my third point was that this Federation is the best protest against unqualified internationalism!

I feel very much like a lady who came up the staircase this morning. As you know, there is a very interesting mirror at the top of the staircase. And when this lady approached it she thought she saw another lady coming towards her, and she went to move out of the way, and so did the approaching lady. Then she went to the other side, but with the same result. Then she said, "If you will wait a moment and let me pass, then we shall get along." I am in the way of myself this afternoon. We are all happily dotting the i's and crossing the t's of that which has brought us together in this glorious celebration. I think, however, I may venture to touch lightly upon my three points.

This Federation is the best Bible Society. The British and Foreign Bible Society disseminates the letter of the Word. It prints the Word, and sends it out as the seed to all parts of the world. But the British-Israel-World Federation represents the spirit of the Word, and translates it. (Applause.) Robinson of long ago said, "God hath yet more light and truth to break forth from His Word." And the result of that breaking-forth of light was the sailing of the Pilgrim Fathers, and the founding of the other branch of the Anglo-Saxon race on the other side of the Atlantic.

So to-day we do not need to get up a Bible Defence Society. When I see scaffolding about a house I know that that house is in danger. And when I see the getting up of a Bible Defence Society I have grave suspicions about that which people are defending. You see a number of people round about the cage of a lion. You see men there who are called the "keepers." But if you were to open the cage and let the lion out, you would find that he would take care of himself all right. We have no need to defend the Scriptures of truth. This Federation believes in opening the cage and letting the truth out, and letting the light in. We are not bringing forward our own ideas and putting them into the Word, but we are letting the truth of the Word out.

I do find great difficulty, however, in getting people who have not yet joined with us to face the truth. If only they would face it. I so often meet brethren in the ministry, both the Nonconformist, the prophetic side, and the Church of England, the priestly side, and they generally say this, "My mind is made up." I know I am treading on dangerous ground here: but there are ladies who secure a piece of material in the hope that they will be able to make it up, and sometimes

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the result is rather a scanty garment. When I hear people say that their minds are made up I know that what they really mean is that their minds are shut up; that they do not mean to accept anything else. It is not that we have got to face new light *upon* God's Word, we are prepared to face new light streaming *out from* God's Word.

This Federation is the best platform for Church Union; and I am sure it is the best protest against unqualified internationalism. I say "unqualified," because there is a qualified internationalism. There is a tremendous amount of talk in all sorts of circles—commercial, political, and socialistic—about our being unselfish. People are exploiting that idea of unselfishness. They say that you must not pray for your beloved country by asking God, Who has made us mighty, to make us mightier yet, because if you do that you are not thinking of your neighbour's country. We are told that we must be unselfish. We are told that we must not talk about patriotism; we must talk about international brotherhood. That sounds very nice upon the surface, but if you come to look into it it will not stand examination. I am a bit suspicious of that man who wants me to love his wife as much as I love mine. When we are told that we have got to love other countries as much as we love our own, well, it is not Christian. It is here our kindred dwell, our children too. How should we love another land so well. The truest patriot is the man who sees in his own country, under the blessing of God, the best kind of country that can be, and he wants other people to share the benefits of it.

We are a nation, and a company of nations, and we exhibit all the characteristics of that fulfilled promise that "In thee shall all the nations of the earth be blessed." *This is the Bible League of Nations. This is God's Israel.* It is a movement to bring about that internationalism of the right sort; when the nations "shall flow unto thee," and "come unto thee, because of the Lord thy God." Think of it.

Mr. Fox just now put two texts together. "They shall see greater things than these." "They shall do greater things than these." I said to myself, "These are two texts which I can fall back upon." A missionary was speaking in my pulpit recently, and he referred to these two texts, not to show the poverty of our own store, but to show how splendidly God's Spirit is working. We find it in the Book, and we take it out of the Book. The best thing we can do if we would withstand the attacks that are made upon the impregnable rock of Holy Scripture is to join the British-Israel-World Federation, and see God's promises unfolded and fulfilled in the history of the British race. A missionary told me yesterday that where he has been labouring for the last thirty years just outside the city there is a hill, and that hill is approached on the one side by a long slope which for many months of the year is covered with snow. At the top of the hill there is a natural gateway, a gate through which you can look, and see the clouds of the western sky. I feel that God is lifting us up to this crowning point. We have had a long climb, and the slope has been very gradual, and the plodding on has been wearisome, but we rejoice with the Secretary-General and his helpers in the wonderful organizing work that they have done, and we look through this magnificent gateway, and we see the cloud in the west. The day that we have been looking for is coming. The day is dawning when Jesus Christ, King of Israel, Lord of lords, and King of kings, will come to claim His own. God speed the British-Israel-World Federation.

REV. PASCOE GOARD.

May I take the opportunity of speaking as a citizen of the Dominion of Canada this afternoon? Mr. Fox has brought you greetings from Australasia. Let me voice the very hearty greetings which I get time and again from the Dominion of Canada.

I told you the other day how the Dominion got its name. You British colonized Canada from the east and from the west. We had a number of colonies there, upper and lower Canada on the east, British Columbia on the west, and that great stretch of Rupert's Land. There came a time when all these colonies were to be united; and the Confederation Commission met together. They drafted a Bill that was to be passed in the House of Commons here uniting that great country. Then came the question, What should they call it? It was easy for Australia and New Zealand; they had our lead to follow. But we had no lead. And so the fathers of the Confederation searched about to find indication of a suitable name. One of them, after the labours of the day, before he retired for the night, opened this grand old Book, the manual of the national organization of Israel, and his eye lighted on these words: "His dominion shall be from sea even to sea, and from the river even to the ends of the earth." He said, "That is Canada: from the Atlantic to the Pacific, and from the St. Lawrence to the North Pole." That is the name that God wrote for us long ago in the pages of this glorious Book. He carried his find back to the meeting of the Commission the next day, when the fathers of the Confederation were assembled. And instantly they said, "Yes, that is the name for our country." So it became the Dominion. That is to say, His Dominion, stretching "from sea even to sea, and from the river even unto the ends of the earth." We have a fulfilment of the prediction.

"The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me. Give place to me that I may dwell." So He gave Canada; and He gave Australia; and He gave New Zealand; and He gave Africa, places in which Britain's children may dwell.

He gave to that House yonder (the Royal House) the heathen for an inheritance, and the uttermost parts of the earth for a possession.

Let me say to you that in the Dominion the Gospel of the Kingdom started as a little fire, and it has now spread from Victoria and Vancouver in the west to Halifax in the east; and from the international boundary to as far north as settlement has gone. They are coming to a knowledge of this great Truth, and with that knowledge they are increasing in spiritual light and power. In Calgary and Winnipeg, Toronto and Halifax, all the way across, so that the Dominion is awakening before the day dawn, the dayspring from on high, that is coming in with the preaching of the Gospel of the Kingdom. They have got a little ahead of us. I heard it from Captain Smith a couple of weeks ago that they have already in the city of Vancouver instituted a Teaching College, and so have got a little ahead of London. Let me say to you that in that centre, and in others, there have sprung up stalwarts, I think I may say safely, by the score; and they are preaching in the power of the Spirit this revived evangel; for it is not a new thing.

Now, may I speak as representing another branch of our movement, THE NATIONAL MESSAGE, a work which I share

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with my beloved senior, Commander Roberts. For instance, I had a letter from the city of Constantinople the other day from a gentleman, of whom I had never heard before. He said, "We want to thank you for your weekly message in the paper. We have a British colony in this city, living under difficult circumstances, and a company of us get together every week, and the exercise of the gathering is to read the articles in THE NATIONAL MESSAGE.

I had a similar letter from the borders of Afghanistan, up yonder in the passes of India, where the Anglo-Saxon community, cut off, as they are, from such privileges as we enjoy, get together in order to read once a week the message which comes to them from our press. Also from a sparsely settled part of the province of Manitoba there comes a similar testimony of a weekly meeting held, the exercise of the meeting being to read the articles contained in THE NATIONAL MESSAGE. I do not know how many such circles there are the world over.

Now you have made that possible! It is a Gospel that is worth reading. You have done your part in sending broadcast for two and a half years that paper, and *The Banner of Israel* since it came into our hands. You have sown in a wider field than you have known, and you have caused to be carried light and joy into many a home in the regions beyond. We thank God in very deed for the privileges of that paper.

One of the most remarkable journalistic enterprises is that connected with the Ford enterprise. Most people think of that organization as one for making cheap cars only. Well, the newspapers connected with the Ford enterprise reach over ten million readers every week, and of all the journalists with whom I am acquainted in America and Canada, the outstanding one in my mind is Mr. Cameron, the chief Editor of the *Dearborn Independent*. He is a man whom God is using in various and unexpected ways. He spoke of the work that THE NATIONAL MESSAGE is doing, and, he said, "I find myself saying to myself, 'This is the most significant work being done on this planet at this time.'" (Applause.) That means that you have not spent your effort, your endeavour, your toil, your funds in vain. God is leading us. We have come to an open door. What is beyond only God knows. But there is a greater, richer field than we have yet dreamed of. Let us enter into it whole-heartedly, and give ourselves to the work we find therein to do for God and King and Kingdom-Nation.

MONDAY EVENING, JULY 23rd, 1924.

MAJOR KNOWLES (Chairman).

Ladies and Gentlemen,—The first thing that the Secretary-General impressed upon me when I arrived this evening was that the speakers must be brief. We have a number of speakers present, and if everyone is to have a turn, then we must all be brief, including myself.

I am sure you will all agree that this is a memorable day in the history of our Federation when we assemble for the first time in our own building. Many of you will remember that wonderful morning during the last Congress when we all prayed that a suitable building might be found in which we might establish our offices, and that the necessary funds to enable us to purchase such a building might be provided. Commander Roberts has already referred to that. Not many of us at that time thought that within eight months we should be actually established in such a building. I think our first duty to-day is to lift up our hearts in heartfelt gratitude to Almighty God for having heard our prayer, and granted our request.

Our next duty is to thank all those who have been God's instruments in this matter, and who have by their generosity provided the funds which were necessary to enable us to purchase the lease of these premises. If they will allow me to do so I should like to mention specially the names of Mrs. Craven Jones, and the Earl of Dysart, both of whom have helped us so splendidly. Mrs. Craven Jones we had hoped to see here to-day, but she has been very ill, and she was not strong enough to stand the strain. We wish her a speedy recovery. There is one very large donor who wishes to remain anonymous; but we can and do assure him of our gratitude. There are, of course, many others who have shown wonderful generosity, and I wish to assure them all that we very deeply appreciate what they have done for us. I am very rightly reminded of another very generous lady who subscribed very largely to the purchase of this building—Miss M. E. Sampson.

Before going any further I think it only right to say how much we are indebted both to Mr. Goard and to Mr. Garrison, who have worked so hard, and done so much for the carrying on of our work, and for the purchase of suitable premises for that purpose. Mr. Goard has stirred our hearts to a most extraordinary degree by his great eloquence and knowledge of the Bible. We all thank him for the great impetus he has given to our movement. Mr. Garrison has worked untiringly to get us this building, and it was largely due to his bold guarantee of £2,000 at the Congress, and to his subsequent efforts on the platform and by correspondence that we have accomplished our purpose. (Applause.)

There still, however, remains quite a lot to be done. We had to do a great deal of painting and cleaning to get the house ready for our opening to-day. And there is still a lot to be done in the way of fitting and furnishing. We earnestly hope you will do all you can, in addition to what you have already done, to see us through. When once we have a fully-equipped building, to which we can bring our friends, I feel confident that our membership will so increase that we shall have no difficulty in meeting our expenses. As you see, we have secured the most suitable site in London for our headquarters, and we are fortunate in being able to open the building on such an auspicious day as the birthday of our Prince David, which, incidentally, is also my own birthday. (Great applause—renewed as Mr. Garrison shook hands, wishing the Chairman many Happy Returns of the Day.)

MR. DANIEL FARMER.

Mr. Chairman, Ladies and Gentlemen,—I esteem it a great honour to be invited to say a word or two at this opening meeting.

I like the British-Israel movement. It appeals to me. And I am sure that the more we look into it the more pleased and encouraged we shall be in this work to which we have put our hands. For many years I used to lecture on the return of the Jews to Palestine. That is the general teaching, I know. But at last I began to find that I was like a bird trying to fly with one wing. The House was divided into two sections. You have the Jewish section. But where is the House of Israel? I turned my attention to this question. If I gave a man 12s. to expend for me, and soon afterwards he came back and could

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only account for 2s., or even 1s., I should not consider that satisfactory. I do not consider the handling of the Jewish question satisfactory unless men can give some reasonable account of what are called the Ten Tribes. What about them? Where are they? We are told by a certain school of thought that the Jewish section is to return to Palestine, and then the Ten Tribes are to join them. That seems to me contrary to Scripture: "In those days the House of Judah shall walk with the House of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers" (Jeremiah iii, 18). If those words are rightly understood the House of Judah is to walk to the House of Israel, and go with them. If the House of Judah is to go back they must go back under the patronage and direction of some superior power.

The next thing I want to say is this. I like this British-Israel question because it is Biblical. I have spent a good deal of time in the study of Holy Scriptures in regard to these religious questions. And unless I find that Scripture confirms them I do not accept them. I believe that this British-Israel interpretation is the correct and Biblical one. I was reading some time ago about a Sunday School procession composed of children from the different religious bodies in the town. On their way along the road the children halted for a moment, and a gentleman said to one of the little lads, "Well, my lad, what do you belong to?" "We are a split from the Primitives," was his reply. *We* British Israelites are not a split from any body. Whilst the Church of Rome and her agents, in our country, appeal to the fathers, we appeal to the grandfathers, and not only to the grandfathers, but to the great grandfathers, and to the great grandfather of all—Abraham. And we feel in studying this question that we are on spiritual and Biblical ground.

I like this movement, further, because it is a comprehensive one. It takes a very wide outlook. The Christian Church is suffering to-day from a restricted view of things. This movement opens our eyes to see a very magnificent landscape. You know Lord Salisbury told some of his political opponents to study large maps. We have a large map here. This truth also corrects our view of things. There is such a thing as suffering from astigmatism. Some people only study their New Testament—one eye is stronger than the other. This British-Israel movement tells us to take both the Old and New Testaments. It corrects anything in the shape of wrong vision.

It is also a unifying movement. There are tremendous attempts being made to-day to conquer this British nation. I believe that this movement will have a very unifying effect. It brings us all together on one common platform if we love the Saviour and believe the Holy Scripture. We recognize in this movement Christians of all denominations, and recognize that we can work together with them. It is a very encouraging movement. I believe the time is coming when we British people will be tried to the uttermost. We see in the signs of the times the coming of the great struggle. A knowledge of this truth will steady our people as they go into these dark days. It will bring us down to our knees. "For Satan trembles when he sees British-Israel on their knees." If we get there we shall be in the place of victory. If we are the House of Israel, as I firmly believe, we are an indestructible people. We shall be like Israel of old. Pharaoh tried to drown them, but he failed. If we are God's people, no matter what the trials are in the future, we shall come out triumphant.

MR. J. J. MOREY.

I am very thankful that I have the opportunity of having a share in the festivities of to-day. I have been able to shake hands with many of you. I can truthfully say that you are all having the time of your life to-day. We are all pleased and thankful that we have seen this day, and we rejoice together, and we praise God together. You have had men of experience here to-day—Commander Roberts, Colonel Gosset, and others whom I need not name. And I know they are thanking God. They are seeing the fruit of their labours. They laboured long, and apparently without much success; but the seed was sown and we are seeing to-day the firstfruits of the beginning of the harvest. We rejoice with them.

Now I do not represent the men of experience. I represent those of you—and I know there are many here—who, like myself, are not very old in the study of this truth, and in the membership of this movement. We stand for hope. Youth and hope and energy and enterprise shake hands with experience to-day. We rejoice together. It seems to me we have a very fitting illustration in the building yonder. I wonder if we ever think of the fact that our Royal Family are related to Jesus Christ our King. He Who was our Redeemer is to be our King; and He and they represent the same royal line. What an honour, what a privilege to have upon our throne representatives of the royal house representing Jehovah, Who is the Jesus of the New Testament, and Who is to be the King of the new age! (Applause.) We are nearer than ever we have been to the coming of the King. That is a very great thing. This day marks a step in the dawning. We are still in the twilight, but it is the twilight of the morning; it is not the twilight of the evening. The sun is not setting; there will be no night there; and when the world reaches its meridian it will stand as in the early dawn. It is the twilight of the morning, and the mists are being dispelled, and we can see the sun rising.

I have been very much cheered of late by signs which have come from all parts of the world showing how light is breaking out here and there, and bringing great surprise to all sorts of people. A Brigadier-General came into our book-room. He had come straight home from Egypt, and had never heard of our movement. He had thought very hard about the British nation, and about the fulfilment of prophecy. When we told him what we stood for, he sat there listening attentively to all that we could pour into his ears. "It is just the thing I want," he said. "Out there in Egypt our men who represent this Empire know that great things are going to happen. They can see signs of a dark hand at work trying to undermine the power of this nation. They believe in the fulfilment of prophecy, and you have got the very thing." He bought a bundle of books. He was delighted to have found us, because as a sane, intelligent man, he believes we have the truth.

A gentleman from Australia also came to see us the other day. He had lived out in the Australian bush all his life. He did not know about our work, but from the reading of the Bible in the course of a lifetime, and the signs he saw around, he had discovered it for himself, and he believed in the fulfilment of the prophecies. He had sold his farm and his house in order to come here and find out more, and he is going to spend three years in travelling and speaking upon this subject. He knows that something great is going to happen, and he is not going

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to rest upon commerce and wealth any longer. He is going to study the truth.

I believe we shall find this to be a centre of light. Light is wanted everywhere. It is surprising how dark the minds of men are. I believe that light and knowledge will be found to be one of the chief characteristics of this movement. We have to walk in the light. We have to spread the light. We have to pray that this may be a centre of illumination, an illuminating influence in the life of this Empire. You can always tell when you meet a man who knows something. I believe the time is coming when men will find out that we have got something which they have not got. They will want to know. And here is the centre where they can learn about this great truth which God has to tell them. I believe it will be found to be a means of revelation. God has never revealed His will only through Israel. You and I take a prominent place in the life of the Israel nation. Let me quote a text which seems to me to be opportune to-day. "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." I believe this place has an historical work to fulfil. Here is our place. We are to stand side by side with other great influences in the life of this Empire. I do hope it may be true that the children of wickedness will not afflict us any more. I believe that we shall find this to be a centre of healing power. I believe it with all my heart. That this gift, this work of healing has become part of our work, part of the mission of this Federation. I believe that God is willing to bless our faith and our enterprise along that line as soon as we are strong enough and able to rise to it. God give us that faith. God bestow upon us that blessing, that this may be a home they may be led into greater light and joy and blessedness which has been bought for them by our common Redeemer.

REV. JOSEPH GAY.

I am looking forward to sitting at the feet of my good friend, the Rev. Pascoe Goard, every Monday morning. We are going through the Scriptures under his guidance. I am going to get my ammunition together. I am going to learn how to use my weapons.

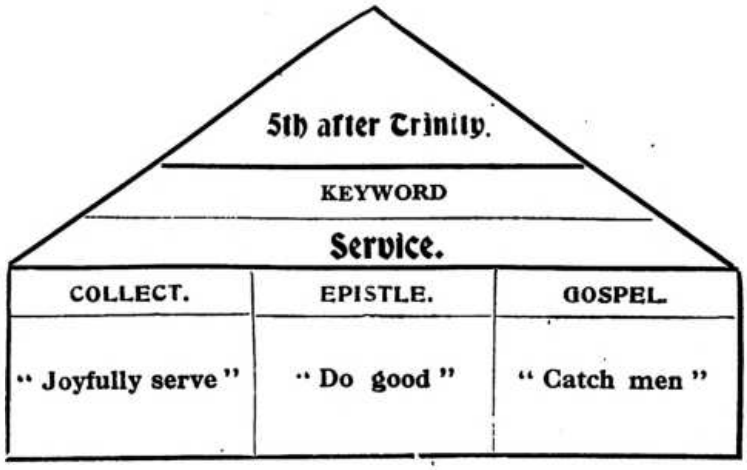
There are three impressions that I have registered to-day. The first is this, that the truth for which you stand gives to a man the greatest vision that it is possible for him to have. The truth that does not give vision is not truth. The second impression that I have registered is that the *personnel* that you exhibit is simply wonderful. Mr. Garrison, for example, and Mr. Goard, and a host of others. You have exhibited a marvellous *personnel* to-day. And the third impression is the atmosphere which you create. The most important thing is this—that wherever you go with your truth it seems to me you are bound to create an atmosphere. And it is atmosphere that has kept Great Britain and made Great Britain what she is to-day. And it is the atmosphere that you will create as this movement goes along that will lay hold upon our entire nation. Remember you are not an end in yourself: you are only a means to an end, and when that atmosphere captures your own people it will, through your own people, capture the world; and Christ will then see of the travail of His soul and be satisfied.

The Lord bless this movement, and crown it with great success. May there be an atmosphere that shall go forth from this building that will influence the king upon his throne, and the peasant in his cottage, and make us rejoice together at the feet of the Eternal Father.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



We are praying to-day that, as a Church, we may joyfully serve the Lord in all godly quietness. "*Joyfully* serve," the equivalent of which is: "Serve the Lord with *gladness*." "In all godly quietness," that is, in a spirit of devotion, with "a meek and quiet spirit, which is in the sight of God of great price." The Epistle emphasises this duty of service by exhorting us not only to "be followers ('zealous,' R.V.) of that which is good," but to "do good," or, as the Gospel puts it, "Catch men," win them over for good and God by example and precept. Thus it is that Service, or work for God amongst our fellow-men, is the chief note in the harmony of to-day's Collect, Epistle, Gospel. By love we are to serve one another. Like the Master, we must shoulder a cross and go about doing good, teaching, preaching, witnessing, Christianising, giving up and giving out whenever the opportunity comes. At the Font, in the nave, we are *enlisted* for service; kneeling at the Chancel steps we are *equipped* for service; and kneeling before the Sanctuary we are, from time to time, *strengthened* for service.

"Thou shalt worship the Lord thy God and Him only shalt thou *serve*."

"If any man *serve* Me" (said the Master) "let him follow Me."

"Work heartily, as unto the Lord, and not unto men . . . Ye *serve* the Lord Christ."

The Saints already within the veil "*serve* Him day and night in His temple," and those who are "called to be saints" on earth must always be rehearsing for the great future that lies before them when "His servants shall do Him *service*," like the holy Angels who, as the Collect for All Angels' Day declares, "alway do God *service* in heaven."

Perhaps the most striking passage, in the Bible, on service, is to be found in Deut. xxviii, 45–7:—

"Curses shall come upon thee . . . because thou servedst not the Lord thy God with joyfulness and gladness of heart."

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"My servants shall sing for joy of heart."

"Make a joyful noise like happy sheep" is really Micah's suggestion in ii, 12.

"The joy of the Lord is your strength" (Neh. viii, 10), or as the Speaker's Commentary interprets, "Festal joy strengthens the soul against coming trials."

Never let it be said or even thought of us Christians that we serve the Lord with sadness and come before His presence with a dirge! He gives us "oil of joy for mourning, the garment of praise for the spirit of heaviness." "Let the saints exult in glory, let them sing for joy."

"This is the day which the Lord hath made, we will rejoice and be glad in it." Jesus rejoiced in spirit. The spirit of the Blessed Virgin Mary rejoiced in God her Saviour. Abraham rejoiced to see Christ's advent on earth. The gaoler at Philippi, after his conversion and baptism, rejoiced. The Magi rejoiced. The multitudes, on Palm Sunday. The Apostles after their scourging (Acts v, 40). So did the baptized Eunuch on his way back to Ethiopia, and St. Paul rejoiced, and often exhorted others to rejoice:—

"Rejoice in the Lord, and again I say rejoice." "Rejoice evermore." "*Joyfully* serve."

THE COLLECT.

To-day's Collect is one of the seven taken from the Communion Book of Leo the Great, who was Bishop of Rome from A.D. 440 to 461. The human vultures of prey were hovering round the moribund Roman Empire at the time, and so the Collect was evidently struck forth from the souls of earnest men as fire from flint.

It reminds us of God's governance of this earth of ours, as the Collect for II Epiphany reminds us of His governance of all things in heaven and earth.

Other Collects tell of His governance of people, of their hearts and bodies, of their body and soul, and of the hearts of kings. A Good Friday Collect addresses God as governing the Church by His Spirit, the fact which is the basis of our petition in the "Prayer for all conditions of men." The governance of the earth we call the kingdom of Providence; the governance of the Church, the kingdom of Grace; and to-day's Collect brings the two ideas together. "We ask that Divine Providence may be so administered as to foster and further the kingdom of Grace."

The underlying meaning is that God orders the affairs of this world with a view to the spiritual well-being of His Church. Worldlings do not think this. The world is the big thing and the Church the little thing, but not so to God, Whose purposes, in regard to the Church, are being worked out in the world, and largely by the world of men and angels. But hindrances and delays may be allowed as in the early centuries. Persecutions may rage, wars and rumours of wars may cause distraction, strikes and offspring strikes may foster disruption, the spirit of lawlessness may even invade the Church itself; hence the need of the prayer: Let the world be so peaceably ordered for us by Thy governance that the members of the Church of God everywhere, by steady and uninterrupted and unmolested good work, each in his own sphere, whether it be a parish, a school, a hamlet, or a home, may serve the Lord with gladness and calmness of soul.

Such is the meaning of the very old Collect which the Pan-Anglican Church addresses to the Governor of Heaven and earth on this Fifth Sunday after Trinity; and it duly collects into itself, like most of the Sunday Collects, the main ideas of the E. and G. to which it was joined far back in the days of "The Sarum Missal."

THE EPISTLE.

This opens with an exhortation to cultivate certain qualities of mind and disposition which tend to the spiritual growth of the Christian. There are five of them indicated, in the original, by five single words—a cluster of five graces or a bouquet of five roses, differing from each other in hue, but shedding around them the same sweet fragrance—the savour of Godliness. The English of the R.V. is as follows:—

"*Be ye all likeminded, sympathetic, loving as brethren, tenderhearted, humbleminded.*"

These are all *inward* qualities, but the outward life in deed and word must correspond, "not rendering evil for evil, or reviling for reviling; but contrariwise blessing." Then St. Peter enforces his teaching by a quotation from Psalm xxxiv, 12-16 (which was Columba's last transcription at Iona, A.D. 597, the year that Augustine, the Benedictine monk, arrived, of whose Order or Rule the quotation is or was the keynote), and this passage bears out the ever-watching, overruling governance of God. His eyes are over the righteous, His ears are open unto their prayers; but His face is against them that do evil. Then the Epistle goes even beyond the Collect, for it signifies that even where there is no *outward* peace, and where persecution is raging, Christians may joyfully serve their Lord in all godly quietness, that is with the promised peace and therefore the absence of trouble in their hearts, where, according to the R.V., they can sanctify "Christ as Lord."

THE GOSPEL.

This, like all the other Gospels since Trinity Sunday, is taken from what St. Luke calls his "treatise" (Acts i, 1); and, in it, we have an illustration of Divine earthly governance, and the call of St. Peter—the writer of to-day's Epistle—to be, henceforth, a *spiritual* fisherman. Three other fishermen disciples were present and all were profoundly affected by the manifestation of the Providence of God which could give the hitherto fruitless toilers an overwhelming draught of fishes, even in the daylight, when all hope had been abandoned. Probably all the four were then caught in the Gospel net by the Master Fisherman, Christ; but it was only to one of the four, viz., St. Peter, that He said, "From henceforth thou shalt catch men," though the result shows that the others were included in his call. Of course the prophecy was first fulfilled on the Day of Pentecost, when 3,000 souls were converted through his words. "The great Fisherman, Christ; His imitators and servants, fishers; the world of men pictured as fish—were ever favourite images for the pencil, the graving tool, and the pen of the Christian artist and writer of the first ages of the faith" (Dean Spence). The fish itself became the early Christian symbol of Christ, the Greek for fish, namely I · CH · TH · U · S, having the initial letters of five Greek words meaning Jesus · Christ · of God · Son · Saviour.

Accordingly, Tertullian wrote: "We little fishes, after our Fish, are born in the water (of baptism)."

Now the "Fisher of Mortals," as Clement of Alexandria termed Jesus, in his hymn, really said to St. Peter, "Thou shalt catch men *alive*" (see R.V. margin). And so the Emperor Julian's sneer that men caught in the Gospel net would die, like fishes out of water, was, and is, pointless. Even Satan captures men *alive* (see II Tim. ii, 26).

In truth, if we heed St. Peter's exhortation to be "zealous of that which is good" we can confer no greater benefit on souls (rightly spelt) than to get them into the net, for such souls are taken to enjoy life abundantly (John x, 10).

"He that is wise winneth souls" (Prov. xi, 30, R.V.). The wiser the fishermen the more fish as a rule.

"If any of you lacketh wisdom, let him ask of God" (Jas. i, 5).

"A word in due season, how good is it!" (Prov. xv, 23).

In this Sunday's Lessons we hear about David who, we read in Acts xiii, "*served his own generation*," ere he fell on sleep. And "Serving my own generation by the will of God" is ever the inscription emblazoned on the banner of the man after God's own heart. But we are not fully acting up to it unless we take a personal interest in the *soul* welfare of those about us. "Too often with the average Christian, the practical conception of duty is fulfilled if he attends Church worship, supports the preacher, gives to benevolent work, and lives an upright life, leaving the minister to do the preaching and to take care of souls" (Dr. Pierson). This is a serious charge

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to make, but how true it is. "Son, go work to-day in My vineyard," *to-day*, TO-DAY, TO-DAY! And what work can be greater than that of winning souls? Where? Everywhere—in the street, the home, the shop, the field, the factory, and even the pew. How? In the manner and with the words of Jesus, putting aside such things as timidity, distrust, false pride and fear of giving offence. And what are you to tell them? Tell them of Jesus, the mighty to save, and, in the power of the Spirit, having cast the net on the right side, you may have the joy of being a fisher of men.

"Joyfully serve." "Do good." "Catch men alive."

AN INTERESTING SUGGESTION AS TO THE MEANING OF THE TERMS "JACOB" AND "ISRAEL."

BY G. A. ROBISON.

WHEN the Patriarch Jacob, shortly before his death, blessed Joseph's two sons, Ephraim and Manasseh, placing the younger before the elder, he put a special clause in his will concerning the name by which they were to be called. "Let my name be named upon them."

But which name did he mean? "Jacob" meaning "supplanter," the name given him at birth, or "Israel" meaning "Prince with God," given him by the mouth of Jehovah when He blessed him and changed his character? It was this latter name that he left as a special possession to Joseph's sons. From then onwards the descendants of those two lads were to be known by the name "Israel," which was to be their special heritage.

When the great cleavage took place, in Rehoboam's day, and the Ten Tribes split from Judah, the name "Israel" followed the kingdom over which Joseph's sons were the ruling Princely tribes, to distinguish them from Judah's kingdom. Sometimes the name of Israel is given to the whole family of Jacob; the Twelve Tribes are called in various Scriptures "The Children of Israel." But according to Jacob's blessing, "in the latter days," the time signified by the crossed hands of Jacob, namely, the Christian Age, the name "Israel" was to be held by Joseph's seed.

What, then, was the name chosen for the remaining sons of Jacob when God would address them apart from the Birthright Sons? It seems clear that He kept the old name "Jacob" exclusively for them.

Over seventy times in the Old Testament, beginning with Balaam's prophecy, through the Psalms and Prophets, the two names "Jacob" and "Israel" are placed side by side. Many of these passages show clearly that the two names are not synonymous. "The Lord sent a word into Jacob, and it hath lighted upon Israel" (Is. ix, 8). "It shall be said of Jacob and of Israel 'What hath God wrought?'" (Num. xxiii, 23). "Confirmed the same unto Jacob for a *law*, and unto Israel for an everlasting *Covenant*" (1 Chron. xvi, 17). "Thou hast redeemed thy people, the Sons of Jacob and Joseph" (Ps. lxxvii, 15). "A fire was kindled against Jacob, and anger also went up against Israel" (Ps. lxxviii, 21). "He brought him to feed Jacob His people, and Israel His Inheritance" (Ps. lxxviii, 71). "The Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure" (Ps. cxxxv, 4). &c., &c.

In Hosea's prophecy there is a distinction made between "Ephraim," the Ruling Tribe, "Israel," the kingdom, and Judah, where all three are mentioned together six times, which proves that, although the kingdom in general of the Ten Tribes was commonly known as Israel, while yet in the land "Ephraim" is considered as a perfectly distinct people. Thirty-six times is Ephraim addressed by name in this book. In the latter part of Isaiah's great prophecy, from the fortieth chapter onward, where God's people are addressed in the Islands, the same refrain of "Jacob and Israel" begins, and the two peoples are addressed together. "Fear not thou *worm* Jacob, and ye *men* of Israel" (xli,14). "Jacob, My servant, and Israel whom I have chosen" (xliv, 2). "Remember these things O Jacob *and* Israel" (xliv, 21). "To raise up the *Tribes* of Jacob and the preserved of Israel" (xlix, 6). This last verse informs us that "Jacob" is to be "*Tribes*," and therefore cannot mean Judah. These are but a few out of the many passages that could be brought forward.

Thus, it is clear that the rest of the family of Jacob (denied the title "Israel," which by Divine revelation to Jacob was given solely to Joseph's sons) was to be classed as "Jacob" in the days when Israel should be in the Islands. Both people are addressed simultaneously, with very similar phrases, but the best is always for Israel, *e.g.*, *Worm* Jacob, and ye *Men* of Israel, as would be expected for the lot of the Firstborn was to be at least double that of the lesser sons (see Deut. xxi, 17).

GREEK & HEBREW CONNECTIONS.—XX

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

ACTS XIV, 11: The following passage in Homer ("Odyssey" xvii, 485; Gen. xix) casts some light upon the point:

"For in similitude of strangers oft
The gods who can with ease all shapes assume
Repair to populous cities where they mark
The outrageous and the righteous deeds of men."
—COWPER.

Acts xvii, 26: So Homer, in the "Iliad" vi, 211: "I glory in being of that same race and blood."

Jonah i, 16: This custom, it has been observed, was practised by the Greeks. Thus Aristophanes, "Ran. Arch." 3, s. 2, verse 871:

"A lamb boy's sacrifice, a black lamb immediately,
For a tempest is about to burst forth."

Roman ii, 16: Thus also Sophocles, in the noble speech which he puts into the mouth of Antigone, 464, 4:

"Not now, nor yesterday, but evermore,
These laws have lived, nor know we whence they came."

Romans vii, 15: This sentiment may be illustrated by quotations from the ancient heathen, many of whom felt themselves in precisely the same state. Thus Arrian, "Epistola" ii, 26; Euripides, "Medea" v, 1077:

"For truly he who sins does not well sin, but wishes to walk uprightly;
Yet it is manifest that what he wills he doth not, and what he wills not, he doth."
"But I am overcome by sin,
And I well understand the evil which I presume to commit.
Passion, however, is more powerful than my reason,
Which is the cause of the greatest evils to mortal men."

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Thus we find that enlightened heathen Greeks had that same kind of religious experience.

Rom. ix, 33: With the accounts of vicarious sacrifice in the Bible other accounts agree. Homer, who wrote so very early, gives account of human victims. Herodotus informs us that Xerxes, coming to Priam's citadel, ordered 1,000 oxen to be sacrificed to the Trojan Minerva. While Themistocles, at Salamis, was offering sacrifice, three captives came on board; the Augur commanded they should be sacrificed to Bacchus, which was done. So Æneas, besides numerous oxen and sheep, sacrificed eight captives to the infernal deities. So Achilles caused twelve Trojans to be sacrificed at Patroclus' tomb. "Iliad" xxiii, 203:

"The last of all, and horrible to tell,
Sad sacrifice, twelve Trojan captives fell.
On them the rage of fire victorious plays,
Involves and joins them in one common blaze."—POPE.

Rom. xi, 12: They should fall; *i.e.*, being slain. So "Iliad" viii, 475:

"And for Patroclus slain, the crowded hosts
In narrow space, shall at the ships contend.
Such the Divine decrees.
While morning lasted and the light of day
Increased, so long the weapons on both sides
Flew in thick volleys, and the people fell." ("Iliad" xi, 84.)
—COWPER.

Exodus xxxiii, 20: From disguised relation of the circumstances, mentioned here, the fable of Zeus and Semele was formed; she is reported to have importuned Zeus to show her his glory; who yielded to her importunity, and she was consumed (Ovid, "Metamorphoses" III, iii, 5).

1 Cor. xi, 5: It was a custom among the Greeks and among the Hebrews, and express law, that no woman should be seen abroad without a veil (Num. v, 18). So "Achilles Tatius" viii, 5, Clitophon says concerning Leucippe, who was reduced to a state of slavery, "she was sold for a slave, she dug in the ground, and her hair being shorn off, her head was deprived of its ornament." It was also the custom among the Greeks to cut off their hair in time of mourning (See Euripides' "Alcest," 426). Admetus ordering a common mourning for his wife, Alcestis, says, "I order a general mourning for this mourning! Let the hair be shorn off, and a black garment be put on." 1 Cor. xi, 6: To be shorn or shaven would appear a badge of infamy. Even in mourning it was considered disgraceful to be obliged to shear off the hair, so they cut off the ends only. Euripides, "Orestes" 128, speaking of Helen, who should have shaved her head on account of the death of her sister Clytemnestra, says: "See how she cuts off only the wavy points of her hair, that she may preserve her beauty, and is just the same woman as before."

1 Cor. xv, 33: There were many such sayings like this among the Greek poets. This is an iambic verse from Menander's lost comedy, "Thais": "Bad company, good morals doth corrupt." The same sentiment, in nearly the same words, is found in several of the Greek writers. Æschylus, "Septem Thabaèd" 605, says: "In every matter there is nothing more deleterious than evil communication." Diodorus, "Siculus" xvi, 54, says: "With these evil communications he corrupted the morals of men." So in Theogn's "Sent," 31-36: "Know this: Thou must not keep company with the wicked, but converse always with good men. With such eat and associate. Please those who have the greatest virtue. From good men thou mayest learn good things: but if thou keep company with the wicked, thou wilt lose even the intelligence thou now possessest."

ADVENT TESTIMONY MOVEMENT.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

AT a meeting at Kingsway Hall on June 17th, the Rev. Herries S. Gregory, M.A., stated in his explanation of Zech. iii: "Satan was to be conceived as standing on the right hand of the Israelitish nation in order to prove to God that Israel was unworthy of His love and mercy. 'And the Lord said unto Satan, the Lord rebuke thee.'"

"And now I must take you to Calvary, for our whole basis of understanding of the Israelitish question is in the Cross." Jesus Christ represented them at the Cross, and all the filthy garments of their sin were placed on Him. In the sacrifice of Himself Christ crushed all the powers of darkness. Then, by virtue of His own blood, He entered once for all into the holy place, "having obtained eternal redemption for us."

Is this blind testimony, or is it the firm conviction of one who thoroughly believes us to be Israel but cannot clearly see his way? The Epistle to the Hebrews should enlighten him.

Our reason for asking such a question is this. A few days ago we met a clergyman and had a most earnest and satisfactory conversation with him. It began by our saying that we British and U.S.A. were God's literal people Israel. He stated that he had had his mind settled on the subject from Our Lord's words, "I am not come to destroy the law, but to fulfil." This about twenty-five years ago, and ever since he had looked to the Law and to the Testimony. He was convinced now that the Old Testament was as much God's revelation as the New, and that the Law and the Prophets were being fulfilled. In his preaching ever since he had pointed to the remarkable fulfilments seen, as borne out by us as a people. To such an extent did he do so that many came to him after his sermons, from time to time, asking if he believed we were "Jews." This question he seemed unable to answer satisfactorily to those who asked, but for himself the conviction was clear, viz., that we were "The Israel of God."

Our meeting was now the confirmation of all his subconscious opinion. Then "in fact," he said, "we are not Jews, but Israel of the Ten Tribes. I shall have a lot of questions to ask you." A remark he made was how difficult it is to-day for a preacher who does not know this Truth to keep his congregation together.

Speaking to other clergy lately, we have found them much more open to argument than formerly. This Advent Testimony chairman may be one of them.

At a meeting that evening, as above, Mr. S. Collett said, referring to the condition of the world, "If you look around it is all confusion, if you look within it is all dark, but if you look up it is all brightness." Dealing with the wonderful fulfilment of prophecy, Mr. Collett said that "he had it on high authority that the Jews were preparing for the psychological moment when vast numbers of them would swarm towards Palestine, and in such numbers that no nation, not even Great Britain, would be able to stop them."

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THE SECRETARY-GENERAL'S PAGE

How differently would Members of Parliament speak and act if they were well informed on British-Israel Truth. What an amount of appalling nonsense has been talked in the House of Commons for years past! What stupid blunders have been made by our legislators! Was there ever a more fatuous proposal than that just made to remove the Coronation Stone from Westminster Abbey to Holyrood Palace? We commend to every member of Parliament the little book, "The Coronation Stone," by Mrs. G. Albert Rogers, a ninth edition of which has just been published by the Covenant Publishing Co., Ltd., 6, Buckingham Gate, S.W. 1. It ought to be read not only by politicians, but by every intelligent person of the British race. The price is only 1s. 6d.; postage, 2d. The *Evening Standard*, writing of the proposal above-mentioned, says: "The stone, with the bare and mutilated chair above it, makes the *most impressive thing of its kind in the world*!" Well done, Mr. Editor, so far; but do you know *why* the stone is so impressive? If you do, why not tell your readers?

* * *

A little before the commencement of a British-Israel lecture in a certain city, the hall attendant was requested by the local optimistic British-Israel Secretary to supply more chairs. The attendant greatly doubted whether those already supplied would be filled, because, said he, the Lord Bishop a short time ago secured a very special speaker, and sent out notices to all the clergy and others. Expecting a large audience, he warned the attendant to fill the hall with chairs. The actual number of chairs required was eight only, including the one occupied by the chairman. When the people poured into the British-Israel meeting in such numbers, the attendant was astonished and quickly got more chairs. Just as the lecturer was about to begin his lecture, more chairs, and still more were called for. The attendant seemed genuinely puzzled, and our secretary explained to him that people wanted the teaching of the Bible, and that they will go where they know they will get it.

* * *

We offer our best thanks and congratulations to Mr. S. Hannay M'Keown, who as Hon. Secretary of the Belfast Branch, has just sent us a cheque for £18, the amount collected by him for the Million Shilling Fund. Splendid, sir. Bravo, Belfast! Ulster maintains her reputation. She stands by the Federation, as she stands by the Throne, because she stands for the Kingdom. Whether other branches can do as well or even beat Belfast, we shall be very grateful for what they can do, as also for what individual members can do, because, with increasing obligations and enlarged expenditure, we need every ounce of support.

* * *

We learn with regret of a rather serious motor accident in which Mrs. Theodore Bent and Miss Truswell suffered severely. Prayers are asked for them.

* * *

The operation which Colonel Leigh, President of the Bath Branch, was called upon to undergo, was, we are glad to say, successful, though it is feared he will be incapacitated for a considerable period.

The Rev. Ebenezer Fox, M.A., addressed the members and friends of the Liverpool Branch in large numbers on July 10th. Mr. Steele, the Hon. Secretary, says: "It was among the outstanding lectures to which we have been privileged to listen. Mr. Fox was heartily thanked. He and Mrs. Fox were wished God speed and a safe journey to Australia."

* * *

We warmly commend a new book by Mrs. C. R. Clements, "The Book and Our Empire." It will be welcomed especially at this time when attention is being more widely given to the subject owing to the British Empire Exhibition. The book may be obtained from the Covenant Publishing Co., Ltd., 6, Buckingham Gate, S.W.1, and at our Kiosk at Wembley. The price is 1s. By post 1s. 2d.

* * *

Our thanks are tendered to an anonymous donor who has kindly sent two gold rings. We shall be glad to hear from any of our readers who can help us by purchasing rings, brooches, &c., which have been sent for sale in aid of our funds.

* * *

The task of furnishing and equipping our new Headquarters is one of considerable dimensions. We are grateful for all the generous help given and the articles donated. Much still remains to be done.

* * *

One of our aims is to establish a good library. Gifts of books will be welcomed—general literature as well as British-Israel books. In regard to the latter, we wish to get together as complete a collection as possible of all books and pamphlets ever published.

* * *

The headquarters of a Federation like ours should become a museum, library, and gallery of articles, books, pictures and photographs connected with Israel truth, and the teachers thereof. We shall value the co-operation of our readers in the effort to attain this. Already we have some valuable gifts which will be treasured, both for what they are, and for the sake of the donors.

* * *

Some of our members have written us expressing the wish to leave legacies to the British-Israel-World Federation in their wills, and asking for instructions as to the form in which this should be done. We have gratefully complied. Many of our readers will regard it as a privilege to help forward so great and noble a cause as that of promoting Israel Truth by making provision to do so in their wills. The following clause for a will is submitted as being suitable:—"I give and bequeath to the British-Israel-World Federation, 6, Buckingham Gate, London, S.W.1, the sum of.....sterling, free of legacy duty, to be paid by my executors to the Secretary-General of the British-Israel-World Federation, whose receipt shall be a sufficient discharge for the same."

* * *

A reply to "Clericus," by the Rev. Arthur Pritchard, M.A., is in the press and will be ready in a few days. Enquiries for all literature should be addressed to the Covenant Publishing Co., Ltd., 6, Buckingham Gate, London, S.W.1.

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

No. 134. Vol. III. JULY 26, 1924 Price 3d.

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.

GOD'S DEPARTMENT OF NATIONAL ORGANIZATION.

By Rev. Wm. Pascoe Goard.

We now come to the examination of the law of National Organization as set forth in the Book of Numbers, especially in the two first chapters, as it is operating in the modern nation of Israel-Britain.

When the Kingdom was formed as recorded in the nineteenth and twentieth chapters of Exodus, there was given to the Children of Israel an especial message from Jehovah. It was a direct message from Jehovah the God and King of Israel to His newly-constituted Kingdom Nation. This was the message :

> And Moses went up unto God, and the Lord called unto him out of the mountains, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel ;
>
> Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.
>
> 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 of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

This message was not a temporary one, but was a statement which should remain as long as the Nation and the Kingdom endured.

Let us look at the statement, " Ye shall be unto me a kingdom of priests, and an holy nation."

This is the final development of the law of National Organization. At the beginning there was a priestly tribe ; one tribe among all the tribes of Israel. But in the full development of the Kingdom *the whole nation should become a kingdom of priests* " and an holy nation " ; that is to say, a devoted nation.

According to the law of National Organization *the centre of this Kingdom shall still be Jehovah the God and King of Israel.* It still must be true that " ye shall be unto Me a kingdom." This is what the nation has been and shall be to Jehovah.

The first concern of Jehovah the King is the defence of His Kingdom. If the nation which forms the basis of the kingdom be overthrown there is an end of the Jehovah Kingdom. Let these foolish ones who talk about the Lord having no " pets " think of what Israel is, and ever has been from the beginning, to the Lord the King.

" Unto Me a Kingdom."

Not now a single tribe among the tribes ; but the whole nation shall be " a kingdom of priests." They shall carry on the worship of the Sanctuary in all its branches ; they shall also carry on the secular ministrations of the sons of Levi. They shall have the care of all the material things connected with Divine worship. They shall also have the care of all the congregation.

As we have seen, the Levites were *the administrators of justice* and preservers of order. They were at once the police, the magistrates and the judges which cared for law and order in the nation.

The Levites were also *the medical men* of the nation, teaching the laws of health, and practising preventive medicine.

The Levites were *the educationists* of the nation.

The Levites were *the publicists* of the nation also.

The four learned professions were the heritage of the Levites.

Now *what the Levites were as a tribe* to the tribes of Israel, *that should God's Kingdom Nation be to the* congregation of the nations in the latter day.

Army, Navy, Civil Service, all come under the

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first of these lines of activity. And so all the national activities among the subject races belong to the priestly service.

"Ye shall be unto me a Kingdom of priests."

This was the very first message Jehovah sent to Israel.

He came to them amid the thunders of Sinai; He came heralded with the trump of God. The great thing to remember is that He has *never departed* from His Kingdom Nation. Through the years of the wilderness journey; through the ages of their dwelling in Palestine; through the period of their wilderness wanderings after the captivity; during the ages of their dwelling in "the appointed place" in these British Islands; in spite of their sin and blindness, Jehovah has never deserted His Kingdom Nation; but dwells in the midst of them still *to this day*.

Neither has He abdicated His throne in the heart of His Kingdom Nation.

Truly, He also makes His throne in the heart of the individual who loves Him. But that is another phase of this great and glorious gospel. He has never given up His place nor His throne in the heart of His Kingdom Nation. He still is King in Israel.

Even the establishment of the House and throne of David did not in the slightest alter this great fact. Start not, dear reader; *even the coming of the Son of Man to reign upon the throne of His father David shall in no wise alter this fact*. Soon after the feet of the Son of Man shall stand upon the Mount of Olives, the glory of Jehovah shall again return to Jerusalem and shall again enter into His Holy Temple. In the meantime He still dwells in the heart and centre of His Kingdom Nation. And Our Lord Himself shall lead the worship of Jehovah the King in the newly-established temple in the New City of Jerusalem.

Thus shall the Son of Man occupy the throne of His father David, and as ever shall lead the worship of the Father in the temple. He has declared, "In the midst of the church will I sing praises unto Thee."

In the first chapter of Hebrews *God the Father* leads in the worship of God the Son. Not, of course, as an inferior would worship a superior; but as the enthroned Father leading the people of His Congregation to worship the enthroned Son, "who thought it not robbery to be equal with God."

Jehovah is still the King in Israel!

Upon His personal presence He still causes the nation to pivot, as upon the centre of its national life.

Surrounding the Tabernacle to-day we see, not the priestly tribe, but *the priestly nation*. For the nation has been lifted to the secular ministry of the priesthood!

It surrounds the Tabernacle in developed order. The ancient "mother" nation first. She constitutes the inner square around the sanctuary formerly occupied by the priestly tribe. Then around her are arranged the overseas Dominions. These form the second square. After them come the dependancies, and the subject races, lining up in appointed order in the outer square of the Kingdom.

After that, there come the "Kingdoms of this world." In friendly entente, or in direct alliance, these are grouping and arranging themselves according to the Kingdom law of national organization.

Over against them are those who are lining up to oppose the Kingdom, with the hope of breaking its growing influence and power. Edom-Turkey; Russia; fragments of the past Empires, Eastern nations, for the first time entering into alliance with Western Powers, these are forming, pivoting upon the personal presence of the Anti-Christ shortly to be revealed, and of the Devil who inspires him and them.

Soon the battle will be joined in "the great day of God Almighty."

Then their power shall be broken; and the Devil which deceived them shall be taken and cast into "the Lake of fire."

Then shall go forth the triumphant cry, "The Kingdoms of this world have become the Kingdom of Our God and of His Christ." Then shall be fulfilled the prophecy in Daniel: "The stone which was cut out without hands became a great mountain and filled the whole earth."

This is the triumph of the Kingdom, and the full fulfilment of the Gospel of the Kingdom.

The triumph of the Gospel of the Kingdom will then be fully balanced by the triumph of the Gospel of Salvation. For so fully shall the Gospel of Salvation have been preached that "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 the Lord," and the "Knowledge of Jehovah shall cover the earth as the waters cover the sea."

Thus is the activity of Jehovah Nissi (Jehovah my Banner) as the Minister of the department of National Organization, sweeping on to a complete and final victory of fulfilment.

May you and I be found enrolled in our place and performing our appointed duty in the Kingdom Nation of the Lord.

ADDRESSES AT OPENING OF NEW HEADQUARTERS.

(*Continued.*)

MONDAY AFTERNOON, JUNE 23rd, 1924.

THE SECRETARY-GENERAL (MR. HERBERT GARRISON) said:—

At last we have arrived at the right spot. I must tell you on another occasion how we managed to get here; it is such an interesting story, because if ever there was a case of Providential leading, our coming here was such.

As I have been listening to the speeches, I have been wondering what better platform could be found in London than the British-Israel platform. I do not know one that stands so completely for Church Union. At how many meetings would you find so many speakers of such quality and excellence as you have had on this platform to-day? What an answer to those people who ask, "Who are these British-Israelites? We never heard of them Are there any scholars among them? Are there people of any social status among them?" Well, we have two members of the House of Lords and one Army officer of distinction presiding at our meetings to-day. We have past members of the House of Commons in our audiences. We have a number of people who ought to be in the House of Commons. We have people of light and leading in many walks of life. We have had messages of congratulation from all over the country.

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In referring to the furnishing of the headquarters, Mr. Garrison said: "God has given us these premises that we may make the best possible use of them. We have opened them to-day, but they are not yet quite ready for occupation. There are a number of rooms requiring furniture. I know you will stand by us in the future as you have done in the past."

MONDAY EVENING, JUNE 23rd, 1924.

REV. J. B. GRATTON.

Fellow Israelites,—We are celebrating a very great event—the opening and dedication of these premises to the great work of preaching the Gospel of the Kingdom. The testimony has been going forth for some seventy years with slow progress, comparatively speaking. It has been held up, as it were. There has come a text to my mind which seems to fit this day—the words of Jesus Christ Himself: "The time is fulfilled; the Kingdom of God is at hand." We need to remember that. Christ could truly utter those words in the days that He lived. We know that He came to His own, and His own received Him not; and about the last thing He said was this, "The Kingdom of God is taken from you and given to a nation bringing forth the fruits thereof." They had lost their chance. We all know here that the fulness of nations has come, and, therefore, we may quote the words of Jesus with a very strong, present-day application. "The time is fulfilled; the Kingdom of God is at hand." God is going to give to Israel the chance of receiving the Kingdom, and if we are awakened on this subject we need to listen to the words of Jesus very earnestly. "Repent ye and believe the Gospel." We all need to realise *that* if our work is to grow. We must remember that we have the message for men which brings salvation. Jesus Christ's first message to the suffering man was this, "Thy sins be forgiven thee." His second message was "Rise up and walk." The salvation of the soul is precious; the healing of the body is necessary; but I think as we are true to the individual Gospel of personal salvation and then claim the power of God to heal disease and to cast out devils, as I believe we may, then we may expect God's richest blessing to rest upon us as we preach the Gospel of the Kingdom.

The thought has come to me in this way. We want something that is going to help us. We all believe in the Gospel of Christ. We all believe that God can do exceeding abundantly above all that we can ask or think. We want something that shall raise us and energise us. What is it? It is the power of the Holy Ghost. "When He is come He will teach you all things." We ought to claim the teaching of the Holy Ghost on the Scriptures, Old and New. If we take the unity of the Scriptures as the basis of our thought, we know that as we seek to prove from the Scriptures, not as Paul had to do, that Jesus was the Christ, but that Israel is the Kingdom of God, we shall indeed prove this truth, and God will bless the threefold Gospel. Do you remember that verse in the sixth of Genesis! When God looked down from Heaven to see if any did understand, He "saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth." I am not a psychologist, but when I hear people talking about psychology and of the strength of the human will, I feel like saying, "You must go farther back; it is not the will, it is the imagination that is wrong. When you get the imagination wrong, all is wrong. If you get the imagination right all will become right." That is my idea about it. Therefore Paul tells us that we are to cast down the imagination, and every evil thing that exalts itself against God, if we are going to preach the Gospel of the Kingdom. What kingdom is it but God's Kingdom. It is not the kingdom of the British throne. It is not the kingdom of Britain. It is not even of the British Empire. It is the Kingdom of God. And we must get our imagination to grasp that. Not a heavenly kingdom, but a kingdom on earth in which every man will do justly. That is the kingdom, and it will never be brought in unless we are true to Christ in His redemptive work. We may exalt His divinity. The Church of Rome professes to do that. What did they do with it? When they have exalted the divinity of Christ, they have covered the Gospel of the Grace of God, and the truth about Jesus Christ, with human traditions and methods which rob men of the very blessing which Christ has brought for them. We want to fire our imagination; our own imagination must be fired if we are to do the great work which God has got for us to do. If we are the Israel nation, and we believe we are, then we are the stone kingdom and we have the prophecy that "whosoever falls upon that stone shall be broken in pieces, and on whomsoever it fall it shall grind him to powder." Men may not like that, but that is the Divine truth. I believe it has been illustrated during the centuries, in all the history of British warfare. When we have to go into war because our enemies enforce us, we want to claim the Lord's promise. He has fulfilled his promises in the past, and He will fulfil them in the immediate future.

Ours is a great message we have got to declare—the message of the Kingdom. Some of you noticed in THE NATIONAL MESSAGE or *The Banner of Israel* a few weeks ago a reference to an utterance against the British-Israel truth in which the speaker had called it a "freak religion." I think the notes gave a very practical reply. God is going to give to us a kingdom. He is going to give to us the ascendancy over the nations of the earth. And it is distinctly written, "That nation that will not serve thee shall perish." We cannot alter the Divine word. We may know from that what is coming. But, in the meantime, we have many enemies. There is no doubt about it. There is another text that I have been reminded of, where St. Paul says, "For a great door and effectual is opened unto me, and there are many adversaries." Let us get the imagination fired. God has put before us an open door, and we have got to declare the great and glorious truth that Jesus Christ has redeemed Israel, and that He is working to-day through a nation that is blood-bought, through whom He is going to carry out His own glorious purpose. We are not a "freak religion." We have got the knowledge which God Himself has given us, and we have got to proclaim that truth. We must not fear our enemies. What are our enemies? I believe there are three of them. There is the enemy of prejudice. I do not know how we are to get prejudice removed unless we can get people humbly to read the Word of God. Then there is the enemy of pre-occupation. There are men and women whose minds are filled with ideas that they have held for years, and they hold them as truths. But what is not vouched for in the Scripture must go. The Church is preparing the way for the coming of the Kingdom. If you will carefully read the Epistle to the Ephesians you will see what God has got to say about the Church; in that Epistle you have the purpose, and the character, and the ministry of the Church. Read that epistle over again, and remember that

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when Israel is restored, Israel becomes the Church of God, a kingdom of priests, a holy nation, a peculiar people. Pre-occupation must go. But my difficulty is to deal with people who love Jesus Christ, and who love the Gospel; they have got to add to their knowledge of Christ the Saviour, Christ the Redeemer of Israel. Another difficulty is the dark hand. That dark hand is at work in every part of the Empire. I am glad that the Brigadier-General made this so clear when visiting our book-room recently. I had testimony from a young man in Egypt some five years ago as to the way in which the papers were run and controlled by those who were seeking to undermine our Empire. The day is coming when the ten kings will destroy the horn. The Kingdom will never be set up until Popery is put down. That is our danger. The next opposition is the proletariat. Do not make a mistake about it. What does it mean? It stands for those who are either ignorant of the Bible, or possessed of some ideals which are absolutely wrong in their application. We have heard about idealism, but we need to wake up; we need to get God's purpose in our mind. Human ideals may become a curse. What of the idealism of Lenin? Those ideals have become the worst tyranny the world ever saw. And to-day we have got to fight against those ideals. When people learn to do justly, and to love mercy, then the kingdom of God will come. But we have got to teach the people that, and we need to have our imagination fired with a sense of God's great purpose. We need to remember that He is waiting to show Himself strong on behalf of them that trust in Him.

REV. KENNETH DODDS.

I think it is more than a coincidence that on this day, having acquired these premises as our headquarters opposite Buckingham Palace, having made such enormous strides, I think it is very striking that we should have had a further message from God Himself in the lesson read in Church yesterday. That lesson was in the book of Joshua, who is not only a type of the Lord Jesus Christ, but I believe also a type of the spiritual Israelite, I mean the literal Israelite of the high spiritual nature. Joshua receives a remarkable vision. Michael, the archangel, appears before him as captain of the Lord's host, as he describes himself. I believe it was also Michael the archangel who appeared to some of our men in the last great war at Mons. I have myself had talks with soldiers who were left blinded after the vision. I believe it was Michael, the archangel, standing up for his people. Joshua stands as a type of the highest spiritual soul among Israel. It is the vision that we need. We have had a vision as British-Israelites. Let us take encouragement from this lesson.

What was the result of that vision that Joshua had? He receives a most extraordinary command with the vision. Joshua might have said, "What a foolish thing to march the hosts of Israel round the walls of the city once each day in dead silence; no shout, no whisper in the ranks." But he had faith; he had seen the vision. He had received the command of God through Michael the archangel. He had received that vision, and he looked in faith for its fulfilment. If God gives us an extraordinary command, woe betide us if we do not carry it out. What was the meaning of the command? Seven days they were to march round the city of Jericho, and then they were to shout, and the walls of the city would fall flat. Just think of it for a moment. You are in that city. You see a great host marching round your city wall. You might think what a foolish proceeding it was. Then they do it a second day; and the third day; and the fourth day; and the fifth day. By that time I can realise that the people within those city walls are beginning to shake and to tremble. They must have been feeling their nerves on edge all the day, and especially by the time the seventh day came round. What was the result? The result was that they were absolutely incapable of fighting when the hand-to-hand fighting must have come about, and when the walls fell flat. Of course, then came the answer. And the city was taken; and behind it all was God Himself. He had given His promise that the city would be taken, and it was taken.

Let me couple with this thought the closing words of the Psalm of last evening—the 108th Psalm. "Give us help from trouble; for vain is the help of man. Through God we shall do valiantly; for He it is that shall tread down our enemies." We are being troubled. We have those that scoff at us. Let us make them tremble. The very fact of all this correspondence being written in the various papers is just a sign that these people are beginning to feel even as the people felt within the walls of the city of Jericho. "Through God we shall do valiantly." Let us take that as our motto on this great day, for "He it is that shall tread down our enemies." No one else can do it. No one else can do it but Jesus Christ, the Captain of our salvation, our Redeemer, and also the God of our forefathers.

REV. COMMANDER ROBERTS.

My Dear Friends—It is a very great pleasure for me to be here. It seems to be the crowning-point of my life. I can almost say, "Lord, now lettest thou Thy servant depart in peace according to Thy word: for mine eyes have seen Thy salvation." Despise not the day of small things. If you had but known the struggles of those early days. Just two or three beginning, never more at first, with every clergyman, every minister opposing you as a blasphemer, as a heretic, as a non-Christian, as an apostate. The wonder to me is that God gave us strength and grace to continue with it. Well, we have sown the seed and you are reaping the benefit. God be praised!

I want to give just a little word of advice to young people especially. Take the Bible as the whole sum total of your life for ever. It was put into my heart before I was brought up in a Roman Catholic country in a Roman Catholic school. The priest on one occasion took me up by the ears for which I kicked him in the shins. I told him that I was an English boy, and that he was not to treat me like that. But I knew the Word of God. At the first public school I went to in England, with 250 boys, the Royal Naval School, I used to go round with my Bible in my hand and show them. From that day (and I was about eight years old seventy-two years ago) the Word of God has been the backbone of my life. It is that which caused me to see the difference of opinions in the pulpits and to argue through their explanation that they were on the wrong track. It was that and nothing else, which opened my mind to British-Israel truth and under God I pursued this matter.

I refused many good appointments because I would stick

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to this Word of God. (Applause.) I was offered the instructorship of the Japanese Navy to organise it before they had any navy at all, and when the Japanese were first beginning to rise as a nation. It was a most important position; but they refused to allow me to bring my Saviour with me. And I said "I won't have it." The Army also invited officers to go out as well as the Naval officers and teach the Japanese, and they placed that embargo upon them, and I am thankful to say that every single one of them refused to accept it on those terms. The Bible is the foundation of our nation. And I am thankful to say, from what I know of the world (and I know more than many of you here in this room) and all I can tell you is that the Bible has been the Englishman's Book; and wherever he has been what I should call an exponent of it, or a teacher of it, he has been an influence for good wherever he has gone, because he has been taught in the Word of God. I am glad to see that you have got the Ten Commandments in a conspicuous place here and I am glad to see that they are surrounded by the promise of the fruitful vine. I heard of one recently who said he wished the Ten Commandments were done away with. "Honour thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." What land has our God given to us? We have not got it yet and we cannot have any land until we have obeyed the laws of God. Those who have obeyed His laws will be in possession of that land for ever and ever. It is a commandment to the whole nation to look to their forefathers, to Abraham and to Sarah. A man dared to say "We are living in an age when really people knew better than to receive all the Bible." Poor, unfortunate man, I am glad he contradicted himself afterwards, because he referred to the text, "I am come not to destroy the law, but to complete it." Then he said, "There is one thing about the Modernists which I cannot understand. They know so much that they want to do away with everything that our Father knew." He actually went back to this fact, that there were things even in the time of Our Lord in regard to the purpose and plans of God upon which the whole of the superstructure is now being built. I was pleased when I heard him sum up like that. "Thou shalt hear a voice behind thee." I could not help thinking in my mind, "Behind thee?" Yes, the law and the prophets. You are not so clever as to go ahead and to pretend to know better than your fathers.

REV. T. H. WHITEHOUSE.

In the course of my duties yesterday I had to read the Gospel for the day three times, and each time I read the words, "They have Moses and the prophets. If they will not hear Moses and the prophets, neither will they be persuaded though one rose from the dead." I always try to read my Bible, and the lexicon of the Bible, in the light thrown by our great British-Israel teaching; and the thought flashed through my mind—Did the Divine narrator of this wonderful story mean something more than appears on the surface by these words? "They have Moses and the prophets; if they will not hear Moses and the prophets, neither will they be persuaded though one rose from the dead." And one could not but think that even nations die and live again. And the opening of this wonderful building does seem—does it not?—to suggest to our minds this thought. Do you remember the vision of the valley of dry bones? Do you remember how the question was put to the prophet, "Can these dry bones live?" Apparently a very hopeless proposition. Can dry bones live again? The prophet had to give it up, and then he was commanded to prophesy, to expound Moses and the prophets. And then the dry bones began to move; and there was a shaking; and a coming together. And then there came the final stage when they stood upon their feet, an exceeding great army.

Now that is the thought that is in my mind to-night. We are witnessing a revival of these things. First, there were those who prophesied. Commander Roberts has been among the prophets, and others like him. But the cause during the lapse of years has not been dead, but life has continually been poured into it. It is a deathless cause. Now we have to face the reorganization of our movement. I am reminded again of what Mr. Dodds has already told us. In our evening lesson last night we had a description of how Joshua found himself in the presence of the captain of the Lord's host. Well, now, Israel is the host of the Lord. And you, Sir, know infinitely better than I can hope to know, how essential good organization is for a host of men who have a military task to accomplish. We have to face the great work of organizing the hosts of Israel to come to the conquest, not only of this land, and of this empire, but of the whole world for the captain of the Lord's host. Our organization must begin, and will begin as it is intended that it should begin. It is for us not only to labour, but to pray; not only to prophesy, but to plead for the breath to come from the four winds. And then the reorganized army will be reconstituted and revitalized; and they will stand up upon their feet, a host as the sands of the seashore, and as the stars in the heavens for multitude, a consecrated host of men and women who will testify to the whole world of the Redeemer of Israel and the Saviour of mankind.

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

I think the message that God gives to us to-day, starting out as we do on this new venture, is this: "Speak unto the Children of Israel that they go forward." Our opponents may object to our teaching, but I think it is a convincing fact that this movement is not a man-made movement. It is of God. I think that this wonderful provision that God has made for us in this marvellous building is another proof of that. It rather looks as if God is choosing us to be a kind of bulwark, or flying buttress to the Davidic throne. It would be a very good thing if those who so readily hurl their invectives at us would sit down and do a little sane thinking, a little honest Bible reading. The great question that is exercising the minds of men to-day increasingly, and which we observe in their public speeches, is this: How are we to account for the British Empire? There was an instance of this yesterday afternoon in St. Paul's Cathedral. Canon Alexander said this: "If England was a great country, a country of great destinies, with its far-flung Empire, and its wonderful circles of colonies and dominions beyond the seas, it was so only as God's trustee, called by the Divine Providence to utilise these matchless Imperial opportunities to knit the world together in the bond, not only of just laws and of good governments, but of the faith and knowledge of Christ." If Canon Alexander is not near to British-Israel truth I do not know where he is. He wants just a little more powder, and he will hit the mark.

Then another man, a clergyman, said the other day, "How are we to account for the fact that this little group of Islands should become the mightiest Empire the world has ever seen?" He said, "Perhaps it is because we are a great

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missionary people. Perhaps it is because we distribute the Scriptures. Perhaps it is because we are kind to the Jew." He was near to British-Israel truth. All he wanted to do was to change his causes into effects. God set Israel to the task of being a missionary people. God gave His word into the charge and custody of His Israel people.

I am quite convinced that the Bible is the foundation of our British-Israel truth. The other day at the Bible Society's meeting the Duke of Connaught called the Society "Our Society." "This Society of ours has been in operation for over 120 years." It was just at that time that the seven times of Israel's captivity ended, and the inception of the Bible Society began. How many Bible teachers know anything about the seven times? Very few of our ministers know anything about prophecy. Ages ago God, with the camera of prophecy, took a photograph of the British Empire, and history has been developing it ever since. To a vast number of those who call themselves Bible experts, prophecy is still a blank plate in a dark slide. No wonder they are blind. The Secretary of the Bible Society said something on that same occasion that made the people laugh. He said, "All nations have their gifts. But I sometimes think that we Anglo-Saxons are painfully conscious of ours." It may be so. Then he went on to say. "Our ultimate aim is that all the nations of this modern world should bring their honour and glory into the Kingdom of God. How shall they do it unless they receive the wonderful Gospel which emphasises the ideal of the great Divine plan?" Yes, but who was the first-born in the family of nations? "Ephraim is my first-born." We are to be God's witnesses. "Thou art My servant, O Israel, in whom I will be glorified. Ye are My witnesses." If any other nation is doing that work to-day then God has changed His plan. The pathetic thing is not that the Anglo-Saxons are painfully conscious of their gifts, but that they are painfully unconscious of their destiny, and when they wake up to a consciousness of their destiny then as one man they will consecrate their exceptional gifts in bringing the nations to His feet. I pray that from this Bethel of the British-Israel movement a new challenge and a new inspiration may go out to the ends of the earth.

MISS HAMILTON HUNTER.

I have been a British-Israelite ever since I left school, and, therefore, I know something about the movement. I became a British-Israelite through my historical studies; and long before I knew anything about your movement I had traced some of the things that the British-Israelites talk so much about. For instance, the descent of the King, and also the coming of the Ten Tribes to this country, and to other parts, and I used to talk a great deal, when lecturing, about those things. And I find that there is nothing that the hosts of anti-Christs are so afraid of as British-Israel Truth. The mere mention of British-Israel Truth in such circles brings dismay. I have found that many times. And I have also found another thing. That is, it attracts extraordinary attention among the Jews. I have spoken to many Jews on this subject, Jews who I knew were traitors to our country. I have said, "Each time that you work against the God of your fathers, you work against God's plan for Israel." I pull them up sharp, and I find they have not a word to say in answer. What I would say to you to-night is this. We have been told a good deal about our great destiny. But I feel that every member of the British-Israel World Federation must work at the present time if we are to defeat those hosts of anti-Christs, and to save our country from some of the horrors that will come upon us in the time of tribulation that will come upon the world. Because we are not guiltless concerning the covenant of our God and His laws. And every British-Israelite must work. We are set as watchmen for the Lord, and this place, situated, as it is, under the shadow of Buckingham Palace, is a watch-house, a watch-tower in Israel. We incur not only great honour by being the Lord's watchmen but we incur also terrible condemnation if we fail in our duty. We have to attack the foundations of the evil that is in this country. It is the duty of every British-Israelite to cleanse the evil from this land. Then only will God hear our prayers. In reading my Bible I do not feel that we can expect God to hear our prayers and save us from the horrors of Armageddon otherwise. God always made it a point in helping Israel that they cleansed the land from the unclean things. That is a duty that confronts every member of this Federation. It is a duty we must begin at once in our own private circles. Wherever we go we must stand up against these things; we must stand up as the Lord's watchmen. Then only can we expect our Lord Jehovah to come down from on high and save us. And if we do it, we know that God will come. God has promised. We know that repentance will come to Israel in the end. It rests with us as to whether repentance will come at the beginning, or whether at the end. If we all set to work to purge our land, and return to the Lord, He will hear us. "I will yet be enquired of," saith the Lord. We must do our part.

THE BARONESS DE KNOOP.

Mr. Chairman and Members of the British-Israel Federation,—I am very grateful at being allowed to say a word to-night. This is a red-letter day in our lives, and I think we feel that this is a day when we should re-dedicate ourselves to God. It has moved us all to the depths of our souls to listen to the messages that have been given; and we thank God for the privilege of living on such a day as this; for this day to have come to England, and to London—we fall down on our knees and thank God. We will unite in prayer and praise to God on high for this occasion that He has given to His Chosen People. May we be worthy of it, and may He give His blessing to everyone who goes out from this hallowed place henceforth and for ever.

REV. PASCOE GOARD.

My heart is filled with gratitude to God to-day. I have been to many a convention, and listened to successions of addresses, but I frankly say that the gatherings of to-day touch high-water mark.

I was reading a wonderful succession of passages this morning. I tried to select one for my message to-night, but I could not. Nevertheless, I found some wonderful passages, and they have shone out again with new light. Here is one: "In that day the Lord shall punish the host of *the high ones that are on high*, and *the kings of the earth upon the earth*." "For we fight, not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places."

We have nothing to fear from their power. All that we have to fear is from our sin. Because of it the Lord may still find it necessary to use the chastening rod towards us.

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THE SHIELD OF GOD.

More and more our nation is getting behind the shield of Jehovah. Let us be absolutely sure of that. A marvellous man of God in Canada, with a skin of ebony, and a heart as white as milk, the founder of that great institute which is sending out scholarly negro men, a wonderful preacher and a wonderful singer of the songs of Zion, used to preach about the shield of the Lord. "It is a high shield, my brethren," he would say, "and the devil cannot shoot over it. It is a low shield, and the devil cannot shoot under it. It is a broad shield, and the devil cannot shoot round it. It is a strong shield, and the devil cannot shoot through it." We are absolutely safe behind the shield of the Lord. What a wonderful statement! Perilous times are before our nation and race; and we must find safety behind the shield of God, who said to our racial founder, "Fear not Abram, I am thy shield and thy exceeding great reward."

THE GLORY OF OUR LORD'S REIGN.

And then I read another thing: "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." The glory of Our Lord will outshine the sun, and confound the moon, when "the Lamb shall be the light" of the city of the Lord. In the twelfth of Zechariah we read, "Jerusalem shall be inhabited again in her own place, even in Jerusalem." Strange statement! If it means anything at all it means that *Jerusalem has been inhabited in some other place than in Jerusalem.* Do you remember that hymn they sung at the opening of the British Empire Exhibition? "We will build Jerusalem on England's bright and pleasant land." I wonder if Blake knew what he wrote? What is Jerusalem but the centre of the nation's worship? Where is Jerusalem? West-"minster," which means Church or Temple. Then there is a kindred passage, that "The people shall dwell in Zion, *at Jerusalem,*" and "My watchmen shall see eye to eye when the Lord *shall bring again Zion.*" Where is Zion?

1. A geographical place on the map which Allenby reached, and where that flag is flying.

2. Its other meaning is the place of the government of God's nation Israel, the place of the throne. It is "the city of the great king." To us is proclaimed to-day, "The Kingdom of Heaven is come near unto you." "The Kingdom of Heaven is come upon you." "The Kingdom of Heaven is within you." God grant that He may never say of this nation, "The Kingdom is taken from you, and given to a people bringing forth the fruits thereof."

It is still true that the children of this generation are wiser than the children of light. How we have blundered! How we have walked in darkness! We have not learned wisdom. And yet there has been wisdom manifested in the long stretches and broad outlines of our history. What wonderful wisdom! All the wisdom of earth has not been able to compete with it. What is it? The wisdom of God. Thank God for our stupidity, seeing that God's wisdom has operated through it. "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." God has magnified the law and made it honourable because of the blindness that has happened to Israel. It was possible for our Redeemer to pray, "Father, forgive them, for they know not what they do."

We are marching on to the day-dawn. The *day-spring* from on high visited our fathers nineteen centuries ago over yonder at Bethlehem. It was the day-spring. Did you ever see it? I have driven all night on the prairie at midsummer. I have seen the sun dip below the horizon. But you can always distinguish the glimpse of the sun-rays in the darkest hour of a clear midsummer night. But you wait hours before the orb itself appears above the horizon. That early promise of coming light was the day-spring. Our fathers sang, "The day-spring from on high hath visited us." You and I have come to the sunrise, when the glorious orb sweeps above the horizon, and takes his course, "rejoicing as a strong man coming out of his chamber to run a race." You and I are going to see the sunrise soon. The light shines out gloriously from the pages of this Book, and it has been given to us to prepare the way of the Lord when He the Sun of righteousness shall appear.

When He comes He will find all nations gathered against Him to battle—except one—"Sheba, Dedan, the merchants of Tarshish, and all the young lions thereof."

When the Lord comes on His lightning-like course from the East He will come up behind His nation, and He will pass on before them. He will face the enemy as they are facing His enemy, and the glory of His coming will win for Him the victory.

Then we shall hear Him say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the earth."

Washed in the blood of the Lamb which was slain, we will go into our inheritance, and "enter into the joy of our Lord."

But in the meantime, we have a glorious opportunity of working to prepare the way of the Lord for His coming, which cannot now be long delayed.

INTERESTING FACTS.

AN interesting set of facts, told in America, regarding what Britain spent in liquor during the year 1923:—

One billion, five hundred and thirty-seven million, five hundred thousand dollars.

This exceeded the interest on the national debt by two million, five hundred thousand dollars.

This is a sum considerably more than the gross annual assessable value of lands, houses, and other property.

It is twice as much as the capital invested in the coal industry.

It is more than twice the taxes collected in 1922-23.

It is nearly three times the estimated expenditure on Imperial defence; nearly four times the amount spent on education; and more than six times the amount spent on relief for the poor.—*Dearborn Independent.*

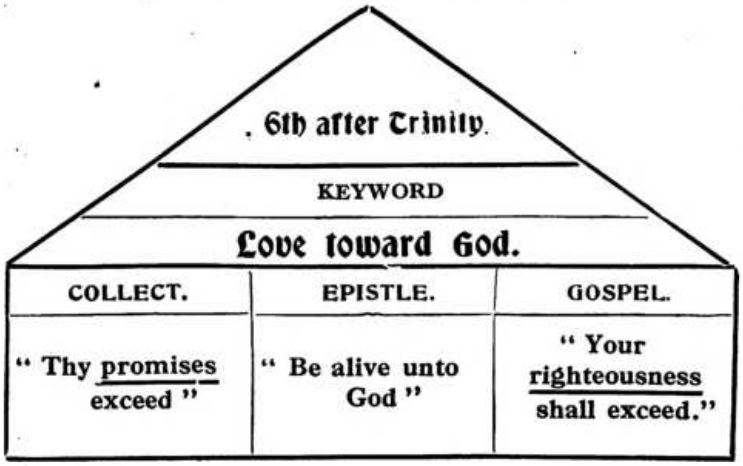
A self-denial ordinance by which Britain would turn this mighty river of money into productive channels would start every wheel humming in Britain to a very lively and joyous tune

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THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.



THE interwoven thought to-day is this:—God's love bestowed and reciprocated *exceeds* man's ordinary comprehension, and God's promises *exceed* all that we can desire. God's demands from us under the New Covenant *exceed* those under the Old, because the life in Christ, sacramentally begun at the Font, means for us such increased power or inward capacity that our righteousness will extend to the conception and consequence of an act as well as to the act itself, and thus will *exceed* the righteousness of the followers of Moses who limited it to the bare act.

THE EPISTLE.

For nineteen Sundays, beginning to-day, the Church's Epistles are selections from the seven Epistles of St. Paul—Romans to Colossians—the chosen chapters and books being taken consecutively, except on eighteenth Trinity. Incidentally, it is interesting to note that St. Paul wrote about a quarter of the New Testament and about a third of the Epistles in the Prayer Book. In the Collect for his Festival, we pray that we may shew forth our thankfulness for his conversion by our own conversion to his teaching, a prayer not only suitable for January 25th, but throughout Trinitytide while " the light of the Gospel " is being directed towards us through the lens of his holy writings.

To-day's Epistle, being the first of the long series, fitly begins with Christian Baptism. " Are ye ignorant " (the R.V. puts it) " that all we who were baptized into Jesus Christ were baptized into His death? " At the definite moment of Baptism " ye died, and your life is hid with Christ in God " (Col. iii, 3, R.V.).

And the Font was also a grave, closing on the old Adam life, and opening again for the new life in the second Adam.

" Buried with Christ in baptism, wherein ye were also raised with Him, through faith in the working of God " (Col. ii, 12, R.V.).

The same truth is accentuated in the Epistle before us. " If we have been planted together (*i.e.*, in baptism) in the likeness of His death, we shall be also in the likeness of His resurrection," *i.e.*, at the same time, and continually. In plainer words, if we have become united with Christ by the Baptismal act symbolic of His death, surely we are at the same time united with Him by the same Baptismal act which is also symbolic of His resurrection.

The teaching is that Christian Baptism is a death and resurrection with Christ, *i.e.*, " a death unto sin, and a new birth unto righteousness " (see Catechism); and the further thought is that all has been done out of love for us with a view to our loving in return. Love from God is to be reflected as love towards God. Love brought Christ to the Cross, to the Risen Life, and to the Glory; and Love brought us to the Font and to the life of Godliness or Righteousness, " having promise of the life that now is, and of that which is to come " (I Tim. iv, 8).

God's love is always beforehand with us, and our infant baptism was the act of love taking us up into the inner circle of spiritual life. It was the act of God incorporating us into Christ where the Love is truly centralised.

As He lived to God at the cost of dying, so must all the Baptized in union with Him. We must reckon or regard ourselves " to be dead indeed unto sin, but alive unto God," alive to His bounties, His presence, His glory, His power and His love. What that love demands we see in the Christian law as given by Christ in the Sermon on the Mount, whence to-day's Gospel is derived.

* * *

THE GOSPEL AND THE COLLECT.

" The righteousness of the Scribes and Pharisees " was confined to outward rules and restraints. You must not actually kill, they said; but Christ taught that the *beginnings* of murder, whether in the heart or on the tongue, are murder. You shall forgive your brother before coming to God to be forgiven, otherwise you cannot truthfully make the statement contained in the fifth petition of the Lord's Prayer.

You shall make restitution to the injured ere it be too late, otherwise their cry shall be heard at the Judgment Seat where strict justice shall be meted out (Deut. xxiv, 14, 15; James v, 4).

" Thou shalt not kill " was the Mosaic negative. " Thou shalt love " is the Christian, positive law. And we love God and everybody (even though we may not *like* them) because God first loved *us* (I John xiv, 19, R.V.), goes on loving us, and holds out the promises of love to encourage us on.

THE COLLECT.

Hence the doctrine, the petition, and the aspiration of the revised, ancient Collect we use to-day. The DOCTRINE is founded on I Cor. ii, 9; but what the mind cannot discern the Holy Spirit can reveal.

The PETITION is founded on Rom. v, 5, and the ASPIRATION that we may love God above all things, is a seeking first God's Kingdom and His Righteousness (Matt. vi, 33), that Divine Righteousness in the heart which issues in an outward righteousness exceeding that of the letter-observing Scribes and Pharisees.

" This Collect may be compared with that for Quinquagesima. In both we pray that love may be poured into our hearts. The main difference is that here we look forward to the future, whereas there we think rather of the present " (Bishop Masterman).

But let us get away from the mere wording of the Collect which might suggest that we ask for love in our hearts for the sole reason that our minds are set on God's storehouse of blessings available for our enjoyment here and hereafter. Some people see similar sordidness in the eighth verse of Bishop Wordsworth's hymn (365 A. & M.), and some in Gen. xxviii, 21, though the R.V. margin probably gives the *true* reading, transferring " then " exclusively to the clause referring to Jacob's pillar-stone, whose subsequent removal, conveyings, preservation and remarkable uses constitute, perhaps, the greatest romance of history. This, by the way. Now the Collect before us must not be made to mean, Pour into our hearts such love towards Thee that *then* we may obtain Heavenly largesses, but rather, that we may not hinder and disappoint our loving Father (Who wants to do His best with and for us), but that, " according to the power (of love) that worketh in us," He may be able to do *exceeding* abundantly above all that we ask, think, or desire (see Eph. iii, 14-21). Not to allow ourselves to be made more and more receptive for the gifts of Him Who *so* loves that He is ever giving is not only to impoverish our own lives but to impoverish God's life.

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LOVE TOWARD GOD.

"One of the best hymns in the world is that written by the Jesuit Missionary, Francis Xavier, who died, worn out by his heroic labours, near Canton, in 1552. It is found in most Protestant hymn books, and is part of the spiritual treasure of many a good soul blissfully unaware that its author was a Jesuit, and a very prince among the Brotherhood. But that is one of the blessed characteristics of hymns. The service of praise, as Beecher long ago remarked, is the one branch of Christianity where schisms have not disturbed the unity of the Catholic Church." (W. T. Stead).

Verse 1.—"My God, I love Thee; not because
I hope for heaven thereby,
Nor yet because who love Thee not
Are lost eternally.

. . . . .

Verse 6.—"So would I love Thee, dearest Lord,
And in Thy praise will sing;
Solely because Thou art my God,
And my most loving King."

PRAYER OF ST. AUGUSTINE.

"O Thou Good Omnipotent, Who so carest for every one of us as if Thou carest for him alone; and so for all, as if all were but one! Blessed is the man who loveth Thee, and his friend in Thee, and his enemy for Thee. For he only, loses none dear to him, to whom all are dear in Him who cannot be lost. And who is that but our God, the God that made heaven and earth, and filleth them, even by filling them, creating them. And Thy law is truth, and truth is Thyself. I behold how some things pass away that others may replace them, but Thou dost never depart, O God, my Father, supremely good, Beauty of all things beautiful. To Thee will I entrust whatsoever I have received from Thee, so shall I lose nothing. Thou madest me for Thyself and my heart is restless until it repose in Thee—Amen."

PARALLEL TRAGEDIES OF UNBELIEF.

By HENRY D. HOUGHTON.

NO USE FOR CHRIST.

THE congregation of the Jews had no use for Christ, neither have some churches of to-day any use for Israel.

We read that on one occasion our Lord entered into the synagogue on the Sabbath day and stood up for to read. His reading was very short, less than two verses, and on proceeding to make comments upon it, and applying them, the people were filled with wrath, and rose up and thrust Him out of the city, intending to cast Him down headlong from the brow of the hill whereon their city was built. (Luke iv.)

The teachers had no use for Christ! And it is exactly the same to-day, with regard to Israel—some preachers and teachers have no use for Israel! They do not want him, they cannot make any use of him, they ignore him, despise, reject him! And, like the Jews who said, "We will not have this Man to rule over us," they have made up their minds right or wrong, "We will not have this literal Israel at any price."

Coupled with this strange and unaccountable antagonism to the fulfilment of God's literal promises to Israel, and the veto some churches put upon the preaching of it, even though the Book is full of it, there are other things *not in the Book, violently opposed to Christianity, which are under no such ban of the religious authorities*, and which are boldly proclaimed and advocated without compunction.

Why is it that some churches of to-day will allow men of the wildest and most revolutionary political views to hold office and even preach them in their pulpits, yet a sincere godly man, if he hold British-Israel views, is dismissed from office for that reason alone?

The widest latitude is allowed to men of a certain bias, utopian and disastrous as their theories are, yet men whose only fault is that they believe the Bible, are dismissed by those who are supposed to be its defenders! What irony!

Many ideas have prevailed in time past as to what has become of old Israel. Some have said they are Red Indians of North America; some the dark races of Africa, some the Afghans, some the Hottentots, some the Abyssinians, and the Rev. M. Baxter guessed they were hidden in the fastnesses of Central Asia.

Scores of members and officers of churches *hold these absurd and impossible theories*, but I never heard of one such person being dismissed in consequence. But when men discover and confess that the British are Israel, that rouses at once the greatest anger and causes immediate dismissal! And these are the men who preach about liberty.

"*Red Indians*"? *Yes! That is all right!*
"*Hottentots*"? *Yes! That will pass!*
"*Afghans*"? *Yes! That is quite orthodox!*
But the British? "*No! Out you go!*"

They will allow officials to hold the theory of Israel found degraded, cast off, even destroyed; *but blessed, restored, Redeemed—never!*

Though this latter is the very thing the Word of God foretells in scores of places!

May the Lord have mercy on those who so despise and reject His Word, which they are ordained to proclaim.

Why should it be thought an impossible thing for God to fulfil His Word?

And why should it be thought a virtue for some to doubt and dishonour it, or Him? Is that the new religion? If so, the Lord save us from it!

What a low shameful conception of God these men must have!

What feebleness, what impotence, what failure make up their idea of God!

Is this the God with which to win the infidels? Assuredly not! It is the way to produce them! Is there any wonder that such churches are empty and they themselves are a back number?

Many an unlearned and ignorant man has a much more noble and more enlightened estimate of God than that.

Thank God such churches and dignitaries are becoming fewer in number every month which passes.

SECRET BELIEVERS, BUT WANTING COURAGE.

We read of some in our Saviour's day: "Nevertheless among the chief rulers many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God" (John xii, 42, 43).

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Fear of consequences; a head belief, but combined with a reluctance, a hanging-back, lest they should be degraded in the eyes of their fellows, their means of living disappear, and they be reckoned as outcasts!

This very same reason is in full operation to-day. Many believe our Truth, but they are overawed and deterred from confessing and taking a bold stand by the fear of consequences.

On the contrary, some see the Truth, welcome it, boldly acknowledge it, unflinchingly proclaim it. They are Daniels through and through!

But there are others, a thousand of whom put together would not make a Daniel. Knowing—they dare not acknowledge! Seeing—they dare not proclaim. Convinced—they dare not take sides!

They go so far, perhaps, as to call themselves "Enquirers"! Not they! They see enough to enable them to confess and make a bold stand, but dare not! They *know*, but dare not *do*! Their official position in the Church is at stake; perhaps their living is, too; and if so, we cannot help but extend to them the heartiest of sympathy. But they fail to be Daniels! They love the praise of men more than the praise of God.

Those who had the privilege at the first Congress in Kensington of hearing the Rev. J. Gawthrop tell his own story will be struck with its aptness in relation to this point.

He told us how that when British-Israel Truth was brought to his notice, he came to the point when it flashed upon him and overwhelmed him with a conviction of its truth.

Then there was forced upon him this question: "If I accept this Truth, dare I acknowledge it, and dare I take my stand on it?"

And then he told us how he was staggered at the question, and all it involved. But he was enabled to face it, and answered God at once, "Lord, I will accept it and preach it if you will stand by me."

And he did, and God made him a Daniel fearlessly proclaiming the great Truth he had accepted.

From that moment there was no hesitation, but much misunderstanding, and even derision and contempt from his fellow ministers; but God owned him and made his ministry a great success, as it always will be where the truth of God is preached openly and courageously.

But there are others of our leaders and ministers who dare not examine the question lest they see its truth, and are compelled to accept it. Fear of consequences prevents them even examining, and makes them urge the most ridiculous reasons for rejecting it without examination.

The writer has had instances quoted by friends who have lent books to ministers, who have kept them a reasonable time and then returned them with thanks, but the lenders have said that they suspected that the books had never been opened! Again, fear of consequences.

At another meeting of the same Congress the writer sat behind a Nonconformist minister and his wife. The dear fellow who was speaking came from Australia or New Zealand, and had not had the training, nor perhaps the experience desirable; and those two during the whole of that address were making fun of the speaker and openly laughing at him, till I could scarcely restrain myself. Did not I long to tell them some home truths? How can such people find the truth? Ridicule and contempt never yet led a man to such priceless knowledge; but they have blinded the eyes of thousands.

WHAT DOES IT ALL MEAN?

DURING the last hundred years the advance in scientific knowledge has been amazing and the practical outcome of this knowledge seems to have been even more wonderful. When the rate of the progress of knowledge during the last hundred years is compared with that of the preceding centuries, it appears that the pace of such progress has been accelerated a thousand-fold. The reasons for this sudden outburst may naturally be sought. The outburst was sudden—it was like the outburst of flowers and fruit following on a long winter period. The whole advance in the improvement of social conditions seems to have been caused by the pressure of increasing needs: "Necessity is the mother of invention."

When the world was sparsely populated, the pressure was small; the needs both personal and public were supplied without much difficulty. The small output of necessaries met the needs of the comparatively small population, and the slowness of traffic seems indeed only to have answered the requirements. But population increased, and with it greater aggregate needs. Men's hands began to be stretched out and voices were heard demanding "More." As the years rolled on these cries waxed louder and louder. "They called the spirits from the vasty Deep," and at the call the spirits came.

Beginning with the discovery of steam power, invention after invention, discovery after discovery have proceeded, and still they come. A want is felt, the need is hardly deplored before it is adequately met by some new discovery or device. Coal cannot hold out indefinitely, so oil is drawn from the depths of the earth; electricity enters the field with its multitudinous potentialities. Locomotion by foot and horse was faulty and insufficient; bicycles, motors, trams, &c., appear as required. Still it is slow to the progressive mind, distances remain long as measured by time in covering them; so now aeroplanes fly over us travelling ever faster and faster, flying at the rate of 100 or 200 miles an hour, and which already draw widely distant places near together. Postal service grows rapidly, still what delays in transmission of news and business affairs; the telegraph system is acclaimed and excites wonder and admiration; this is succeeded by telephony, by wireless, and so things proceed.

What now has brought all this about? The pressure of increasing population and ever-increasing needs. That no doubt, is the simple answer which one is inclined to give, and it is true, though only partially so. The larger and more comprehensive answer is something like this: The earth has been stored by its Creator from the days of its earliest existence with materials, powers and latent possibilities, all intended for the use of the human race as such may be required; and as each need arose, one man or another was sent into the world with the spirit of wisdom to exploit these powers and materials, one to whom was revealed by the ordinary medium of human intelligence God's idea and plan for the usage of His gifts, and so first one and then another discovery flashed out, was seized upon and turned to the common use.

Doubtless there are still countless gifts of God stored in this Globe which in turn and according to need will yet be revealed and appropriated. I will barely touch on the discoveries and suggestions, physical, mental and moral, which are penetrating Therapeutics; these also, most wonderful and startling in their potentialities, seem to point towards the

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betterment of physical life. But the progress made is merely a hint of what may yet be achieved. One feels sure that all these discoveries and inventions, and the many not here alluded to, are but faint indications and small beginnings of the conditions of life which will rule in the coming time.

To some of us who take our stand on the watch tower all this seems to point to preparation for the Millennial reign and the Millennial social life. Centralization will be an important feature we suppose of that reign, and in the discoveries of these latter years we perceive a rapid unfolding and expansion of what makes for centralization of world rule. Wireless messages flash with the swiftness almost of light to the furthest regions of the earth. How suggestive, too, is the fact that the first all-round-the-world wireless message—only 80 seconds in transference—was sent by a king, and one whose empire literally encircles the globe, a message of peace, of fraternity, and of beneficent rule; a message accompanied with the voice of prayer, and that the voice of "The Lord's Prayer." And where do the marvels of wireless stop? Already the idea is present in the minds of some that vision by wireless is attainable, and who can assert that before very long the world may not as easily look upon the face of One who reigns as well as hear His voice. The Millennial reign upon the earth is clearly foretold, but to very few even among Christian believers does this mean expectation of the literal fact. The idea is put aside with reverence by some, or tossed away with a smile by others, and openly mocked at by unbelievers. In most cases the same careless question would seem to finish up the subject: "How can these things be?" "Tell me, please, how it can be managed." And then it is asserted that long ago, when people were ignorant, superstitious, credulous and ready to believe anything, such a statement was accepted as Gospel, but in these enlightened, scientific times no one can be expected to entertain such a fanatical notion. And yet here—as we have tried to show—are the possibilities, the very frame-work, the scientific up-to-date preparation for just such a centralized rule, conditions developing, too, without shock or startling surprise, but quietly expanding in a natural order of events.

Maybe, we shall glide almost unconsciously into such a New Age.

K. E. BERNARD.

AN INTERESTING FIND.

BY SIR CHARLES CRAUFURD.

AS soon as twilight fades to darkness the planet Venus comes into view in the western sky. Always a beautiful object in the heavens, she comes to her full radiance only once in eight years, and in a few weeks from now she will attain her maximum brilliancy. As a planet, a wanderer through the constellations, her track has always aroused the interest and attention of those who watch the midnight sky.

So, four thousand years ago, the Chaldean astronomers, like our own, observed her path and recorded her movements. One such record, extending over a period of twenty-one years, is preserved in the British Museum; the tablet mentions the eighth of these years as the golden one.

The astronomical correspondent of the *Morning Post* has told its readers the sequel. It gives a clue as to the time of the capture of Lot by Chedorlaomer and his confederate kings, and their total overthrow, immediately afterwards, by Abraham with his trained servants; and thence can be deduced the date of Abraham himself.

His article informs us that the laborious calculations of Dr. Fotheringham, amending those of Father Kugler, show conclusively that 1914 B.C. was the golden year alluded to in the above-mentioned tablet.

Now comes in an entirely different record, which is engraved on a prism discovered by Mr. Weld-Blundell's expedition. This gives a list of Babylonian kings and the lengths of their reigns; but it affords no indication of their dates, save that the eighth of the twenty-one years assigned to a king named Ammizaduga was the golden year. This coincidence of the golden year in both records enables us to date the years of Ammizaduga's reign, and by reckoning backwards those of his predecessor, Amraphel, King of Shinar, of the Biblical narrative. They are 2067-2025 B.C. Thus far, although he does not mention Lot, and gives Amraphel his better known name of Hammuraki, we have followed the extremely interesting and closely reasoned article in the *Morning Post*—an article which must be read to be properly appreciated.

Now, if we take the middle date—say, 2045 B.C.—as that of the capture of Lot, we have something to go upon. "After these things," we are told, Abraham pleaded with Jehovah that he had no son to succeed him. A little later Sarah gave him Hagar as a secondary wife, and Ishmael was born in due course when Abraham was 86. We shall not be far wrong if we assume this to be about two years after the capture of Lot, and this would make Abraham's age to be about 84 at this crucial event. The calculation would make the year of his birth to be 2129 B.C. But if the capture of Lot was in the earlier years of Amraphel's reign, Abraham's birth may be taken as some twenty years earlier, or about 2149 B.C., which agrees well with the estimate in Dr. Hale's "Analysis of Chronology," viz., 2153 B.C. It is satisfactory to find so near an approach to the date deduced by a very eminent authority from the Bible narrative alone.

TO OUR CORRESPONDENTS.

PLEASE have patience as to letters written to the Editor, the Rev. Pascoe Goard.

As a rule, they are carefully read and any immediate action taken regarding them. But as to reply—

They lie before us a most ominous pile, awaiting the hand of a ready writer. But THE NATIONAL MESSAGE must come first. It is more important to write for thousands than for one. As opportunity serves, we are trying to catch up with them but the moments are few which can be spent in that way.

When the happy time comes that we can command the help of a typist, it will be possible to keep up with the correspondence from day to day. As it is, there is only one brain, and one pair of hands, for our share of THE NATIONAL MESSAGE and for the platform, and for the correspondence desk and for a good many other insistent things.

Something must wait, and alas! it is the letters on our files.

W. PASCOE GOARD.

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THE SECRETARY-GENERAL'S PAGE

GREAT surprise was felt by the leave given to introduce into the House of Commons on July 15th a Bill to remove the "Stone of Destiny from Westminster Abbey to Holyrood Palace." The motion was debated in a mixed manner, in which laughter, wit and other forms of good and ill-natured levity had a large place. It is not well for a nation to jeer at what its generations in the past have considered Holy Things. There is so much of National association with the past, far and near; so much of folk-lore; so much of hoary tradition; so much of positive history; so much of the very Holiest doctrine, and Divine association; so much of the prophetic still to be fulfilled connected with the Stone, that the Houses of Parliament should approach it with uncovered heads, and guard it as a supreme National treasure.

* * *

The motion was carried by a majority of 30—201 against 171. We shall watch for the next stage, not with foreboding, but in confidence. It is to be hoped, however, that the names of the voters and how they vote will be published. We ought to know "who is who."

* * *

Letters have been pouring in upon us from many parts of the country urging immediate action by the British-Israel-World Federation. We promptly responded by engaging the Central Hall, Westminster—which holds nearly 3,000—for a great demonstration of protest against the proposed removal of the Coronation Stone. The meeting was announced for Thursday of this week, with Lord Gisborough, the President of the Federation, in the chair. Posters and leaflets were out on Saturday, and advertisements appeared in five London papers on Monday. It is hoped that every British-Israelite, and every true patriot will support our efforts to prevent an outrage and a disaster such as the removal of the Stone from the Coronation Chair and from the Abbey would undoubtedly be. To us the Stone is a very sacred thing. We have evidence in regard to its identity, and we have the firm belief that God in His own good time will in His own way prove its identity beyond the shadow of a doubt.

* * *

We have a great love for Scotland, and we yield to none in admiration for true and worthy Scotsmen. The question at issue is with us not one merely of the claims of Holyrood Palace over Westminster Abbey, or Scotland over England. The point is that the Stone must not be separated from the Coronation Chair on any pretext whatever. The question is one affecting the whole British race, not residents in Scotland or England only. The unity of our race has been attained through pain, travail, and, alas! conflict. He is no friend of unity and solidarity who seeks to revive old feuds, and promote new contention.

* * *

What would Queen Victoria, King Edward, Lord Roberts, Lord Fisher, Dean Stanley and Canon Tristram have thought of such a proposal as that we are now called upon to resist? Let us be up and doing. Beware of the *laissez faire* attitude. It is highly dangerous.

The fifth British-Israel Congress will be held during the week commencing October 13th next. We expect a record attendance. Those who wish for railway vouchers entitling to reduced fares are advised to send us post-cards early, saying how many they require.

* * *

In the absence of the Rev. J. Oliver Vince, B.A., the President of the B.-I.N.U., the chair at the Bristol Conference was taken by Mr. T. W. Plant. The Secretary's and Treasurer's reports were presented by Mr. S. E. Steele. Mr. Plant was elected President for the year, and Mr. Steele was re-elected Honorary Secretary. The next Conference is to be held at Leeds.

* * *

Mr. Garrison's lecture in the Redland Park Hall, Clifton, Bristol, on 15th inst., was well attended. Colonel Prowse presided.

* * *

The pilgrimage to Glastonbury, on 16th inst., by a goodly number of British-Israelites, proved a very happy and profitable experience. The Rev. Smithett Lewis, Vicar of Glaston bury, very kindly acted as guide, and lucidly explained the interesting features of the Abbey and its sacred associations A beautiful little service was held in St. Joseph's Chapel, which stands on the spot where stood the first Christian church ever erected in this or any land. It was conducted by the Rev. Arthur Pritchard, M.A., and a very appropriate and telling address was delivered by the Rev. Pascoe Goard. No words can express the solemnity of the occasion, nor the deep emotion of those privileged to take part in the service on so sacred a spot.

* * *

Seven special meetings were held in Redland Park Hall, from Wednesday to Saturday, July 16th to 19th, and they were well attended. The Rev. Pascoe Goard, and Messrs. Plant and Morey were the speakers. The meetings were characterized by a high spiritual tone. Many testified to the good they had received. Several new members were added to Bristol Branch. A very gratifying result of the mission was the winning to an acceptance of Israel teaching of a prominent lay preacher, who presided at one of the meetings.

* * *

Mr. Daniel Farmer gave two most interesting and acceptable addresses for the Croydon Branch recently to good audiences. The Bible Study class met on July 22nd, when Mr. Farmer gave another address. The next monthly meeting will be held (D.V.) on August 14th, at 7.45, at Eldon House, Wellesley Road. There will be no afternoon meeting on that day.

* * *

Mr. Ernest Hill sends us another encouraging report of the work at the Kiosk at the British Empire Exhibition. Books have been sent from the Kiosk to the Archbishop of Canterbury, and to other distinguished persons.

Mr. Hill wishes to thank Mrs. Barry, Mrs. Beaumont, Mrs. Cameron, Mrs. Mason and Dr. Sworder for valuable help during the week.

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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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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.

TAKE OUT YOUR REDEMPTION.

By Rev. Wm. Pascoe Goard.

It once fell to the writer's lot to bring certain Government officials before the Courts, charged with maladministration of office. They were acting in violation of the law, with the connivance of the Minister of the Department under which they were employed.

But the law is above the Minister. While it stands the law is above Parliaments and Cabinets. Even Orders in Council must be in accordance with the law.

These men were violating the law in order to give favour to certain political heelers, and thereby a whole community were oppressed and denied of their rights.

We brought the matter into the Courts and fought therein a very strenuous battle.

The result was a judgment ordering the cessation of the illegal activity of the officers of the Government.

But still the matter was carried on and for a time no relief was experienced by the community. The next session of the Court came around, and to our surprise the matter came again before the notice of the Judge. He then called the attention of the community to the fact that whereas they had gone to the trouble and expense of the trial of the case, and had succeeded in having judgment in their favour placed upon the record of the Court, they had made no application to

"Take Out the Judgment."

The judgment had therefore remained inoperative. The application of the judgment to the needs of the case must be by the plaintiffs taking out the judgment. This we immediately proceeded to do.

It should be always remembered that the common law of England rests ultimately upon the Biblical procedure.

In the supreme court of Divine Justice the nation Israel had been tried and found guilty of breaches innumerable of the Divine law given to Israel. No other people stood in quite the same relationship to the Divine law, for to no other nation had the law been given as it was given to Israel. Before the law Israel the nation stood, and stands, condemned. Before it every man stood, and stands, condemned.

Then came the Redemption from the curse of the law.

The great redemption of Israel chapters will be found in the forty-ninth to the fifty-fourth chapters of Isaiah.

It is a glorious story wonderfully told.

The effect of the Redemption showed in the miraculous expansion of the nation and in its guarantee against all weapons formed against her. So far the judgment is automatic.

But as to the spiritual effects of the Redemption,

The Judgment Must be Taken

if the Redemption is to become operative.

Hence the trumpet-call of the fifty-fifth chapter of Isaiah. It is made to Israel and it calls upon Israel to take advantage of and claim the blessings flowing from the Redemption.

"Oh, everyone that thirsteth, Come ye to the waters." The pathway is now clear, and the waters abundant. Any portion of the nation which fails of a full supply does so because of the fact that they have not taken advantage of the Redemption recorded in the chapters immediately preceding.

This then is the spiritual call to Israel consequent upon the Redemption having been so fully accomplished. Let us in the light of this contextual study read the chapter together.

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The chapter takes into consideration the abundant supply of God's people, Israel. There is water, wine, milk—without money and without price.

These things imply hills and valleys, without which there are no springs and streams of water.

They imply trees and shrubs and flowers, which grow abundantly wherever living water flows.

They imply gardens and vineyards, for wherever the grape vine flourishes and ripens into wine-producing grapes many other fruits and vegetables also grow.

They imply pastures and meadows, without which there can be no herds of cattle nor dairy products in abundance.

In such a country as this, or in such countries, there will indeed be abundance and the soul will delight itself in fatness.

Next is promised the sure mercies of David.

What are these? A representative of Jehovah, administering the rightous laws of His constitution ever present in their midst.

He is the great witness to the people of the verity of the Jehovah covenants and administration in their midst. Israel is God's witness *to the nations of the World;* David is God's witness *to Israel.*

He is the Commander to the people. Taking his authority and receiving his direction from God, he is to command the people in their individual and national life.

But whence is he to receive the instruction by which, and in accordance with which, he shall command the people of God?

Primarily, from the Book of Deuteronomy. This Book was furnished as the handbook of the king of Israel. It should be written by his own hand, and be ever by his side. In it he should read day and night, and in the light of it he should "command" the people of the Lord.

The Redemption which made the fifty-fifth chapter of Isaiah possible has been worked out by Jesus Christ, "the root and offspring of David."

The witness to the Redemption is pre-eminently the House of David. The ordained "witness" to the people.

The Commander of the people is the House of David for ever. The last of the order of Israel's Commanders shall be the Lord Jesus Christ Himself. In prophecy He witnessed to Israel. Incarnate He witnessed to Israel. In the written Word He witnessed to Israel. Returned, He shall occupy the throne of His father David, and shall finally witness to Israel.

In Person, on Sinai, Jehovah-Jesus commanded Israel. By David the King, anointed by the prophet Samuel to be chief Governor in Israel, God commanded Israel. By Solomon, who sat upon the throne of Jehovah as King, and by the line of the Kings of David's line He continued that command.

This renewal of the Davidic Covenant comes centuries later than David and Solomon, and confirms the sure mercies of David to Israel for ever.

All the special blessings accorded to the House of David shall also be enjoyed by Israel while the House of David remains "Commander" of it.

By the Glory of the return of the Lord shall Israel be benefited as a nation, for the everlasting Covenant made with her includes the sure mercies of David which culminate in the glory of the return of the Lord.

The spread of the benefit of the Covenant to the nations. Verse 5: "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God and for the Holy One of Israel, for he hath glorified thee."

Why do nations run unto other nations? Because of fear of the oppressor. Threatened with invasion and with destruction they "run unto" Israel. How true has this been for ages. The oppressed and the threatened have hastened to appeal to Britain-Israel for aid. And usually the appeal has not been made in vain. No other nation has so kept open its gates as a sanctuary for the fleeing individual. No other nation has so held itself bound by some principle, which it has failed to understand, to fly to the aid of the oppressed. But this has been the history of the British-Israel race.

And many nations have so run to Israel to *take shelter permanently under her flag.* There are nations in India and elsewhere now, who know right well that if and when the protection of Britain should or shall be withdrawn, there will be hell let loose in their lands. A hell of ravishment, blood, and fire. *And there are nations who are awaiting the day of Britain's withdrawal to fly upon the prey and carry devastation in their train.*

Britain is the sanctuary; the Lord our God administering His kingdom through Britain is the bulwark of many a people this day. Let the foolish ones who have allowed themselves to be tricked into believing that Britain is the oppressor of India and Egypt, &c., take notice. Let them avoid the blood-guiltiness which will assuredly come to them if they succeed in withdrawing the protection of Britain's arm.

Now comes the individual call.

"Seek ye the Lord while He may be found."

Thus the great evangel of Salvation rings out through Israel and to every individual in the midst thereof. Thus Israel in turn sends out the evangel to the nations that run to her for the message of Salvation.

Have you personally heard, and have you personally come to the Lord your God?

And now for the march through the wilderness. Through undeveloped Europe Israel was called to pass. As they went they carried then the choicest of the trees and of the grains which have enriched the continents. They carried with them and planted wheat, oats, barley and flax, which have enriched and fed the nations. They carried with them and planted the apple, plum, grape vine, and cherry trees. They carried with them the cedar, fir, and other trees, and spread them abroad wherever they came.

The wilderness has, indeed, been glad for them; it has blossomed as the rose and rejoiced with joy and singing.

And the utter fulfilment of the good Word of God is assured. "My Word shall not return unto Me void. It shall accomplish . . . and prosper." The rain comes down from heaven and watereth the earth *immediately.* The snow comes down from heaven *and lies long upon the earth,* dry and cold, reducing greater degrees of frost and cold, and helping to bind the earth in inexorable winter. But the spring comes and the chilling snow is turned to rivulets and springs of life-giving water.

So the Word. At times it is immediately effective. At times it lies, beautiful in its whiteness and purity, but cold and repressive of life. Then comes the warming influence of the Holy Wind or Spirit of God, and the reserved stores of waters locked up in the snow-drifts are sent singing into the valleys, and all Nature is restored thereby.

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LIVERPOOL CATHEDRAL.

BY CHAS. H. CORRIN.

A MIDSUMMER NIGHT! Queues of old and young continuously from evening until morning waiting to enter a house of prayer. Hundreds waiting each of the several hours of the vigil, hundreds unable to gain admission. Twelve times through the night those waiting bands were bidden to pray for City, for Country, for the World, and this was the warrant read to them:—

"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 the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies;

"And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice" (Gen. xxii, 15-18).

This was the culmination of a week of services throughout the Diocese for the hallowing of the people in preparation for the consecration of a great house of God.

And following this: the great historic day! After six centuries the English people have again reared a Cathedral Church. The Truro Cathedral was established in the 'eighties, but as a building to compare with the ancient cathedrals this stands distinct. It has not the appeal of those ancient fanes which draw men from the uttermost parts of the earth to sit and meditate upon the mighty deeds of the past, amidst the dust of those who have made England great. But for twenty years it has grown under the fostering care of devoted men and women. It has called forth the loving gifts of a generation passing away, for did not the mothers give the foundation stone? It has strengthened the faith of a generation who have borne the heat and burden of a day unparalleled in the history of Church and State, but who have been united in carrying out this work. It sets a vision of hope before the generation rising amidst the wreck of many things, for the children are providing the porch and baptistery by their pence.

Comparatively few were those who could assemble within its walls for the superb ceremony of consecration; but in dense masses the people gathered without and on the route by which the King and Queen passed. Within was a scene to strike the imagination of every one and to live for ever in their memory. There were gathered together:—

Those who had offered willingly for the House of God, small and great.

The artists and cunning workmen filled with the Spirit of God.

The merchant princes of Liverpool with their peers from the ends of the earth.

The City Fathers with their brethren of London and the provinces.

Free Churchmen who have claimed by their gifts and prayers their place in this National Church.

Ministers of the Sanctuary called from the hardness of their toil in many places to a visible realisation of the Church of God on earth.

The Lord Bishop of the diocese, the leader of his people in their devotions.

Right Reverend men of God with greetings from the home and daughter churches.

CANTAUR AND EBOR.

THEIR GRACIOUS MAJESTIES.

One was missed from that goodly company! The prophet of God who had called the people to the work. He was in the hearts and prayers of the assembled thousands as they were in his.

The Consecration Service, in word and ritual, rose in its simplicity to the highest dignity. It was the Church of England at its best, speaking from the heart of truth, and with those who do not conform to her Communion there was a union of heartfelt devotion and worship.

The spirits of men were attuned for the Service; the greetings of the Free Church Council to the Bishop, his clergy and people, was the word of men strong in their convictions, yearning for "a spiritual reunion which, while it safeguards a true diversity of operations, will make our united witness for God effective in the firm establishing of His Kingdom in the hearts of men."

And what Spirit was working in the heart of the Jewish Rabbi who wrote, quoting from the portion in this their Sabbath day's service of the synagogue: "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel; the Lord his God is with him, and the shout of a king is among them" (Num. xxiii, 21). And of these words he says: "The Jewish people rejoice to see in the Sovereign the King of the people entrusted with the mandate for the land of Israel. Jewry cherishes the wish that just as the King has been vouchsafed to attend the opening of a great house of worship of the Christian people, he may be vouchsafed to be present at the rebuilding of the Temple on Mount Zion, which shall be, in accordance with the prayer of King Solomon and the prophecy of Isaiah, a place of prayer for all the peoples." And thus this House of God has been consecrated to His service, dominating this great city and all its splendid architecture and material wealth, this erstwhile fishing village once lying amidst marshy pools at the foot of its surrounding hills, but becoming instinct with life in that day when God lifted the punishment of Israel, and now the gateway of the West with her ships upon the seven seas.

One thought has inspired the builders: This House has not been built by nor for this generation only. The soul of it has reached very far back; to-day, we have found our faith and works linked up with that which was best in the mediæval Church; the genius of Benjamin the Norman has reproduced itself in an enduring monument; the prayers of the Fathers of the early Church united to the praise of Israel have led us in this day's worship; the continuity of the primitive, the first Church of Christendom, was personified in her archbishops and bishops assembled here; and reaching back far beyond this, there stood the King and Queen of David's line with their people.

No! This work has not been for this generation only, nor even for this dispensation; for may not this House stand when His kingdom shall have come and be used for His worship "when the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Truly we have seen the people strangely moved. Christianity is not a failure, it still has a strong appeal to the hearts of men. Religion is not a dope for the worker; it is an

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inspiration to the humblest toiler to reach out for great things.

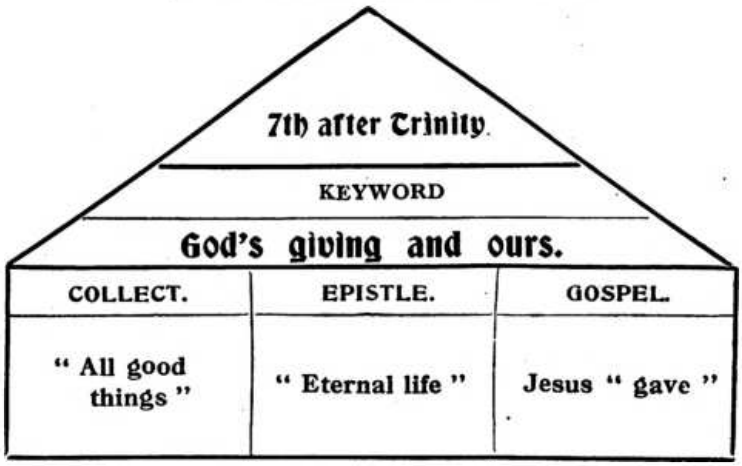
Here stands the Cathedral Church of Christ, a challenge to the ungodly. to the materialist, to the scoffer, and to the faithful.

May the God of Israel sanctify it to the proclamation of His Gospel of Salvation and the Gospel of His Kingdom.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



THERE is a saying of the Lord Jesus, in Acts xx, 35: " It is more blessed to give than to receive," and He may have spoken it early in His ministry when He wanted His disciples to know something of the Divinity of giving up, giving away, giving out. He had manifestly evoked the spirit of enquiry by His miracles and teaching, and not being able to go everywhere Himself, He sent out twelve missioners, to whom He gave special power; and that power to help others which they got for nothing, they were to give for nothing: " Freely ye have received, freely give " (Matt. x, 8). " It is more blessed to give than to receive." Surely this rescued saying gives the life of God, in a sentence.

* * *

There was a time, so to speak, when there was nothing but God. Every subsequent act of Creation was a giving—a giving out.

An old labourer said to his country clergyman, pointing to the trees and the grass, " What do you make of these?" " God's beautiful works " was the vicar's answer. " Yes," responded the wise old workman, " the thoughts of God materialised." He had evidently grasped the truth that God did not make the earth out of nothing, but gave it forth from Himself.

There was a time when our grandfather Adam incurred the awful consequence of soul-death for himself and his descendants; but God so loved the world that He gave His only begotten Son to be the ladder of escape. He gave Him, in purpose, even from the foundation of the world.

There was a time when the Son of God came down as a merchantman seeking a pearl of great price hidden in a field. The field was the world, and the pearl His Church or People, and He came to give His life, so to speak, as purchase-money not only for the pearl but for the field.

And so, as St. Paul says. " He died for all men but especially for them that believe." *i.e.*, He died that He might put the gift of Eternal Life in the Bank of Heaven for each human being to claim as his own in this world if the chance came to him; but depend upon it, in the next, if he has never had his chances here, for " The gifts of God are without repentance "—in other words, God's gifts are irrevocable (Rom. xi, 29).

He leaves them for man to accept or reject, and it is the merest justice that somewhere and somewhen he should have the chance of doing so one way or the other.

Let us beware lest by narrow notions and erroneous exegesis we bang to the door of mercy, too soon, on our fellow human beings. " There are no barred gates on the upward road." God is all-embracing, all-conquering love, and so *when* the wicked man turneth . . . the gift of God may, after all, be eternal life for the soul that otherwise might perish.

The Strong Son of God is " mighty to save," but we must give Him a great deal more of what we call time to do it in. Then maybe, in the far distant future, we shall see Him, standing forth " not as the Jesus Who loved so many and will save so few, but as the Christ of surpassing grandeur—the Strong Son of God, *mighty* to save."

The Collect.

What a bountiful giver God is? Freely He gives; therefore freely we have received. Such is the message of to-day's C.E.G. As for the Collect, it is one that we should know by heart and be constantly using, being so full of rich requests for the Father's bounties.

" Every good gift or giving, and every perfect boon is from above," writes St. James the Just, in i, 17, R.V.; hence we address God as the " Author and Giver of all good things." As the rose of love has to be grafted somewhere in the garden of our hearts (in this instance the love of God's manifested or revealed character) our first petition is accordingly, " Graft in our hearts the love of Thy Name." Then we pray, " Increase in us true *religion* "—a " bridling " as well as a *binding*, as St. James in i, 26, so forcefully states.

But besides being a bridling of the speech that comes out of a deceived heart (*cf.* Luke vi, 45), it is also a giving out of personal sympathy and support—our duty to others—and a giving up, like Moses in Egypt, of " the pleasures of sin "—our duty to self (Heb. xi, 25). Increase in us adherence, self-restraint, sympathy, unworldliness and purity, " nourish us with all goodness, and of Thy great mercy keep us in the same," for what is grafted constantly requires enrichment and guardianship.

The Epistle.

Sin gives, as earned wages, soul-death, but God gives, as unmerited mercy, the " charisma," or free gift of eternal life; not however unconditionally, but through or in Jesus Christ Our Lord. " By His one oblation of Himself once offered, Christ made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world " (The Prayer of Consecration).

But we must never forget that it is not enough that the gift of " Eternal life " should be offered to all. It must also be accepted by each.

The word *everlasting* implies a possible beginning and no ending, but " *eternal* " is timeless, though, being creatures of time, it may have for us a time reference, *e.g.*, " He that believeth on the Son hath eternal life " (John iii, 36). Eternal life is, for such an one, a *present* possession, the moment he truly believes. The same is true of the words of the Master, recorded in John v, 24: " He that heareth . . . and believeth . . . hath eternal life." Whereas, in John iv, 36, eternal life seems to be viewed as future, being the bliss of the life to come:—" He that reapeth receiveth wages, and gathereth fruit unto life eternal." But, present or future, eternal life is the gift of God.

The Greek, charisma, gift or free gift, singular or plural, occurs fifteen times in the New Testament, *e.g.*, there is the special *charisma* in Confirmation (2 Tim. i, 6), and in Ordination (1 Tim. iv, 14), and " There are diversities of *charismata* " (1 Cor. xii, 4). " As every

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man hath received 'a *charisma*,' even so minister the same" (1 Pet. iv, 10).

GOD'S GIVING AND OURS.

He, through Whom all natural gifts were created, gave, in a moment, as we see in to-day's Gospel, what God usually takes the best part of a year to provide, viz., human bread, a *miraculous* harvest in fact, instead of the usual providential one. What "Jesus gave" to the disciples they gave to the people, and although there were only seven loaves at the beginning, there were seven hampers of fragments left at the end of the repast.

True religion, as we have seen, involves giving in one form or another, and, as the Epistle suggests, we can thus bear "fruit unto holiness." Just as the disciples passed on the gift of bread that Jesus gave them, so may we, as good stewards of the manifold grace of God, always be practising the noble art of giving.

"Freely ye have received" —— the pleasures of the senses and the powers of imagination, the pleasures of memory and the principle of friendship, the pleasures of thought and the plethora of spiritual joys, Heaven around us, Heaven within us, Heaven beyond us, Heaven above us, and the bright and cheerful prospect of the enjoyment of that Heaven hereafter; for the free gift of God is eternal life through union with Christ Jesus.

"Freely give." Has God put a minister to watch over your soul? Give him your prayers. Have you an enemy? Give him or her forgiveness.

Have you young people to look after? Give them a good example.

Have you parents? Give them honour and respect.

Have you those in need about you? Give them a helping hand. Do you know of perishing souls? "Give ye them to eat." Have you a Saviour Who died and lives for you? Give Him your heart's best love and your life's best service.

Do not give like the man who gives an egg to get a chicken. FREELY ye have received, *freely* give. "God loves a *cheerful* giver."

The luxury of luxuries is the luxury of doing good.

What a great, black, ugly-looking ball the moon would be if it didn't give back the rays of light it receives from the sun.

Even a diamond would lose its brilliancy if it didn't reflect or give back the light it receives.

Let *your* light—the light that God gives you *so* shine, etc. A miser who hugs all his gifts to himself is a monster, and the Nemesis he is making for himself will be terrible; and the individual who receives God's gifts without a thank-you may well be compared to the swine looking down to the ground at the acorns lying there, and never once looking up to the tree whence they come. Since "All good gifts around us are sent from heaven above, then thank the Lord, O thank the Lord, for all His love."

Freely ye have received whatever gifts of spirit, mind, body, or circumstances you possess, freely give—

1. To God, their Author and Giver, praise by lip and life.

2. To your human brothers and sisters—of your time, your prayers, your sympathies, your good thoughts, your kind words, your neighbourly acts, just as they are needed; and then most assuredly you will find out to your great joy, in the blessed hereafter that, not what you spent or saved, but only what you lovingly gave away, remains yours to all eternity.

"There is that scattereth and increaseth yet more."

"There is that maketh himself poor, yet hath great wealth."

These were two of the Proverbs of Solomon and, as we read in Part II of "The Pilgrim's Progress," "Gaius mine host" founded the following riddle on them:—

"A man there was, though some did count him mad,
The more he cast away, the more he had."

As nobody could give the answer, "Good Gaius" thus replied:—

"He that bestows his goods upon the poor,
Shall have as much again, and ten times more."

THE FEDERATION LIBRARY.

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

Note it in a book, that it may be for ever and ever.—Isaiah.

IT was with great satisfaction that, as an old collector, reader and lover of books, I read the announcement by our ever-working Secretary-General that it was decided to form a library in the Federation Headquarters; for it may be safely said, until it possesses something of an adequate library, even the admirable Headquarters cannot be considered to be adequately furnished.

The necessity of this is made painfully apparent by reflecting that had the early Israel Associations taken the then very small trouble of collecting a single copy of each Israel book there would have been by this time an almost complete collection of Israel writings. To recover this lost ground is now very difficult; to do so perfectly, impossible. I sent a catalogue of 118 earliest Israel writings to the *Banner*, 1917-1918.

This consideration will not be useless if it urges us to lose no time in carrying out the Secretary-General's excellent plan of furnishing the library with all obtainable Israel books, before they also are swallowed up in the all-devouring waters of Time. The Secretary-General also, with his usual accurate foresight, includes in his literary request any works of value though not written by believing Israelites. All such would be of great value and utility, for Israel Truth is reared on the two mighty Pillars, the Bible and History; and so will help to establish the fact that Israel Truth is built, not upon ignorance, but upon knowledge.

We shall realise more the value of such a library by noticing what many of the great and good have said in honour and praise of books, in many countries and during many ages. As an extreme case may be mentioned Carne's notice of Joseph Assemann, author of "Bibliotheca Orientalis": "His very soul banqueted day and night, with an insatiable appetite, upon the hundreds and thousands of volumes, amidst which he walked, sat, and slept. Not the cedars of Lebanon, nor her orange and cypress groves, were half so glorious in his eyes as those forests of books which seemed to overshadow him at noonday, and to afford him shelter from the blasts and storms of life."

Our great lexicographer was, as usual, epigrammatic, saying to Miss Langton: "Your books will give you knowledge and make you respected" (Dr. Johnson). As two Books of Books may be mentioned the volume, edited and translated by Hazlitt, of "Essays" by Montaigne, the French Shakespeare; and that extraordinary *omnium gatherum* of learning, Burton's "Anatomy of Melancholy"; which two volumes seem to contain the essence of a thousand books, both of the learned authors having been great readers and lovers of books.

Another reason for assisting the Secretary-General to form the Federation Library is that the destructive agency of fire is continuously lessening the number of old books. Thus 30,000 volumes were burnt in the destruction of the famous Lippe National Library at Detmold, one of the oldest in Germany. The Germans wantonly burnt one of the oldest and largest libraries in Belgium. That extremely erudite Christian scholar Gale, the greatest in England, 1685, bequeathed his unique library to the infant College at Harvard,

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and a few years after (as the courteous librarian informed me by letter) a fire destroyed it.

Thus Petrarch poetically designates his books: "I have friends of every age and condition who come to me at my bidding, and stay as long as I will." Another book-lover exclaims: "Books, those silent friends, that ever please." Ayscough has an interesting book upon books, entitled "The Friendship of Books."

King Alfred the Great and Good was a famous book-lover, and obtained his first book by learning to read it. His favourite book was "The Consolations of Philosophy," by Boethus, A.D. 526.

These examples of the value of libraries and books by such illustrious lovers of them may stimulate our endeavours to comply with the Secretary-General's request for books.

THE GREAT PYRAMID.—XXIV.

By LT.-COL. ARTHUR B. PROWSE, M.D., F.R.C.S.

I WILL now mention *some* of the striking mathematical properties involved in the dimensions of the beautiful KING'S CHAMBER. First of all, set down in order (1) its *breadth, height* and *length;* then (2) the *diagonals* of the end walls, the floor (or ceiling), and the side walls; lastly, the *cubic diagonal* of the chamber. Now divide each by the length of the granite part of the Ante-chamber floor, square the quotients, and add the squares in each group together, thus—

Breadth, 206.066, divided by 103.033 equals 2., whose square is 4.	25
Height, 203.389, divided by 103.033, equals 2.236, whose square is 5.	
Length, 412.132, divided by 103.033, equals 4., whose square is 16	
Diagonal of East or West wall, 309.099, divided by 103.033, equals 3., whose square is 9.	50
Diagonal of Floor or Ceiling, 460.7773, divided by 103.033, equals 4.472, whose square is 20... ..	
Diagonal of North or South wall, 472.1562, divided by 103.033, equals 4.582, whose square is 21.. ..	
Cubic Diagonal of King's Chamber, 515.16499, divided by 103.033, equals 5., whose square is	25
	100

Now 100 is frequently used as a division, or a multiplier, in the measurements of the various parts of the building, as are also 50 and 25. Moreover, 25 is the number of inches in the "Sacred cubit"; and there are exactly 100 blocks of granite in the four walls of the King's Chamber.

The capacity of the chamber (using the "2nd height") is 20 million cubic P. in. almost exactly; and this is just double the volume of the Queen's Chamber. If the length, 412.132, of the King's Chamber be multiplied by 25 the product is 10303.3, and this is the diameter of a circle whose area is equal to that of the base of the building itself. If the perimeter (taking the "2nd height" as above) of either north or south wall of the King's Chamber be divided by its length 412.132, we obtain the constant, π again, 3.14159. If 412.132, as representing cubits, be taken as the diameter of a circle, then its area will be equal to a square whose side length is 365.242 cubits, *i.e.*, the base side length of the building, and the exact number of days in the mean solar year. You will remember that the lowest course of stones in the wall of the chamber is nearly 5 in. (4.961) less in visible height than the other four, and you will find that the volume of the chamber up to this level, 42.019 in., is 50 times the capacity of the *Coffer*.

There is an interesting connection between the King's Chamber and the Grand Gallery, in that if *twice* the *length* of the former be measured along the floor of the latter, which slopes upwards at an angle of 26° 18′ 10″, the vertical rise at the end of the 824.264 P. in. is 365.2424 P. in., the exact number in days of the mean solar year. Further, if the *width* of the King's Chamber be similarly measured on the same inclined line, the vertical rise is 91.3105 P. in., *i.e.*, one hundredth of the side length of the Pyramid's base. Another connection is that if the width of the chamber, 206.066 be multiplied by 91.3105, the product divided by 10 is 1881.599, the length of the Grand Gallery (within ¼ in.) between its north and south walls. The same figure is arrived at by multiplying 365.2424 by 51.5165, the average width of the granite blocks forming the roof of the King's Chamber.

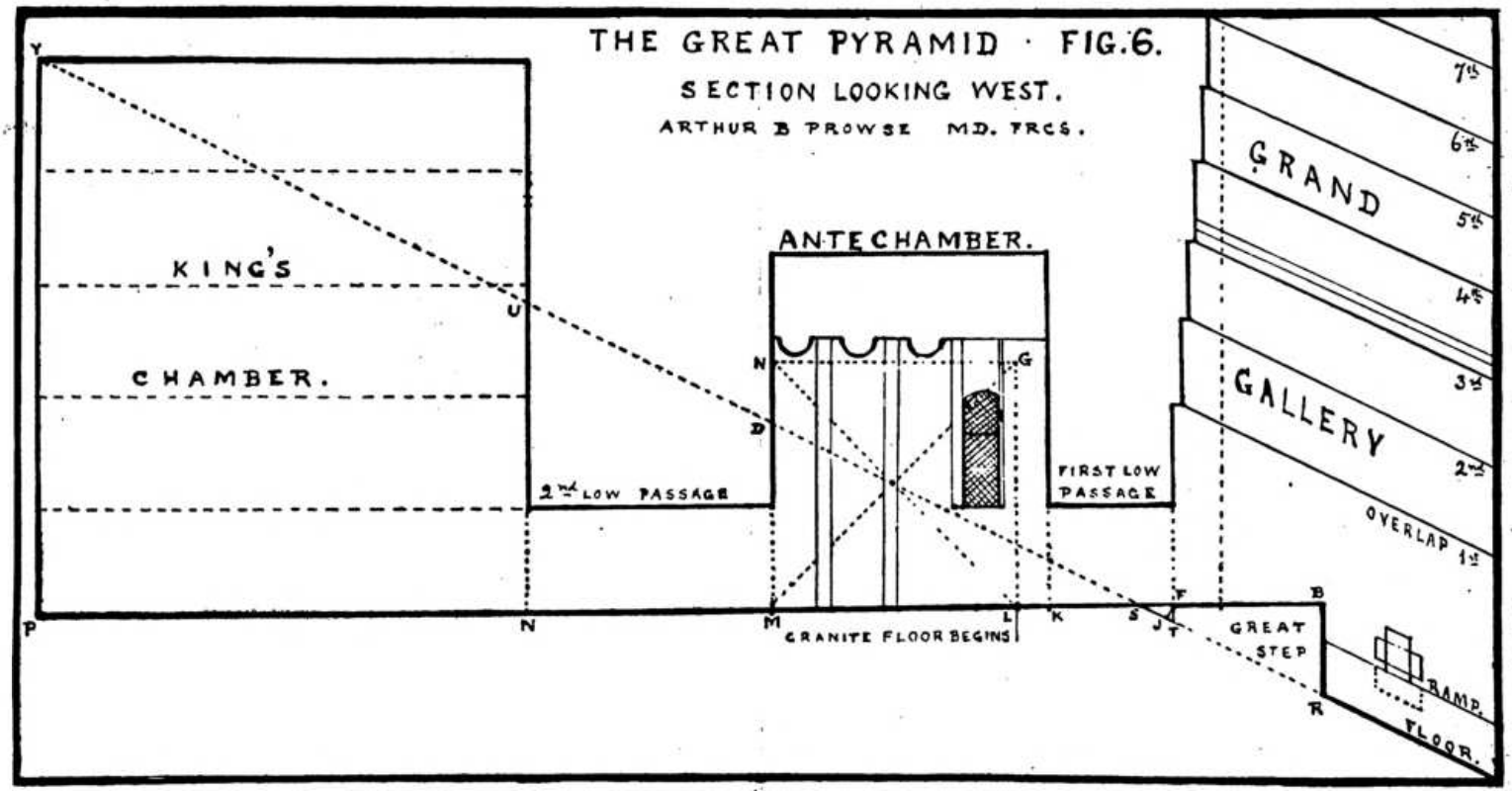
We now come to the COFFER, the only piece of furniture found in the Pyramid, and so often wrongly called a Sarcophagus. It is a massive rectangular vessel, made of dark red syenitic granite, derived probably from the same quarries as the other granite used in the building, 550 miles further up the Nile valley, just above Syene. It is near the west end of the King's Chamber, and rests, slightly obliquely, upon the second of the six transverse rows of blocks which form the floor. The obliquity is almost certainly due to the fact that, at some time or other, one of the many investigators of the building in attempting to tilt up the Coffer has moved it somewhat from its original position. At the same time a black jasper pebble, about 1½ in. diameter, was placed under the south end towards the east, so that it remains tilted up to a slight extent.

The approximate external dimensions are—length, 7½ ft.; breadth, $3\frac{1}{5}$; height, 3½; and the internal, $6\frac{1}{2} \times 2\frac{1}{5} \times 2\frac{1}{5}$. It has been shamefully damaged by generations of visitors and Arab guides; all the edges are chipped and broken, and the S.E. corner has lost nearly half its height. In spite of all, it gives a clear bell-like sound when struck sharply by the hand. Prof. Flinders Petrie considers it was sawn out of a huge block into its regular rectangular shape, and that the hollowing out was done mainly by jewelled tubular drills. It must, of course, have been finished off by chiselling.

Around the inner part of the upper edge of the east side and of both ends, the stone is cut away to the *depth* of 1.72 in., forming a ledge 1.63 in. *wide*. The whole thickness of the west side has been lowered to the same extent, except at each end, for a distance of 4.36 in., where the upper surface remained flush with that of the N. and S. ends of the Coffer. This feature is shown in Perring's "Views of the Pyramids," published in 1840; but in 1799, it seems to have been overlooked by the French Academicians. It is the presence of this ledge which has suggested to some minds the idea that there must have been a *lid* to the Coffer, which would have been pushed horizontally into place from the west side. The innumerable shameful acts of vandalism mentioned previously have resulted in the disappearance of almost the whole of the original top edge; and even since 1865, when Prof. Piazzi Smyth was at work in Egypt, a lot of damage has been done, as shown by plaster casts taken fifteen-twenty years later by Mr. Waynman Dixon, C.E. Evidence as to the full depth (34.34) of the Coffer rests upon that one small portion at the N.E. corner, which was in 1865 com-

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paratively undamaged, but which *may* by this time have been totally destroyed. It is, however, a *notable* fact that the inside depth is also given approximately in another way, as follows: Subtract from the full outside *width* the thickness of the east side of the Coffer, less the width of the ledge, and we have 34.35; or, to the inside width add the width of the East ledge and the thickness of the West side, and again we have 34.35. On the top of the West side of the Coffer are three holes, 1.2 in. deep and .84 in. wide. The centres of these are respectively distant from the N. end, 16 in., 45.3, and 75.1. They suggest the use of fixing pins to prevent sliding of the problematical lid. The ledge was not quite rectangular in section, the wall overhanging slightly; so that, if ever there had been a well-fitting sliding cover, it would have been impossible to take it off except by sliding.



The planes forming the north, south and west vertical sides of the Coffer, externally, are *slightly* concave, about ¼ in. on the N. side, and ⅕ in. S. and W. sides. The E. side is true. The mean thickness of the four *sides* is 6 in. (5.99); and that of the *bottom* is, as far as ascertainable, 6.92. The means of a large number of measurements of the length, breadth, and depth, give, for the *outside*, 89.71 Br. in., 38.65, and 41.17. Those for the *inside* are 77.93 Br. in., 26.73, and 34.34. The *inside* measurements of depth were taken from the highest part, and not from the inner ledge. From these dimensions, the volume of the *whole Coffer* becomes 142.316 cubic P. in., and of the *interior* space, 71.317; so that, allowing for errors due to the damaged condition of the vessel, the volume of the exterior is *double* that of the interior. If the cubic content of the walls and bottom be calculated directly the figure arrived at is 71.266 cubic P. in.

There is no evidence, whatever, that a *lid* ever existed. When Al Mamoun forced his way in 3,000 years after the sealing up of the upper passages, an *empty lidless* Coffer was the only thing found; and no fragments of a possible lid have ever been seen. All *true* Sarcophagi which have been found elsewhere in Egypt had *lids*; and have been decorated with *hieroglyphs*, of which the Coffer is totally devoid, as is also the stone chest in the Second Pyramid; and we are told by both Herodotus and Didorus that the builders of the Great and Second Pyramids were *not* buried in them.

KING'S STONE (KINGSTON-ON-THAMES).

In Kingston-on-Thames there is a very interesting relic of long past days. This is the King's Stone. And Kingston was the Royal City in ages past. The stone occupies a railed-in space in the central square of the city.

King Athelstan was crowned upon this stone, and several other Saxon kings. There was a pageant held at Kingston celebrating the millenary of the Coronation of King Athelstan on Whit Monday. A procession a mile long represented Saxon kings, their warriors and attendants.

The stone is interesting as showing the undying custom of Saxon kings being crowned upon *a stone*.

Connecting the Saxon people with the Israel people, the matter becomes historic and logical. For "as the manner was" from Biblical times the Israel kings have been crowned by, or upon, a pillar of stone.

During the Saxon times *the Coronation Stone*, now in Westminster Abbey, was in the possession of the reigning House of David, in Ireland and Scotland. That stone did not attend the progress of Israel in captivity. Cut off from The Stone of Destiny, the Saxons used a stone.

That they considered themselves of Israel, and their kings of David's succession, is well shown by the ritual which was used in the Saxon coronations.

Take from Turner's History of England the following

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quotation from the service used at the Coronation of Saxon kings, and doubtless used at the ceremonies which took place at the Kingston Stone :—

". . . After a third prayer the

CONSECRATION OF THE KING

by a bishop takes place, who holds the crown over him, saying : 'Almighty Creator, Everlasting Lord, Governor of Heaven and earth, the Maker and dispenser of angels and men, King of kings and Lord of lords, who made *thy faithful servant Abraham to triumph over his enemies, and gavest manifold victories to Moses and Joshua, the prelates of thy people ;* and *didst raise David, thy lowly child to the summit of the Kingdom, and didst free him from the mouth of the lion, and the paws of the bear, and from Goliath, and from the malignant sword of Saul and his enemies ; who didst endow Solomon with the ineffable gift of wisdom and of peace : look down propitiously on our humble prayers,* and multiply the gifts of thy blessing on this thy servant, whom with humble devotion we have chosen to be King of the Angles and the Saxons. Surround him everywhere with the right hand of thy power, that *strengthened with the faithfulness of Abraham, the meekness of Moses, the courage of Joshua, the humility of David, and the wisdom of Solomon,* he may be well pleasing to thee in all things, and may always advance in the ways of justice with inoffensive progress.

May he so nourish, teach, defend, and instruct the church of all the kingdom of the Anglo-Saxons, with the people annexed to it ; and so potently and royally rule it against all visible and invisible enemies, that the royal throne of the Angles and Saxons may not desert his sceptre, but that he may keep their minds in the harmony of the pristine faith and peace ! May he, supported by the due subjection of the people, and glorified by worthy love, through a long life, descend to govern and establish it with the united mercy of thy glory ! Defended with the helmet and invincible shield of thy protection, and surrounded with celestial arms, may he obtain the triumph of victory over all his enemies, and bring the terror of his power on all the unfaithful, and shed peace on those joyfully fighting for thee ! Adorn him with the virtues with which thou hast decorated thy faithful servants ; place him high in his dominion, and anoint him with the oil of grace of thy Holy Spirit.' "

* * *

Here he shall be anointed with oil ; and this anthem shall be sung :

" *And Zadoc the priest, and Nathan the prophet, anointed Solomon king in Sion ; and approaching him, they said, May the king live for ever.*"

* * *

After two appropriate prayers *the sword was given to him* with an appropriate invocation praying that by Divine Power his enemies may be destroyed.

* * *

The King shall here be crowned and shall be thus addressed : "May God crown thee with the crown of glory, and with the honour of justice, and the labour of fortitude ; that by the virtue of our benediction, and by a right faith, and the various fruit of good works, thou mayest attain to the crown of the everlasting Kingdom through his bounty whose kingdom endureth for ever ! "

After the crown shall be put upon his head, this prayer shall be said :

"God of eternity ! Commander of the virtues ! the Conqueror of all enemies ! bless this thy servant, now humbly bending his head before thee, and preserve him long in health, prosperity and happiness. Whenever he shall invoke thine aid, be speedily present to him, and protect and defend him. Bestow on him the riches of thy grace ; fulfil his desires with every good thing, and crown him with thy mercy."

* * *

The sceptre shall be here given to him, with this address : "Take the illustrious sceptre of the royal power, the rod of thy dominion, the rod of justice, by which thou mayest govern thyself well and the holy church and Christian people committed by the Lord to thee. Mayest thou with royal virtue defend us from the wicked, correct the bad, and pacify the upright ; and that they may hold their right way direct them with thine aid, so that from the temporal kingdom thou mayest attain to that which is eternal, by his aid whose endless dominion will remain through every age."

After the sceptre has been given, this prayer follows :—

(Prayer for dignity to govern well.)

* * *

The rod shall be here given to him.

"Take the rod of justice and equity by which thou mayest understand how to sooth the pious, and terrify the bad ; teach the way to the erring ; stretch out thine hand to the faltering ; abase the proud ; exalt the humble,' that Christ our Lord may open to thee the door, who says of himself, 'I am the door ; if any enter through me, he shall be saved.' *And HE who is the key of David, and the sceptre of the House of Israel,* who opens and no one can shut ; who shuts and no one can open ; may he by thy helper ! HE who bringeth the bounden from the prison house, and the one sitting in darkness and the shadow of death, that in all things thou mayest deserve to follow him of whom David sang, 'Thy seat, O God, endureth for ever ; the sceptre of thy kingdom is a right sceptre.' Imitate him who says, 'Thou hast loved righteousness and hated iniquity ; therefore God, even thy God, has anointed thee with gladness above thy fellows.' "

* * *

The benediction follows, of which the following is the last clause :—

" Bless Lord this elected prince, thou who rulest for ever the kingdoms of all kings ;

" And so glorify him with thy blessing, *that he may hold the sceptre of Solomon with the sublimity of a David,* &c. ;

" *Grant him by thy inspiration, so to govern thy people, as thou didst permit Solomon to obtain a peaceful kingdom.*"

* * *

Designation of the State of the Kingdom.

" Stand and retain now the state which thou hast hitherto held by paternal succession, with hereditary right, *delegated to thee by the authority of Almighty God,* and our present delivery, that is, of all the bishops and other servants of God ; and in so much as thou hast beheld the clergy nearer the sacred altars, so much more remember to pay them the honour due in suitable places. So may the Mediator of God and men confirm thee *the mediator of the clergy and the common people on*

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the throne of this kingdom, and make thee reign with him in his eternal kingdom."

* * *

This prayer follows :—

"May the Almighty Lord give thee, from the dew of heaven, and the fatness of the earth, abundance of corn, wine, and oil ; May the people serve thee, and the tribes adore thee ! Be the lord of thy brothers, and let the sons of thy mother bow before thee : He who blesses thee shall be filled with blessings, and God will be thy helper : May the Almighty bless thee with the blessings of the heaven above, and in the mountains and in the valleys ; with the blessing of the deep below ; with the blessing of the suckling and the womb ; with the blessings of grapes and apples ; and *may the blessing of the ancient fathers, Abraham, Isaac and Jacob, be heaped upon thee* ! "

(See Jacob's dying blessings on Joseph, Genesis xlviii.)

Bless, Lord, the courage of this prince, and prosper the works of his hands. And by thy blessing may his land be filled with apples, with the fruit and the dew of heaven, and of the deep below ; with the fruit of the sun and moon ; from the tops of the ancient mountains, from the apples of the eternal hills, and from the fruits of the earth and its fulness.

May the blessing of Him who appeared in the bush come upon his head and may the full blessing of the Lord be upon his sons, and may he steep his feet in oil !

With his horn as the horn of the rhinoceros, may he scatter the nations to the extremities of the earth ; and may He who has ascended to the skies be his auxiliary for ever !

Here the coronation ends.

Most certainly the Anglo-Saxons knew themselves for Israel people, and their kings of David's succession.

Let the *Christian Herald* copy if it will, and so correct a very mistaken, unscholarly statement it has lately published regarding British-Israel Truth in history.

VISIT TO GLASTONBURY.

IN connection with the annual Conference of the B.-I.N.U. a considerable number of delegates from Associations in various parts of the country met at Bristol for important deliberations, which occupied two sessions, on Tuesday, July 15th, having been preceded the evening before by a delightful reception given to the delegates by the President, Lieut.-Col. Prowse, and the members of the Bristol Branch, and followed on the Tuesday evening by Mr. Herbert Garrison's great lantern lecture, "The Keys and Gates of the World," at which the attendance was surprisingly large.

The writer desires to call attention especially to an outstanding feature of the arrangements made by the indefatigable Secretary, Mr. C. F. Waddington, namely, a trip—one had almost written a pilgrimage—on the Wednesday to Wells and Glastonbury. Quite early a party of about fifty delegates, Federation officials, and local members set out in motor chara-bancs, the morning being exquisitely fresh and lovely, through charming Somerset lanes and quaint hamlets, until, rising out of the green and leafy hollow in which the city lies, the towers of Wells Cathedral called the first halt. An hour's stay—all too short—permitted merely a hurried inspection of this glorious and historic temple, reared ages ago to the honour of our God and His Christ ; then another swift drive, and—Glastonbury !

Exhilarated though all were by the rapid movement through keen and invigorating air, yet, instinctively as it seemed, conversation flagged and faces became thoughtful as we entered the little old town, not as tourists or holiday-makers, but as those under strain of devout feeling, approaching sacred things. How could it be otherwise ? Surely, no spot outside Jerusalem, the city of the Great King, can be so hallowed !

On dismounting near the Abbey we were met by the Rev. Lionel S. Lewis, Vicar of Glastonbury, who joined us at lunch, and afterwards guided us around the ruins, explaining the historical associations of the several portions, pointing out features of special interest, indicating results of recent excavations, and throwing an immense amount of light on many of the more striking traditions connected with the place. We were indeed happy to have the guidance of so genial, so well-informed, and so enthusiastic a lover of Domus Dei—this Bethel of Anglican Christianity. Mr. Lewis dwelt particularly on the foundation of the first above-ground Christian Church on this spot by St. Joseph of Arimathea and his Apostolic companions, and held us fascinated as he recounted the age-old story, and showed that not only they who had well known Our Lord in the flesh had laboured and worshipped where we stood, but that Other Feet even holier had probably trodden that sacred soil.

In a few hurried words before leaving for more pressing duties the Vicar told what were his hopes for the due preservation and at least partial restoration of the more important part of the ruins, St. Joseph's Church, and appealed for sympathy and help. A callous soul must that have been which could not respond to such a call, from such a man, in whose voice, tremulous with intense sincerity, one could sense tears of passionate love for this wonderful piece of God's dear England.

Mr. Garrison, replying, voiced the gratitude of the party to the Vicar for his great courtesy and kindness, and with our hearty concurrence, assured him that he could rely on the members of the B.-I.-W.F. to do all possible to strengthen his hands in this great work.

Afterwards, standing in a group outside the ruined church occupying the site of the little wattle building erected by St. Joseph and his companions, a suggestion ran round that a devotional service should be held within, and this was instantly carried out.

Reverently we entered the roofless space enclosed by hoary, broken walls, every man bare-headed, and in every mind one dominant thought, " the place whereon thou standest is holy ground."

One could not help remembering that Our Lord gave His command, " 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 that hither they came, preaching " the Kingdom of Heaven is at hand." Scattered abroad by fierce persecution, but led by Divine guidance, they found the Isle of Avalon, the most sheltered recess in the place God had appointed for His people Israel, and here, adjoining a fortified and lake-protected town of the Brith-ish people—proved by abundant relics lately unearthed and displayed in the museum near by to have been both cultured and flourishing—they founded under kingly protection the earliest nursery of the Christian faith among Israel of the Isles, and planted that seedling of grace which has grown and spread

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through the ages together with the Race and Empire, until it has become a mighty tree with far spreading branches, as the prophet Ezekiel saw it, giving shelter to "all fowl of every wing." And while this threefold interwoven growth of Race, Empire and Church has developed unceasingly and indissolubly, there has evolved the racial expression of spiritual approach to God in worship—our matchless national Liturgy; so Scriptural in phrasing, so wisely conserving spiritual elements of bygone ages, and so eloquently voicing every Godward yearning and emotion stirring the human heart. Our very souls were wrung as the Rev. Arthur Pritchard, standing in the midst of the ancient sanctuary, solemnly recited collects and petitions fully as ancient; and it is not to be wondered at that, as we joined together in Creed and responses, voices faltered and eyes dimmed with tears. Glorious, but overpowering, to realise the Presence. In such a spot the communion of Saints becomes blessedly real.

The Rev. Pascoe Goard, in a brief address, impressively led us to a further grasp of the wonders of Divine grace to our land and people, and, evidently under stress of strong emotion, urged us to fuller consecration of life, substance, and labour to our great and high calling, the service of Israel's Redeemer, the Saviour of the World.

After a quiet time in the Abbey grounds, we had tea and then set out homewards. The drive back to Bristol was magnificent—the keen air and swift movement through lovely scenery were wholly delightsome. We arrived at Redland Hall in good time for a very successful and excellent British-Israel meeting, the first of a series continued throughout the week.

One would like to say much in appreciation of the organizing powers of Mr. C. F. Waddington, and to express the gratitude felt by all to him and Mrs. Waddington for their untiring efforts on our behalf; and certainly not less to Lieut.-Colonel Prowse and members of the Bristol Branch, who so splendidly uphold our Cause.

Feeling himself greatly daring, and "with bated breath and whispering humbleness," the writer ventures a suggestion here. Might it not be possible—perhaps once a year—to organize an All England, even All British—British-Israel pilgrimage to Glastonbury? Not for holiday or social purposes merely; not only for sight-seeing and recreation; but for some distinct and carefully pre-arranged purpose of corporate worship in the most appropriate spot available to us, and for clarifying and deepening our knowledge of the origin and growth of Apostolical British Christianity, and the fulfilment of the Divine promises and purposes concerning Israel-Britain and the world: "In thee and in thy Seed shall all the nations of the earth be blessed."

T. H. W.

WATCHING EVENTS.

By Rev. Commander L. G. A. Roberts, R.N.

Every one of us should be carefully taking notice of both the secular and religious world, political or ecclesiastic, here at home. It is to keep the mind fixed on these last three and a half years, counting from about July or August, 1923, that this is written. This date was when the Anglo-Catholic party nailed their thesis to their determination that the Sacrament should be exposed in every church upon the altar. But what does Christ say?

"If they shall say He is in the secret chamber, believe them not."

Could one fancy that anybody professing to lead the Christian community could thus overlook the meaning of Our Lord's words? For what is the warning all about? It is explained by Christ Himself. His very next words tell us.

"For as the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of Man be."

As if this was not a sufficient attraction to the world, Our Lord gives another sign:

"For wheresoever the carcase (fallen body) is, there will the eagles be gathered together."

Apparently this *carcase* (Matt. xxiv, 28) and the one in Rev. xi, 8, 9, are in contrast with each other—τὸ πτῶμα in each case. It is *the beast that ascendeth out of the bottomless pit*—ἀβυσσου (Rev. ix, 1, 2, 11; Rev. xi, 7) and its final form (Rev. xvii, 8); which is a development of Apostate Rome aided by Mohammedanism, to slay the *Witnesses* of Jesus (Rev. xvii, 6; Rev. xi, 7).

Here then are two (πτωμα) carcases, accepting the revised version as singular (Rev. xi, 8, 9). The one carcase, the Babylonian beast (Roman, including Mohammedan); the other Israel (God's People, British and English), both fallen bodies. In a sense this figure is not realised, but eventually it will be seen in the political death of Babylon, and the resurrection (or life from the dead) of Israel. This is not the place to argue upon Rev. xi, which we have many times referred to before. The slaying of the witnessing power of British Protestantism has been in process ever since the "Catholic Emancipation Act," and the apportioning of England into Roman dioceses by the Pope for the re-conquest of England back into the bosom of "Holy Mother Church." Rev. x, 5-7, read the determination of *seven thunders uttered their own voices*, by the creed of Pius IV, and bulls of excommunication uttered against our throne (God's throne in Britain); see the answer awaiting in Rev. xvi, when out of the temple the great voice comes from the THRONE, at the outpouring of the seventh vial, "It is done." "The mystery of God shall be finished."

Who are His, and who is not?

"Deliver thyself, O Zion, that dwellest with the daughter of Babylon" (Zech. ii, 7; Mic. iv, 10; Isa. lix, 19, 20).

Many passages show us the inveiglement whereby Israel has been enticed to act with, and as if part and parcel of, the image of Daniel. So evident is this the case that many exponents of prophecy make out that Britain is one of the ten kingdoms, and so hurrying to her doom.

Politically, apparently, we are right in helping France and also doing our very best to re-animate or restore Europe.

But this does not warrant us in being, as the Continental nations are, a Sabbath-desecrating people. Look at the thousands of men and boys kept from the service of God by the millions of so-called Christians who will have their Sunday newspapers, and think little of the souls of those who strive to make an honest penny by breaking the Lord's Day. Is it to be wondered at that the Bible is being treated as out of fashion, and the family morality of our forbears is lost in the present generation of their children? "My people love to have it so," and "the priests bear rule through their means."

Ecclesiastically.—"How are the mighty fallen?" "The Catholic Emancipation Act" was followed by the Tractarian Movement. No symbols or figures in our Churches, but the ten Commandments (Deut. iv, 15, 16; vi, 9) quickly

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gave place as Pusey taught, first to Crosses, then to crucifixes, then to images, now to Adoration of the Elements (first transubstantiation from bread and wine) exposed in a tabernacle. Defying even the Lord who bought them.

What, then, shall be the end of these things?

Apparently churches are emptying, not because the people are immoral nor irreligious. It used to be, sixty years ago, far worse than to-day. The people complain loudly now against the ritualism, rationalism and Romanism; they stay away because they will not hear the Higher Criticism, Scepticism and Modernism now taught. They flock to British-Israel Truth notwithstanding the sneer of many in high ecclesiastical positions, and wherever Christ Jesus is preached.

We are entering on the second year of the declaration of the Anglo-Catholic movement, which asserts it will not rest until the elements in the tabernacle are exposed in every church.

The children of this world are wiser in their generation than the children of Light!

The Romanist has done away with the second Commandment.

The Ritualist has succeeded in removing the Commandments from the positoin they used to occupy in the chancel.

They mumble through these Commandments as inarticulately as they can. Some are doing all they can to do away with what they think *de trop*.

The Communion Service, that most beautiful act of *praise and thanksgiving*, for what Jesus has done for us, is being turned into a sacrifice and adoration of a priest-made god (for this is the ultimate goal).

But it shall not be. The spirit of Life from God enters into the dead carcase of Anglo-Catholic as well as Evangelical Protestant, and their (dead bodies) stand upon their feet. Their resuscitation (Ezek. xxxvii) precedes the great earthquake when

"The remnant" (of Israel) "are affrighted, but give glory unto the God of Heaven" (Rev. xi, 13).

Edom passes away and is followed by Russia (Ezek. xxxv by xxxviii, 9). Those who are watching events in the NATIONAL ASSEMBLY will thank God that even "*the liberal evangelicals*" are awakening to scent the danger.

The minority even among the clergy is growing, now it stands at 98 against 103.

The *Morning Post* of July 12th contains the following:—

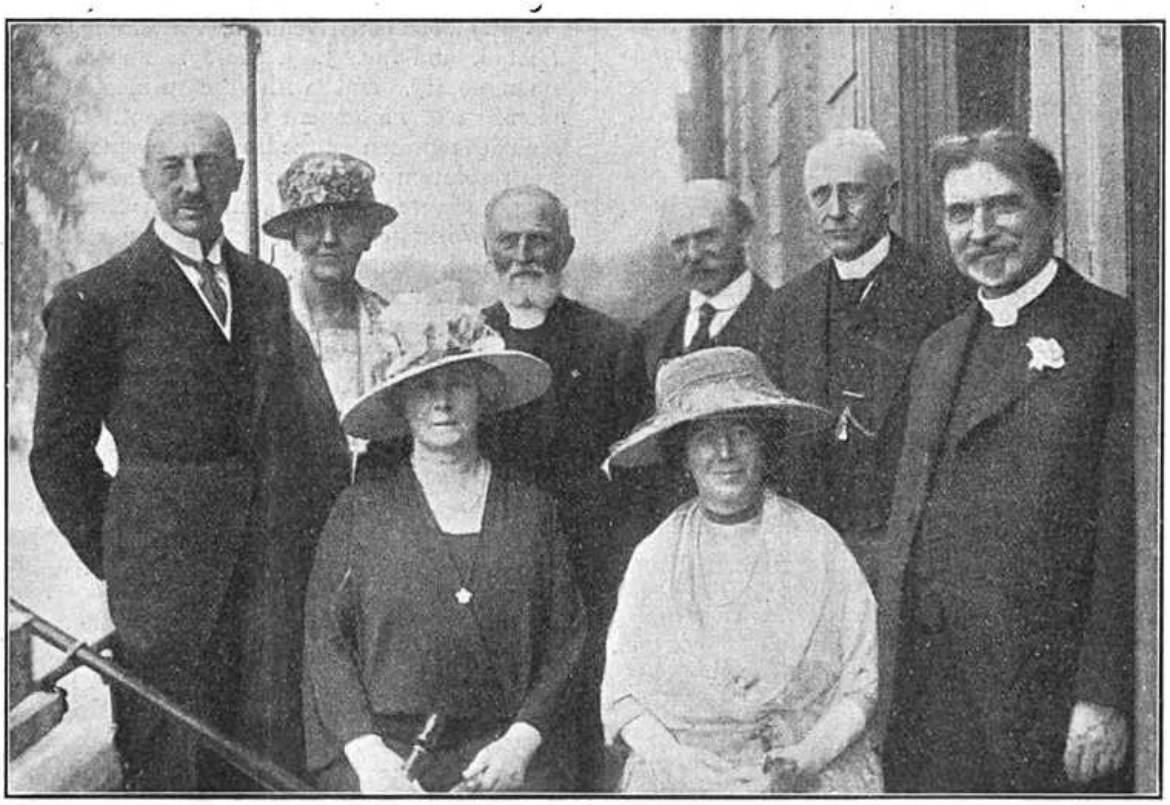


Photo taken by the Rev. Joseph Gay upon the occasion of the opening of the New Federation Headquarters, June 23rd, 1924. (From the Balcony.)

Standing (left to right): LORD GISBOROUGH, MRS. GOARD, REV. COMMANDER ROBERTS, MR. HERBERT GARRISON, COL. A. B. PROWSE, REV. PASCOE GOARD. *Sitting:* LADY GISBOROUGH, MRS. GARRISON.

MEMORIAL TO HOUSE OF BISHOPS.

"We have received from Bishop Knox a copy of a memorial addressed to members of the House of Bishops in the Church Assembly praying that no alternative Communion Service be sanctioned, but to leave the present service unchanged.

"The memorial has been signed by 203,421 adult communicants, of whom 2,627 are clergy. The lay signatories include more than 170 peers and peeresses, more than 100 officers of the Navy, two Field-Marshals, and more than 600 officers of the Army, over 200 Justices of the Peace, and more than 17,000 churchwardens and sidesmen."

This memorial can be greatly strengthened by all British-Israelites and other Christians being instant at the Throne of Grace (Isa. lxii, lviii). Prayer and Action.

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THE SECRETARY-GENERAL'S PAGE

OUR readers will learn with great regret that the Rev. Pascoe Goard was knocked down by a motor on Wednesday night, July 23rd, and sustained such injuries that he had to be taken at once on an ambulance to St. George's Hospital. The accident, which was of a most extraordinary character, happened in Buckingham Palace-road, two minutes after he had said good-bye to the Secretary-General, who was going home after the day's duties. The motor, in attempting to avoid collision with some cyclists, rushed on to the pavement, striking Mr. Goard with such force as to send him heels over head in the air. The fall to the ground broke some bones in his wrist and heel. There are mysteries connected with the mishap which cannot be explained at present. Five doctors examined the injuries, and the X-Rays were used. The patient was under anæsthetics for an hour-and-a-half. For nearly sixty hours he had no sleep and no food, so great was the shock and the pain. At the time of writing (Monday) we are thankful to be able to report that the patient is making excellent progress, and he is now almost free from pain. He speaks in the highest terms of the kindness and attention of the doctors and nurses, and he desires us to express his warmest thanks to all who have anxiously enquired, and sent messages of sympathy. Those who witnessed the accident consider it nothing short of a miracle that Mr. Goard was not killed on the spot. The angel of the Lord whom he has served for nearly fifty years prevented such a calamity, and we are all profoundly grateful. We rejoice to say there are no internal injuries and none to the head. Had he not been sent spinning in the air, he would in all probability have been crushed between the motor and the granite wall, which would have meant instant death; while a similar result would in all likelihood have followed had he fallen on his head instead of on the arm and foot, which sustained the main force of the concussion. To Mrs. Goard we tender our sincerest sympathy, and rejoice with her at her husband's Providential escape from a worse fate. By the courtesy of the hospital authorities, Lord Gisborough, Major and Mrs. Knowles, Mrs. Goard, Baroness de Knoop, Mrs. Craven Jones, Mrs. Bell, Dr. Sworder, Rev. Ebenezer Fox and Mrs. Fox, Mrs. Garrison, Rev. Joseph Gay, Messrs. Morey and Harrison Hill, and others, have been permitted to see their patient. The Secretary-General is in daily attendance. We have every hope of being able to report favourably next week.

* * *

The meeting announced in our issue of last week, for July 24th, in the large Central Hall, Westminster, to protest against the proposal to remove the Coronation Stone from Westminster Abbey, proved a great success. There was a large attendance in spite of the short notice, and of the fact that so many people were away on holiday. The President of the British-Israel-World Federation (the Right Hon. Lord Gisborough) presided. After a forceful speech, which was punctuated with great applause, he moved the following resolution: "This meeting of citizens of London respectfully begs to protest to the Prime Minister, to the leaders of each Party in Parliament, and to all members thereof, against the proposal to remove the Stone of Destiny from Westminster Abbey. We believe the Stone to be closely associated with the British Throne, and inseparably connected with the Destiny of the British Race as a whole.

"On patriotic, historic and religious grounds we beg most earnestly that no attempt be made to remove the Stone.

"In making this representation it would hardly seem necessary to say that we have not the slightest antagonism to Scotland or Scotsmen; on the contrary we love and admire both, but we recognise that the Stone belongs to the whole British Empire. It rests in Westminster Abbey because our Sovereigns reside in London, and are crowned in the Abbey on the chair in which the Stone is placed."

This was seconded by Major James Knowles, O.B.E. Speeches in support were delivered by General Coventry Williams, C.B., Mr. Herbert Garrison, Baroness de Knoop, the Hon. Miss Akers-Douglas, the Revs. Ebenezer Fox, M.A., W. E. Woodhams Denham, F.R.G.S., Joseph Gay, Gregory Bestall, and Mr. J. J. Morey. The resolution was carried unanimously, and with the utmost enthusiasm. Several members of Parliament were present. The Hon. Miss Akers-Douglas represented the Loyalty League. Messages supporting the resolution were received from the Founder and President of the Plantagenet Club, and from Branches of the British-Israel-World Federation, including those at Bristol, Manchester, Liverpool, Southport, and Lancashire generally, Worthing, Dorking, Hindhead, &c.

Apologies were made for the Rev. G. H. Lancaster, M.A., who much regretted his absence owing to a long-standing engagement to lecture for the Bedford Branch of the B.-I.-W.F.; for Captain John Boyd-Carpenter, Sir Murray Hyslop, the Revs. Arthur Pritchard, M.A., W. H. Stuart-Fox, M.A., Arthur C. Chambers, and others. The deepest regret was expressed at the absence of the Rev. Pascoe Goard, who had been expected to deliver a special address. The President made feeling reference to his unfortunate accident, expressing the sympathy of the meeting with him.

The Right Hon. Sir Wm. Joynson-Hicks, M.P., General Sir Henry Page-Croft, M.P., Sir Thomas Inskip, K.C., M.P., and the Bishop of St. Albans had been invited to speak, but were prevented from doing so by previous speaking engagements. Mr. Harrison Hill skilfully rendered suitable patriotic music on the great organ. Reports of the meeting have appeared in scores of papers throughout the country, one of the best and most sympathetic being that given by *The Glasgow Herald*. In our next issue we hope to give points from the speeches, and a summary of the Press reports, together with much other matter relating to the Stone, &c.

* * *

Apropos the public attention being called to the whole question of the Coronation Stone, we commend to our readers the admirable book on "The Royal House of Britain: an Enduring Dynasty," by the Rev. W. M. H. Milner, M.A., F.R.G.S., A.V.I., published by the Covenant Publishing Co., Ltd., 6, Buckingham Gate, London, S.W.1. Price with chart, 4s. 6d.; by post, 4s. 9d.

* * *

The Rev. G. H. Lancaster, M.A., gave a very interesting lecture for our Bedford Branch on July 24th, on "The Bible and the British Empire," a report of which, given by a local paper, shall appear in a future issue of this journal.

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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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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.

BETH-EL.

By Rev. Wm. Pascoe Goard.

Early in British History—which from our standpoint begins with the call of Abraham—the Stone which was anointed Beth-el appears in the historic record, and from that early moment has followed the fortunes of Israel, appearing by short glimpses and references upon the pages of succeeding history, sacred and profane, accompanying the footsteps of the race down to the present day.

It first appears upon the pages of history in Genesis xxviii, 10–22:—

And Jacob went out from Beersheba, and went toward Haran.

And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.

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 pillow, 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 of all that thou shalt give me I will surely give the tenth unto thee.

In Genesis xxxv the Stone again appears where the covenant is renewed and enlarged, this time the promise including this clause:—"A nation and a company of nations shall be of thee, and kings shall come out of thy loins, and the land which I gave Abraham and Isaac to thee I will give it, and to thy seed after thee will I give the land."

Thus it will be seen that the Stone is the pendant of the covenant of Israel.

Jacob, in dying, appointed the House of Joseph, "the shepherd, the stone of Israel." See Genesis xlix, 24.

Immediately upon emerging from the bondage of Egypt into the wilderness of Sinai the necessity for a water supply in the desert became paramount; Moses was ordered to strike the rock, and the water supply was assured. See Exodus xvii, 1–7.

It is significant that in the history of our people the smiting of the rock and the flowing of the water was immediately followed by the attack of Amalek. See Exodus xvii, 8–16. The result was as recorded, and "Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto

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Moses, write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-Nassi: For he said, because Jehovah hath sworn that Jehovah will have war with Amalek from generation to generation. (Marginal reading, "Because the hand of Amalek is against the throne of the Lord, therefore . . .")

The war thus commenced between Amalek and Israel continued until the days of Saul, and then because of Saul's disobedience smouldered for another half a millennium, only to end in the final chapter in the conflict between Mordecai the Jew, and Haman the Agagite, as so graphically is recorded in the Book of Esther.

The Stone was in evidence when the people were inducted into their land, and Joshua calls it to witness against Israel concerning the covenant which they had renewed with the God of their fathers. See Joshua xxiv, 26-28:—

> And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord.
>
> And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.
>
> So Joshua let the people depart, every man unto his inheritance.

We cannot follow every detail of the Stone and its connection with Israel and Jehovah, the God of Israel, and the covenant entered into between God and Israel. It is safe, however—absolutely safe—to say that *where Israel is, the Stone is to be found*, and also the immediate presence of El-Beth-El (God, the God of Bethel).

While the Old Testament identified the Stone with Jehovah and with Israel, the New Testament, with perfect logic, identifies the Stone with Christ, for Who is He but Jehovah Incarnate. It says of the early Israelites: "They drank of that spiritual rock which followed them, which rock was Christ." It is certain, therefore, that sacramentally the Stone referred to Christ, and the water which flowed from it sacramentally was "spiritual water," but it is certain that there was a material rock which was borne by them, and material water from which they drank, and their children and their cattle.

As the ante-type of this Stone, which the builders had rejected at Luz, Our Lord referred to Himself, and it, when He said: "This is the stone which the builders rejected, the same has become the head of the corner. Whosoever shall fall upon this stone shall be broken, but upon whomsoever it shall fall, it shall grind him to powder."

Amalek, with all his army, fell upon the Stone, and was broken. Later he fell upon Israel, typified by the Stone, and was well nigh destroyed. Lastly he fell upon the Jews, in the person of Haman the Agagite, and was ground to powder, disappearing as a people thereafter from the pages of history altogether.

The House of David, as the official head of Israel, has been the custodian of this Stone for three thousand years, "From David to David." It is not without significance that men are turning to scrutinise narrowly that rock which lies under the Coronation Chair in Westminster Abbey. Its possession even tells a wonderful story; every student of prophecy knows that it has one removal more to make, when God's time shall have come, when, restored to Mount Moriah, it shall attest the final completion and consummation of the covenant entered into between God and the seed of Abraham, Isaac, Jacob and Joseph, right down through the ages until the coming of Our Lord to reign.

There is but one place for the Stone to abide, namely, at the heart of the nation Israel, where is the place of her throne—the throne of the House of David—where is the centre of her worship, and the administrative heart of her rule.

This alone can be found in Westminster.

Let the nation guard itself from consequences which may well be looked for if the sanctity of the Stone be violated or careless hands laid upon what is as sacred as the Ark of the Covenant.

THE STONE OF ISRAEL.

By H. P. H.

THE stone which Jacob had "put for his pillow" upon which he dreamed of the ladder set up on earth and reached to Heaven was held in veneration by the House of Judah as well as by the House of Israel. It was the custom of travellers in the East to place a stone to raise the head of the bedding which they carried with them. It was in this vision that God repeated the promise He had made to Abraham and to Isaac, "Thy seed shall be as the dust of the Earth and thou shalt spread abroad to the West and to the East, to the North and to the South, and in thee and in thy seed shalt all the families of the Earth be blessed." Rising early on the morning after the dream Jacob "took the stone that he had for his pillow and set it up for a pillar and poured oil upon the top of it, and he called the name of that place Bethel" (Gen. xxviii, 18,19). In a later vision the "Angel of God" had said, "I am the God of Bethel, where thou anointedst the pillar" (Gen. xxxi, 13). Bethel was eventually taken by the tribe of Joseph, and he and his sons Ephraim and Manasseh became the tribal guardians of the stone or rock which appears to have "followed" the children of Israel in their journeyings to remind them of God's presence amongst them. It is believed that David was crowned upon it, or standing by it, and that it was eventually placed in the Temple of Solomon. At the destruction of Jerusalem and of the beautiful Temple of Nebuchadnezzar in A.D. 70, Jeremiah was chief guardian not only of the two Princesses, the daughters of Zedekiah (for the preservation of the seed-royal), but also of the precious heirlooms of the Hebrew people, which most probably included the Stone of Witness, and the replica of the Ark as made by Moses, which many trustworthy traditions tell us were brought by him with the "king's daughters" for safety to Ireland, where he knew a large colony of Zarah-Judahites and Danites had already gathered. It was brought to England by Edward I, since when all the kings and queens of England, with the exception of the Roman Catholic Queen Mary, have been crowned upon it. In shape it is a rough oblong 22 in. long, 13 in. broad, and 11 in. deep. The stone is bluish in colour with veins of red and white. It could not have come originally from Ireland, since there is no similar rock there, but it is found in Palestine.

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MEETING AT THE CENTRAL HALL, WESTMINSTER, ON JULY 24th, 1924,

CALLED BY THE BRITISH-ISRAEL-WORLD FEDERATION TO PROTEST AGAINST THE PROPOSAL TO REMOVE THE CORONATION STONE FROM WESTMINSTER ABBEY.

THE audience first sang "The National Anthem," led by Mr. Harrison Hill on the great organ.

THE PRESIDENT (RT. HON. LORD GISBOROUGH) said :—

I have traced the legendary and actual history of the Stone from the days of King Zedekiah, whose daughter Tea or Tamar Tephi brought it from Palestine to Ireland in 583 B.C. Thence it was taken to Scotland by Fergus the Great, and eventually brought to London by King Edward I. Since that time it has been the Coronation Seat of our successive monarchs (excepting Mary), descendants of King David. " It was an Imperial Stone," he declared, amid cheers ; " not English, Irish, Scottish, or Welsh, and had, as such, only one resting-place—that is wherever the monarch of the British Empire was crowned."

Lord Gisborough expressed the belief that the Stone is the same as that on which Jacob's head rested when he saw the vision of angels ascending and descending. He (the Chairman) and all British-Israelites regarded this Stone as one of the most sacred things and precious possessions of the British race. He moved the following Resolution :—

"This Meeting of citizens of London respectfully begs to protest to the Prime Minister, to the leaders of each party in Parliament, and to all members thereof, against the proposal to remove the Stone of Destiny from Westminster Abbey. We believe the Stone to be closely associated with the British Throne, and inseparably connected with the Destiny of the British race as a whole.

" On patriotic, historic, and religious grounds we beg most earnestly that no attempt be made to remove the Stone.

" In making this representation it would hardly seem necessary to say that we have not the slightest antagonism to Scotland or Scotsmen ; on the contrary, we love and admire both, but we recognise that the Stone belongs to the whole British Empire. It rests in Westminster Abbey because our Sovereigns reside in London, and are crowned in the Abbey on the Chair in which the Stone is placed."

* * *

MR. HERBERT GARRISON, after announcing apologies from several who were unable to attend the meeting, and giving messages in support of the object of the gathering from various Branches, called out : " HANDS OFF THE CORONATION STONE ! " which was responded to by tremendous applause. He declared that it was not a question merely of any claim of Scotland as against England. The point was that the Stone must on no account be separated from the Coronation Chair on any pretext whatever. They would resist it by every means in their power.

Meetings, if necessary, would be held all over the country, and the whole Nation—yes, and the whole Empire—would be roused to prevent such an outrage. By the Holy One of Israel they would dare the Communists to touch the Stone, a holy thing.

MAJOR JAMES KNOWLES, O.B.E. (Deputy-President) seconded the Resolution, and said :—

This Stone was brought to Westminster from Scone Abbey in 1296, by order of Edward I, who cherished the hope of uniting the three parts of Great Britain under one monarchy.

This hope, as regards Wales, had been realised in 1283, when its conquest was then completed, after eight hundred years' effort. His eldest son, born in Wales, became first Prince of Wales.

On defeating Scotland at Dunbar, in 1296, Edward I was crowned King of the Scots on the Stone of Destiny, which he afterwards conveyed to its place of honour and security in the specially constructed oak chair—ever since used for the coronation of our reigning Sovereigns, except *Queen Mary*.

Prior to its being at Scone, the Stone of Destiny had been kept at Iona, whither it had been brought from Tara about the end of the fifth century for the Coronation of Fergus the Great.

It was moved to Scone by Kenneth MacAlpin, the first King of the United Picts and Scots, about A.D. 836. This King's descent has been traced by experts through a long line of Scotland's Kings to Angus the Prolific, in Ireland, who, in turn, was descended from Eochaidh and his Hebrew Queen, Tea Tephi, the reasonably conjectured daughter of Zedekiah.

If therefore this Stone is moved to Scotland, on the ground that it came thence to Westminster, what possible excuse could the Scots have for retaining it if the Irish should claim it on exactly similar grounds. It might even be taken back to Palestine for similar reasons.

The Stone is first historically met with in 1760 B.C., when Jacob used it as his pillow-stone.

In 1683 B.C. Jacob entrusted its guardianship to Joseph. There is reason to believe it was carried through the desert during the forty years' wandering of the Israelites, and that later it was used at the coronation of the Kings of Judah. From 585 B.C. onwards, it has rested, first in Ireland, then in Scotland, and lastly in Westminster Abbey.

Now for an incident in which I was personally concerned. In 1921, Prof. Odlum came to the London Congress and examined the Stone. After the Congress he went to Palestine and examined the rocks in the neighbourhood of Bethel, where the Stone of Destiny came from. In due course he wrote to me, telling me he had found a rock which he believed was exactly similar in composition to the Coronation Stone and asked me to have the latter chemically examined to make quite certain. I accordingly wrote to Canon Westlake, who had charge of the Stone, to ask if it would be possible to take a tiny piece out of the Stone—the size of a pea—to have it tested, to which I got a reply to the effect that the consent, not only of the King and the two Houses of Parliament, *but of the whole nation*, would have to be obtained before the smallest piece could be taken out of the Stone.

Surely, then, if that is the case, the whole nation must be consulted before the Stone can be removed from Westminster, and no Parliament would be justified in authorising the removal

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of the Stone until it has first obtained a mandate from the electorate to do so.

I trust, therefore, that this meeting will pass a most emphatic protest against the proposal to move the Stone which is so intimately associated with our nation and Royal House.

THE REV. EBENEZER FOX, M.A., Vice-President of the Brisbane (Queensland) Branch of the British-Israel-World Federation, came specially from his son's residence in Blackburn, a few days before taking his departure for Australia, to address the meeting. As the mouthpiece of the great Commonwealth, he stood beside the Federation, he said, in making a vigorous protest against the shameful proposal to remove the sacred Stone from its God-appointed resting-place. He held the close attention of the audience, while he set out the reasons why the Stone should not be touched, and he agreed with other speakers that there was evidently a sinister motive behind the movement to remove the Stone. He ventured to say that the whole Empire would stand by the resolution proposed by the Chairman.

GENERAL COVENTRY WILLIAMS, C.B.,

saw in the proposal to remove the Stone an insidious attempt on the British Throne, and warned his hearers of Communist and Bolshevic aims.

THE REV. W. E. WOODHAMS DENHAM, F.R.G.S., said :—

I rise to support the excellent resolution which has been framed to safeguard the Stone of Destiny. Bringing it down to more simple words, it means, as the President and Secretary-General have just said, "Hands off this Stone!" The question asked is, "What is the object of touching or taking it?" We feel that there is some conspiracy at work on the part of those who are the enemies of our Empire. Let them come out into the open and let us know what they want, so that we shall know where we are. This is the great problem. Secret enemies are in our midst and they are constantly endeavouring to lay their hands on things that are sacred. Destructive critics have tampered with the Word of God to such an extent that thousands have not only given up reading it, but believing it. In it the purposes of God are revealed and the great revelation is that God has chosen to Himself a people, and this people is, we believe, the Israel of God, elect, precious. This covenant people is reigned over by one who is a descendant of David, and through all the vicissitudes of human history the descendants of David have been crowned upon the Stone which is to-day in Westminster Abbey. Whatever may be said about it, it conveys one solemn truth—that it is the Symbol of Unity; the unity of our Empire to the Throne—and there are those who are endeavouring to destroy this unity. We therefore emphatically protest against any removal from the place where for hundreds of years it has rested in the sacred precincts of the Abbey.

THE HON. MISS AKERS-DOUGLAS said she was glad to say a few words on behalf of British loyalists. Of course, it was evident that such an audience as that before her were loyalists, and, thank God, not silent ones. Still, it had been found necessary that British people conscious of their duty in upholding the covenant of loyalty to God and each other should combine. The Loyalty League was a growing force, which was standing for God and the Right, whatever it cost. Britons were being invited to follow downhill paths; they were being told that they should be ashamed of loyalty and of the Empire—that marvellous home of men and women of our race. The speaker said she had lately heard a woman say that we should feel ashamed of singing "Land of Hope and Glory," since the words suggested arrogance. Let us beware lest, having owned such a false sentiment, any of our people should be induced to retreat from their responsibility. The people in British-Israel made no mistake about their gratitude for their inheritance, and it was incumbent on us all to occupy the inheritance and to write large the plan which is in the hearts of true Britons for the upbuilding of the Empire. Silence or modesty—or was it over-confidence?—were allowing enemies to entrench themselves among our children to-day. Reviewing even cursorily the policy and fundamental ideas of the men and party who had introduced a Bill to the House for the removal of the Stone of Destiny, it was clear that the motive was not a Christian one, but one linked to the teaching of the Proletarian School ideas. Where the King lived the Stone should LIVE. Our great destiny was built on God's promises, and we must carry the blessings of those promises to wider and wider fields, and even to other peoples. We were a UNIFYING force, and when we ruled ourselves according to the Christian British loyalty we should bring peace to the peoples.

Jacob said, surely the Lord had been in the place where he had seen his vision. Yes, He had been in the place of our vision. Jacob swore that if he might return to the land of his fathers then the Lord should be his God. Let us keep pure the land of our fathers—their Destiny and their Stone—as one people. For the King of Kings and our King.

MR. J. J. MOREY referred to the following points :—

The Bible and the Stone are closely allied, and are both given to the same race.

The Stone is a sacred treasure because—

1. *It is the Symbol of a Kingdom.*

The speaker referred to Nebuchadnezzar's image, and to the "Stone Kingdom" which broke that image into fragments in the last Great War. Wherever that Kingdom is, the Stone, which is its symbol, will be found.

2. *It is a Symbol of Christ, the King.*

There was doubtless an Israel Stone which the builders rejected at the erection of Solomon's Temple, and which was destined to become "the head of the corner." Christ Himself is referred to under the same symbol, and it is significant that the actual Stone is preserved in the throne of David, upon which Christ, the chief Corner-Stone, will sit as King of Israel.

3. *It is a mark of our Identity.*

The "Stone Kingdom" must be identified, and the Stone will play an important part in that identification. The Israel nation is to be made known, and one of the undeniable evidences will be the Stone which Israel has preserved from ancient times.

4. *It will be a rallying-centre for the Israel peoples.*

Men may seek to lay careless hands upon it, but it will be preserved until the coming of the Lord, before Whose Throne every knee shall bow.

THE REV. JOSEPH GAY said :—

The Bill which is being promoted in the House of Commons for the removal of the Stone of Destiny from Westminster Abbey is falsely called "The Scottish Stone of Destiny Bill." It is not a Scottish Stone at all. The history of the Stone, as

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previous speakers have said, clearly shows it to be a Stone closely associated with the Throne of Israel, which we hold on the clearest historical grounds to be the Throne which the present King of the British Empire occupies. It is very significant that the promoters of this Bill propose to move this Stone from a consecrated building—Westminster Abbey—to an unconsecrated building—Holyrood Palace.

It would seem a very small matter the removal of a Stone from one place to another, but when you begin to enquire into the motive which prompts the removal, it becomes a matter of considerable importance. It has been stated that Communism is behind this movement. One thing is perfectly certain—that British-Israel Truth is alone able successfully to combat Communism, which is the soul of all evil.

The teaching of the Proletariat schools is nothing short of blasphemy. In the teaching of these schools, God is a fantasy, Christianity a lie, Our Lord Jesus Christ a myth. Every healthy sentiment is discouraged, and the pure innocent mind of the child is poisoned by sexual teaching, which places man on a level with the beast of the field. Hymns of hate are composed and sung to the most sacred of our tunes. Abraham Lincoln, as he stood in the slave market of America, vowed that, if opportunity came his way, he would hit that evil traffic in human lives as hard as he could. History records that in the years that were ahead of him that great humanitarian gave slavery in America its death-blow. It is a vow which every British-Israelite should take with regard to Communism—an evil traffic in innocent child-life.

The Stone of Destiny gathers around itself a religious sentiment healthy to the growing mind of young British-Israel. The unhallowed hands of Communism must not touch it. By the help of Almighty God we will see that they never shall.

THE REV. W. J. GREGORY BESTALL said :—

I earnestly associate myself with this protest against the removal of "The Stone of Destiny" from its present resting-place. It is very significant that the proposal to remove it to Scotland should have come from certain extreme politicians who are known as "Communists," and whose activities lie in the direction of undermining the unity of the Empire and the power and authority of the British Throne. It is not unreasonable to believe that the proposal is an important "incident" in the course of "a world-wide conspiracy."

The House of Commons, in giving permission by a narrow majority for the introduction of a Bill, did so amid much laughter. This laughter meant either that our legislators are largely ignorant of the history and true significance of the Stone, or their levity is being levelled at the absurdity of the proposal. If a Bill for removal is really introduced—I do not at present believe that the Commons will for a moment pass it—if by their votes they show that I am wrong in this belief, they will find it a more difficult thing than they imagine, and there will be loud and emphatic protests throughout the land.

A noted authority on Irish antiquities has just declared that the Stone of Destiny which rested on Tara's Hill in Ireland was *undoubtedly* brought there from the East, and we also believe with Major Knowles and multitudes of others that there is "reasonable historical evidence" that the same Stone now rests in Westminster Abbey, and that to growing multitudes it is a symbol of world-wide authority, and of "a God-given Destiny." Thus it is indeed our "Destiny Stone," reminding us at each coronation of the establishment of our mighty "Stone Kingdom" (see Daniel's prophecy), and of our *election* as a "nation" and "a company of nations," in consort with "that great people" America, to prepare the whole world for the coming of that great Divine King, Jesus Christ, Whose right it is to wear the Crown of Universal Empire.

THE BARONESS DE KNOOP made an impressive and passionate appeal for a due regard of sacred things, after which the Chairman put the resolution. This was carried without a single dissentient. The National Anthem closed a memorable meeting.

BRANCH MESSAGES.

The following messages were received from BRANCHES of the British-Israel-World Federation :—

From the Bristol Branch :—

"We wish to enter a most emphatic protest against the proposal to remove the Coronation Stone from Westminster Abbey, and to urge that every possible means be taken to defeat the Bill designed to sanction its removal."

ARTHUR B. PROWSE, Lt.-Col., R.A.M.C. (T.), M.D., F.R.C.S., President.

From the Manchester and Salford Branch :—

"We, the Members of the Manchester and Salford Branch of the British-Israel-World Federation, desire to record our earnest protest against any attempt to remove the Coronation Stone from its present position in Westminster Abbey, believing, as we do, that it bears witness not only to the Bible as the Word of God, but to the identity of our own race with God's Israel of old, and that in its unique position under the Coronation Chair it links the Throne, the Church and the State in one united whole as God's representative Kingdom on earth."

W. H. HESKETH, J.P., President.

From the Liverpool Branch :—

DEAR MR. GARRISON,—The Liverpool Branch of the B.-I.-W.F. associates itself with your meeting to protest against the proposed removal of the Coronation Stone from the Abbey. We should regard such action as a national calamity, and beg of you to take the strongest possible means in your power to prevent so great a sacrilege.

Remember London rising "*en masse*," headed by the London trained bands (afterwards "Old Buffs" and "Young Buffs"), to prevent the removal of the Stone to Scotland under the Treaty of Northampton, when the tumult was so great that the then King Edward III cancelled the orders for its removal.

(Rev.) J. J. R. ARMITAGE, President.
S. E. STEELE, Hon. Secretary.

From Southport and Lancashire Branches :—

July 22nd.

DEAR MR. GARRISON,—At a well-attended meeting at Southport this evening the following resolution was carried unanimously :—

"That this meeting of representatives of Lancashire Branches of the British-Israel-World Federation assembled

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at Southport, on the occasion of the Annual Reunion of the said Branches, protests most strongly against the proposed removal of the Coronation Stone from Westminster Abbey to Scotland, such removal being contrary to the wishes of the vast majority of the loyal citizens of our Empire; and calls upon the British-Israel-World Federation to use every effort in their power to prevent the removal of one of our most cherished possessions from its rightful place, the most venerable building in our Kingdom."

G. T. VINE, Chairman.

From the Worthing Branch :—

"While we believe that any attempt to remove the Throne Stone of Destiny from its rightful position in Westminster Abbey will meet with the contempt which it deserves, we feel the necessity of offering a strenuous protest against the suggestion which has been made.

"The Stone belongs to God's people Israel, and what more national or more suitable place of safety than Westminster Abbey?

"Why, then, return this emblem of Empire at the call of one who, forsooth, would wish to see it elsewhere?"

(Rev.) PHILIP YOUNG, President.
A. ROWLETT, Hon. Secretary.
EMILY E. HUGHES, Hon. Treasurer.

From the Dorking Branch :—

"A strong sense of duty compels us to protest against the proposed removal of the Coronation Stone from Westminster Abbey, for assuredly what God has joined together, no man or company of men may part asunder, and the same principle applies to our glorious United Kingdom itself. May God grant His blessing on your endeavours."

H. E. TURNER, Hon. Secretary.

From the Hindhead Branch :—

DEAR MR. GARRISON,—We much regret being unable to attend your meeting of protest. We desire to fully associate ourselves with the object of the meeting. We trust that not only British-Israelites in all parts of the Empire, but all those who appreciate the unique association of this wonderful Stone with our Throne and Empire will continue to resist to the uttermost the outrageous proposal to remove it.

Sincerely yours,
A. KENDRA BAKER, President.

(Hundreds of other protests would have been received had not the meeting been so hurriedly organized.)

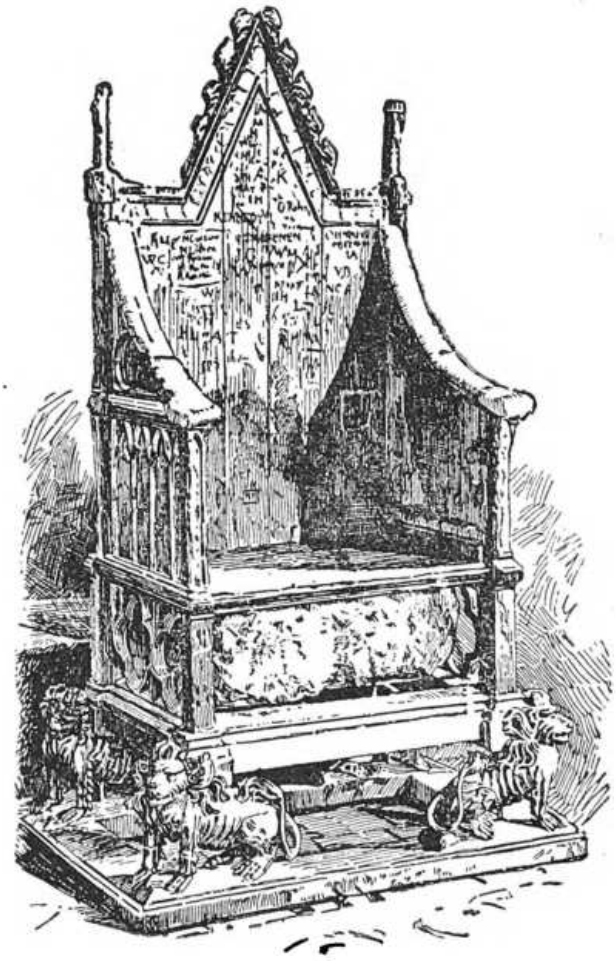
DEAN STANLEY asked Professor Ramsay to examine the Coronation Stone, and his report appears in the "Memorials of Westminster Abbey" (p. 601). This distinguished professor of geology says, "To my eye it appears as if it had been originally prepared for building purposes, but had never been used." He also considers this Stone to have been a great traveller, and says it bears the marks of having been carried about in extensive migrations. The ancient iron rings inserted in the Stone confirm this supposition.

PROFESSOR GEIKIE, one of the most famous authorities on geology living, states that the Stone "Cannot have come from Iona; there is no red sandstone on it."

THE STONE OF DESTINY.

BY REV. J. ANDERSON WATT, M.A., F.R.G.S., Minister of the U.P. Church of Scotland.

I VERY heartily join the protest of the large meeting held in the Central Hall, London, on the 24th ulto., against the proposal to return the Coronation Stone from London to Edinburgh. The historic and religious grounds upon which the resolution to retain it was based are strong enough and sufficient to point to Westminster Abbey as the proper and fitting place in which to house, meantime, this symbol of the unbroken line of our



The British Coronation Chair built around Jacob's stone which the Bible refers to as the Throne of God, (*i.e.* set up by God.)

kings since its founder in David, and also of the continuity and unity of our Empire in the present reign of our beloved King George V.

It is the symbol of very wonderful traditions, and people say, "What a fairy tale!" Yes; its story reads like a fairy tale, but so do many of the stories and incidents of that part of the Bible which speaks of the stone that was Jacob's pillow. Are not the narratives of the Israelites' guidance in the wilderness by fire and cloud, the falling of the manna from heaven, the Commandments written on stone by the finger of God, the burning bush and the continual fire on the altar, and many other Scriptural incidents and events all like the reading of some fairy tale? But their wonderfulness does not detract

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from the possibility of their truth and reality. Not one other incident in the Old Testament of an outstanding or miraculous character is more credible than that of the preservation of the Stone declared to be Jacob's. And there is nothing necessarily miraculous about it. All that is claimed is its continuous career and history from primeval times. It is not directly or absolutely claimed for it that it was the rock that was smitten in the wilderness and emitted drinking water to the multitudes, though some do make this demand. "*For they drank of a spiritual rock that followed them, and that rock was Christ.*" But Christ was not Jacob's Stone; the Stone was the *symbol* of Christ, and that symbol followed them; they brought it up out of Egypt and deposited it in Jerusalem. There is nothing outstandingly fairy-like in that.

And the Stone bears out its own source and origin. It carries with it on its face its own geological testimony which, if not absolute, is as nearly so as necessary, in that it is not the same sandstone as is found in Iona or any part of Scotland, but is precisely similar to that found in the South of Palestine. It is very easy and requires no skill to scoff at the traditions clustering around the Coronation Stone; indeed, it requires only ignorance and infidelity to do so in face of the judgment of expert geologists like Professor Ramsay (Director of the Geological Survey of England), and Dean Stanley (of Westminster Abbey), who speak and write of its antiquity, its foreign origin, its battered surface and cracks, and the evidences of its having been carried about in extensive migrations, and whose verdict is all in favour of its having such a history as is claimed for it.

And these same specialists in geology still further corroborate the internal evidences of the Stone itself and some of the references to it in the Bible. Professor Ramsay, for example, declares that to him it has all the appearance of having been prepared for building purposes, but had never been used. And this exactly corresponds with the Scriptural claims regarding it. Is there anything incredible in supposing that, if this were the Stone so often referred to as accompanying the Israelites in the wilderness, it might have been prepared for some building in the town of Luz, and was afterwards found unsuitable and rejected? Anything incredible in its being, for the same reason, rejected long afterwards in the building of the Temple?

Certainly not. If we are simple enough to believe in the possibility of the Stone having this ancient origin, and being, as it frequently is, a type of Christ in its antiquity, in its smitten and cracked condition, and also in its rejection by the builders.

Really, if you eliminate the directly miraculous from the Stone's career and history, you have nothing left attaching to it that should render its long preservation unbelievable. Why should it be more unbelievable than the ancient Biblical story in which it finds a place? Why the popular outcry about it? Why the claim that it belongs to Scotland? Why not to Ireland? And why not to Jerusalem? All these places do claim it; but they know that the Stone must complete the circle of its prophetic tour and ultimately return whence it came, not going backward but forward to finish the round and continue in the land of its origin as the symbol of our world-wide Empire when Jerusalem becomes its metropolis and centre.

THE learned Canon Tristram's valuable discoveries embodied in his "Land of Moab," tells us that this very red sandstone *is* found, near the surface, on the shores of the Dead Sea. And this is not far from Bethel or Luz.

SHOULD THE CORONATION STONE BE REMOVED FROM WESTMINSTER TO HOLYROOD?

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

THE one solitary reason for its return to Scotland that I have heard is because England obtained it by conquest. Does that mean that England is to return everything it has acquired by conquest? If so, this counsel of perfection would, if acted on, lead to strange results.

For if, from a matter of principle, one thing is restored, the others must be. Thus the plan would disrupt the very Empire itself. Such valuables as the Rosetta Stone, and various captured statues and sarcophagi, &c., in the British Museum must be handed over to the King of Egypt. The many swords, flags, cannon and other trophies must be sent back to the various countries from whence they came. Much worse still, Manx, Wales and Ireland must have their ancient separate independence restored to them, and the North of England must be relegated to Scotland. While thus confusion, and perhaps warfare, would ensue at home, worse would follow abroad. India must be given up to any native Princes that would take it; and Burma restored to any remnant of the royal family to be found, &c. Thus the proposal reduces the subject to a *reductio ad absurdum*, and would throw the whole British Empire into a confusion worse confounded!

The Coronation Stone has been carefully preserved since 1296, for 628 years, during 32 reigns in a Church, in England, and before then it was preserved for some 450 years in a church at Scone. Now it is proposed to place it in a palace! Why? Is a palace a more reverend habitation for it than a church? It never was kept at Holyrood formerly, why should it go there now? The Stone has been traced by some students to Scone Abbey, Dunstaffnage Castle, Tara Palace, and Bethel and the Temple, but all these places of sojourn are in ruins, so it cannot be restored to either of them. Its former resting-places being in ruins seems to point to its present one as its rightful abode. But, following the mover's wild theory, it ought to be restored to Scone, or Dunstaffnage, or Tara, or Egypt, or Palestine. During its 628 years of peaceful sojourn in St. Edward's Chapel, Scotland has only once asked for it (in Edward II's reign), and in a half-hearted manner, so that it seemed quite satisfied when the Regalia and Royal Jewels were restored to Edinburgh. Neither do I remember any great Scot requesting it to be sent back, not even Sir Walter Scott.

But the Stone was not taken by Edward I as a mere trophy. With great prescience he foresaw that Britain's true greatness would never be obtained until England, Scotland, Ireland and Wales were united under one Crown, and that was his life object. Hence the symbolic Stone was removed to London.

His dream became a reality under James VI of Scotland and I of England. Henceforth the Stone is exactly where it should be, at the capital of the Empire, which includes Scotland. And the Sovereigns of Scotland are crowned (as their ancient predecessors were) upon the Scone Stone in an ancient Abbey. Whilst if the promoter's plan were carried out, the Sovereigns of Scotland would cease to be crowned on their venerable, ancient and renowned Stone of Sovereignty.

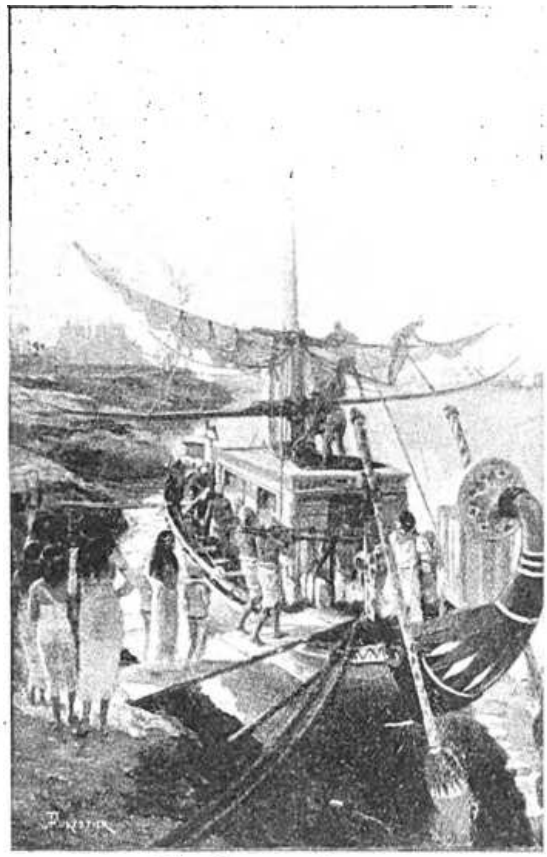
According to ancient annals, Sovereigns of these realms have been crowned upon the Stone for some 1520 years.

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Would the promoters of this Bill discontinue, break and destroy this magnificent, august and unequalled continuity of historic significance? And for what? A fancy, a chimera, a fad!

It is considered a practical age. This moving of the Stone would be most unpractical. Thousands of visitors go to Westminster Abbey to see the Coronation Stone. For the greater portion would never henceforth see it. For time would not allow a visit to Edinburgh. It would be still worse for colonial and foreign visitors. Their time is more circumscribed still. Thus the unpatriotic fad would deprive thousands of patriotic subjects of the Empire, and many foreigners, from seeing what is considered one of the most ancient, curious, renowned and interesting objects in all England.

Thus the Historic, Dynastic, Regal, Æsthetic, and Practical Reasons are all entirely against the adoption of such a silly fad.



By courtesy of "The Illustrated London News"

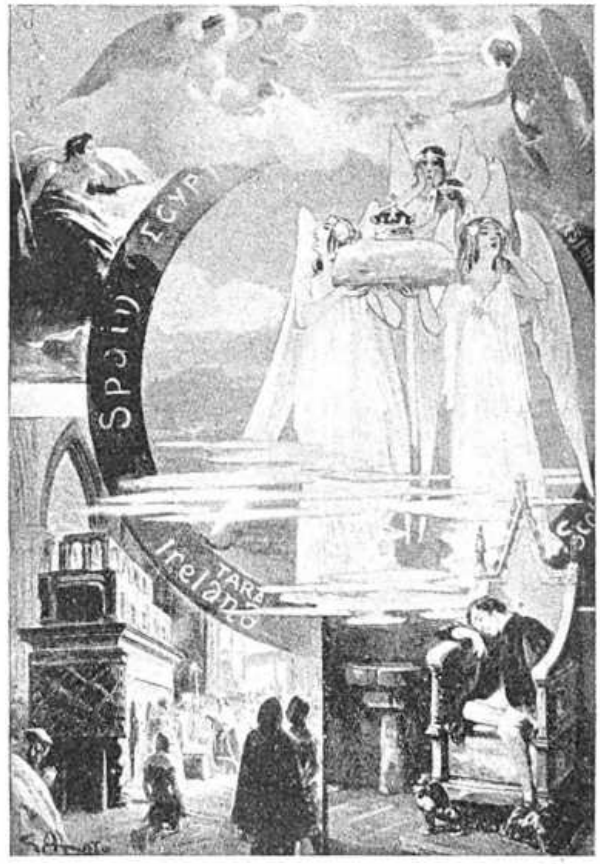
THE EGYPTIAN LEGEND:
THE STONE OF DESTINY BEING TAKEN FROM EGYPT TO BRITAIN.

THE CORONATION STONE.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

WHAT a preposterous demand it is that has been made to remove this symbol of the Union of all the tribes of Jacob from the British Metropolis to Holyrood. One might just as well propose to change the Capital of the British Empire to Edinburgh. Beautiful as the city is and grand in its associations, it cannot possibly compete with London as the centre of the universe. We do not intend to discuss such a question, much as we love the Queen City of the Scotch. But as to that, there are probably as many Scotch in England who would demur to such a change and many in Scotland who, from affection, loyalty, and custom, would prefer the monument which binds our Empire to remain where it is.

The position it occupies in Westminster Abbey suits the prophetic utterance of Jacob, "THIS IS GOD'S HOUSE"; better in the midst of the greatest commercial Metropolis of the British Empire. The sacredness of the Stone lies in the fact of its age, its peregrinations, and its wonderful Scriptural and legendary associations. That it originally came from the region of Bethel is substantiated by Dr. Tristram and Professor Odlum, who went out to Palestine to obtain reliable evidence. There is no other Stone like unto it in Scotland or Ireland, but there is to-day in the region of the Dead Sea. The old rings, their very aspect, and the wear on the Stone itself bear evidence to its having been carried about in the wilderness journeys,



LEGENDS OF THE STONE: AS JACOB'S "PILLOW" AT BETHEL; DEDICATED TO EDWARD THE CONFESSOR, AT WESTMINSTER.

just in a similar manner to the Tabernacle fittings. That the Stone followed Israel in their journeys is evidenced by Joshua xxiv, 1 Cor. x, 4, and very many incidental references to the kings of Israel having stood by the pillar, and sworn to the Covenant. As a type the Stone is constantly used to prefigure Our Lord Himself, and no doubt it was to Israel one of the tokens of God's Covenant with them, and Jacob's covenant that "This stone shall be God's House." Are these vain words? All these things that happened to Israel were our ensamples, and carried with them assurances as to who these people are.

That the Stone is especially in the charge of Joseph is sufficiently stated. We lose sight of it at the taking of Jerusalem and the burning of the Temple. Here both prophecy (Ezek. xvii, 22-24; xxi, 26, 27; xxix, 21) and Irish historical (or legendary) works openly declare its prophetic future. The Stone is implied by Our Lord to be with the House of Israel (Matt. xxi, 43, 44, and 1 Cor. x, 1-4).

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THE CORONATION STONE.

By Rev. G. H. Lancaster, M.A., F.R.A.S.

THE history of the Coronation Stone is largely wrapped in legend and mystery, but it may be said that the last word has not yet been written upon it, for evidence may yet be forthcoming to substantiate the pith of the following tradition, the oldest record of which is given by William of Rishanger, A.D. 1327 :—

The legend of the Stone of Scone is as follows :—The stony pillow on which Jacob (or, according to some traditions, Abraham) slept at Bethel was transplanted by his countrymen to Egypt. Gathelus, the son of Cecrops, King of Athens, came thither and married Scota, daughter of Pharaoh. He and his Egyptian wife, alarmed at the fame of Moses, fled to Sicily or to Spain. From Brigantia, in Spain, the Stone was carried by Simon Brech, who was the favourite son of Milo the Scot, to Ireland. It was then thrown on the sea-shore as an anchor ; or, according to different varieties of the legend, the anchor which was cast out in consequence of a rising storm pulled up the Stone from the bottom of the sea. On the sacred Hill of Tara it became "Lia Fail," which means "The Stone of Destiny." The Kings of Ireland were placed on it. If the Chief was a true successor, the Stone was silent ; if a pretender, it groaned aloud as thunder. From this point the legend begins to pass into history, and the voice of national discord began to make itself heard. Petrie, in his "History and Antiquity of Tara" ("Transactions of the Royal Irish Academy," xviii, part 2, pp. 159-161), and other Irish antiquarians, maintain that the true Stone still remains on the Hill of Tara, where a rude pillar has the name of Fergus still attached to it.

But according to Scottish traditions we learn that Fergus (circ. 330 B.C.), the founder of the Scottish monarchy, carried it from Ireland to Dunstaffnage, Scotland, where a hole is still shown in the vaults of the Castle, in which the Stone is said to have been laid. When the Scots migrated eastward, Kenneth II (A.D. 840) moved the Stone, and planted it on a raised piece of ground at Scone "because that the last battle of the Picts was there fought," as Holinshed says in his "History of Scotland" (p. 132). Here, at Scone, the sacred relic was encased in a chair of wood, and assumed an unquestionable historical position, and upon it the Kings of Scotland were placed by the Earls of Fife, so that Scone became the "*Sedes Principalis*" of Scotland, and the Kingdom of Scotland the Kingdom of Scone. Thus it remained until, in 1297, Edward I brought the Stone to London, and encased it in the venerable Chair which still enshrines it, and which is known to us as "the Coronation Chair." Edward II was the first King to be crowned in the Abbey in the Coronation Chair, and on the Coronation Stone (for Edward I was crowned on the latter at Scone). From that day to this all the English Kings and Queens have been crowned on it, with the exception of Mary (1553), who was crowned on a special chair presented by the Pope, and which is said to be the chair now in Winchester Cathedral. So unhappy was the Coronation of Mary that, when the Princess Elizabeth complained in the Abbey of the weight of her coronet, the French Ambassador replied, "Have patience, and before long you will exchange it for a crown," a prophecy which was soon fulfilled on the Coronation Stone.

(1) We know fully well how tenaciously the British people have clung to the sanctity and the historical tradition of the Stone ; also we know fully well that it is the most prized object which the British Empire holds to-day. It is, as Stanley says, "the one primeval monument which binds together the whole Empire. . . . It is thus embedded in the heart of the English Monarchy—an element of poetic, patriarchal, heathen times, which, like Araunah's rocky threshing floor in the midst of the Temple of Solomon, carries back our thoughts to races and customs now almost extinct ; a link which unites the Throne of England to the traditions of Tara and Iona (for it was the pillow upon which the dying Columba laid his head), and connects the charm of our complex civilisation with the forces of our mother earth—the stocks and stone of savage nature."—("Memorials of Westminster Abbey," p. 63.)

Only once have the Coronation Chair and Stone been removed from the Abbey since 1297, and that was on June 26th, 1657—360 years later—when it was taken into the adjacent Westminster Hall for the "installation" of Oliver Cromwel as Lord Protector. It is possible that in days to come, when the seat of Israel's Davidic Government will be transferred from these isles, and restored again to Jerusalem, that the Coronation Chair and Stone will find their last and permanent resting-place in the Holy City, there to incorporate the Empire's glory in the joy of the "City of the Great King."

(2) Much doubt and controversy have for long years surrounded the geological origin of the Stone. I have, personally, an *unguaranteed* recollection that the late Canon Tristram, F.R.S., one of the greatest travellers and scholars of Palestine fame, and whom I had the privilege of knowing, told me that he considered the Stone to have come from the neighbourhood of the Dead Sea. But the prevailing opinion amongst geologists and historians is that the Stone is of Scottish origin. Its geological formation is said to be that of the sandstone of the western coasts of Scotland. The rock is calcareous, and of the kind that masons would call "free-stone." Chisel marks seem to be visible on at least one of its sides, and some have thought that the Stone was prepared for building purposes, a fact which supports its supposed connection with Dunstaffnage Castle, the doorway of which is said to be derived from the same parent rock.

It is true that there are plenty of red sandstones in Ireland ; but the Tara rocks are carboniferous, nor do they present the texture or red colour of the Coronation Stone.

(3) In conclusion, therefore, it must be admitted that the origin of the Coronation Stone is wrapped in obscurity. Its glory is inherited from a pre-historic past. Yet the tradition that it was once Jacob's pillow is persistent, and sub-consciously admitted by all. Time may yet lift the veil and reveal the actual truth. Tradition is more than frequently based on historic fact, and we must not give up hope that some day it may be proved scientifically that the Coronation Stone was once the actual Stone upon which Jacob (and long centuries afterwards, Columba also) laid his head when he dreamed his dream and saw his vision. More than this we cannot affirm.

Meanwhile, traditional sentiment and public opinion are stronger in their claims regarding the Palestinian origin of the Coronation Stone than are the uncertain judgments of science, and there we must be content to leave it, happy in our hopes and strong in our convictions. It only remains to add that where the Davidic King of Israel's Empire is crowned, there we believe, and believe emphatically, that the Stone of Destiny will always remain.

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THE CORONATION STONE.

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

The Coronation Stone, now under the seat of the Coronation Chair in St. Edward's Chapel, behind the Screen in the Choir of Westminster Abbey, was brought by King Edward I from Scone Abbey, in Scotland, in 1296, having previously been kept at Dunstaffnage Castle, to which ancient accounts say it was brought from Tara by Fergus I, to which Mr. Glover traced it as Jacob's Stone from Palestine.

The following are various descriptive names, epithets, titles, designations, and descriptive terms which have been applied by different persons, at different times, to Jacob's Stone, the Lia Fail, the Scone Stone, and the Coronation Stone. They are arranged in general chronological order, so far as the dates have been ascertained. They are expressive of the great estimation in which the Stone was held by various persons, in various places, at various times, during a long succession of ages :—

Before the Christian Era.			B.C.
A Pillar	Jacob	Gen. xxviii, 22	764
House of El	"	" " 22	"
The Stone	Moses	" " 18	1490
His Pillows	"	" " 18	"
The Stone of Israel	Jacob	" xlix, 24	1689
A Stone (for Moses)	Moses	Exodus xvii, 12	1491
A Pillar (for Coronation)	Jeremiah	II Kings xi, 14	878
Precious Corner Stone	Isaiah	Isaiah xxviii, 16	725
A Tried Stone	"	" xxvii, 16	725
The Head Stone	Zechariah	Zechariah iv, 9	518
The Sure Foundation	Nehemiah	"	"
The Rejected Stone	"	Matt. xxi, 42	445
The Foundation Pillar	Jews	Isaiah xxviii, 16	c440
The Lia Fail	Druids		c400
The Head Stone of the Corner	David	Psalm cxviii, 22	510

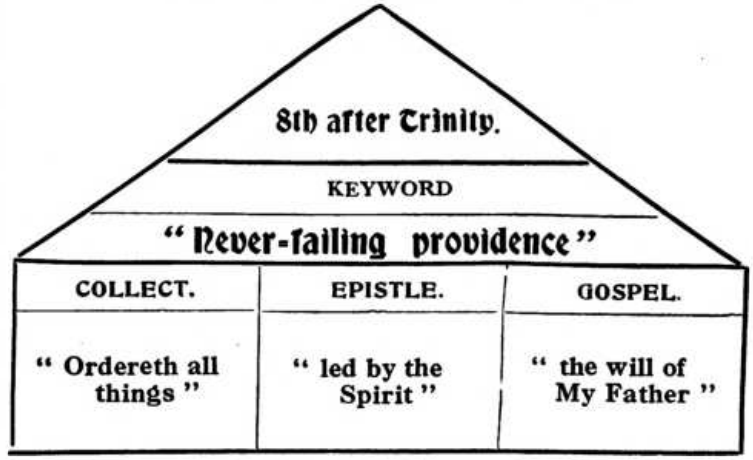
During the Christian Era.			A.D.
Stone which the Builders Rejected	Christ	Mark xii, 10	33
Eben Shatyeah (corner-stone)	Jews	The Talmud	6th century
A Stone of Stumbling	Peter	I Peter ii, 8	60
A Rock of Offence	"	" "	"
Hoary Pillow	—	Celtic Verses	842
The Clack-na-Cineamna (Fortune Stone)	Chambers	"Book of Days"	1866
Jacob's Stone	Rishanger	"Chronica et Aurales"	1292
A very ancient Stone	Hemingford	"Chronica"	"
The Royal Chair	Edward I	Royal Writ	1292
Jacob's Stone	—	Lines on the Chair	1296
A Precious Relic	"	Wardrobe Account	1298
Jacob's Stone	Baldred	Bisset's "Chronicle"	1301
Marmorea Cathedra	Hearne	"Chronicle"	1385
The Marble Chair	Fordun	"Chronicle"	1385
The Royal Seat	Bisset	"Chronicle"	1385
The Royal Chair	Fordun	"Chronicle"	—
A Tribunal	Matthew	of Westminster's "Chronicle"	1307
The Throne	"	" "	1300
This Jewell	Wintoun	"Metrical Chronicle"	1425
Marble Shrine	Robert	of Gloucester's "Chronicle"	1471

(To be continued.)

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



The keyword of to-day's Collect, Epistle and Gospel is "never-failing providence," the wonderful system of government which takes account of everything that exists, and brings it into its proper relation with all the rest. The phrase is in the Collect, and reminds one of the expression in the Litany, "the providence of Thy goodness," which "ordereth all things, both in heaven and earth." God's will is being perfectly done, we may suppose and believe, in Heaven; but on earth God is being hindered. Some are being led by the Spirit of God, and some are not; and the Epistle distinguishes between them, "for as many as are led by the Spirit of God, they are the sons of God," or, as the Gospel suggests, not every one that merely says, "Lord, Lord," *i.e.*, praying without understanding and earnestness, shall enter into the Kingdom of Heaven; but he that doeth the will of the Heavenly Father, *i.e.*, he who falls in with God's scheme of things—His over-ruling, never-failing providence—he who sides with God and helps to carry out His purposes. This is a thing that can be done *nationally*, as well as individually, and that is why there have been, and should be, National days of prayer and intercession when we definitely ally ourselves with God for some great purpose and effort. John Wesley, in his "Journal," gives many instances where remarkable deliverances immediately followed a day's fasting and supplication by the whole nation. But many times before and since John Wesley's century, God's never-failing providence has been manifest in British history.

Not once or twice in our rough island story has, *e.g.*, just the right kind of weather been the way to glory. There are at least a dozen historical, providential weather records, and a few of them are recorded in Catherine R. Clements' patriotic little book on "Our Marvellous Empire." Napoleon notwithstanding, God is (not necessarily) on the side of the big battalions. He was *not* so at Crecy in 1346; at Poitiers in 1356; at Agincourt in 1415, &c., &c.; or at Mons in 1914!

"Honour to whom honour!" Who wrecked the Armada of 1588? "Jehovah blew—they were scattered." "God, by this disaster, punished the many sins of my nation" (Mariana, a Spanish historian). Let a conversation be now recalled, "Which was the greater General, Wellington or Napoleon?" "Napoleon," was the quick reply. Then, who won Waterloo? And General French, who had made a point of knowing all there is to know about the battle of 1815, startlingly replied, "God won Waterloo!" Now, do we mean what we say when we repeat, "There is none other that fighteth for us but only Thou, O God"?

It certainly was big with meaning in 1544, when it was first said; for, had it not been for our providential weather, the French king,

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with his 150 ships of war and 25 galleys, with 60,000 men on board, might have done—what the Kaiser, thank God! also failed to do—made England simply a vassal state. Most surely there's a providence which shapes our nation's ends, rough-hew them how our statesmen will and do. O! for winds and for seas, and a never-failing providence in British history, bless ye the Lord, praise Him and magnify Him for ever!

THE TERM PROVIDENCE.

"Providentia Cæsaris" is a common legend on Roman coins (Alford). Hence Tertullus, the orator, complimented Felix that by his providence evils were corrected (Acts xxiv, 2, R.V.). The English word occurs nowhere else in our modern Bibles, but in the Apocrypha reference is made to "the king's providence" (2 Macc. iv, 6, R.V.), and in the Book of Wisdom, xiv, 3, there is the statement that the Father's providence guideth even the idolater's ship along, and in xvii, 3, there is the suggestive expression "eternal providence." The Greek "*pronoia*" means forethought and is translated "provision" in Rom. xiii, 14. The verb "*pronoeo*," signifying to know or think beforehand, occurs in Rom. xii, 17, 2 Cor. viii, 21, 1 Tim. v, 8. These are all the Bible references, but they seem to justify the extended meanings given to "providence" (to see forward or foresee) in English literature.

Possibly because Abraham called a place in Jerusalem (afterward called Moriah) Jehovah Jireh, which our early Divines translated "The Lord will provide," the Universal Provider Himself began to be known as Providence.

"Providence their guide" (Milton's expression) refers to our first parents and to God. Cowper wrote, "'Tis Providence alone secures in every change both mine and yours." He also wrote, "Behind a frowning providence He hides a smiling face." Thus the word, when used with a capital, signifies God Himself, but, otherwise, it may be God's foreknowledge, fore-ordination, and continued government. Applied to man, it may mean its derivative prudence, or frugality.

For a succession of providences see Ps. lxxviii, 12, &c.

"Marvellous things did God in the sight of their fathers."

"Providence hath a thousand keys to open a thousand doors for the deliverance of His own" (Rutherford).

Some distinguish a *special* providence from a *general* providence and some believe in no special providence at all; but, as someone has said, "All providences to a gracious heart are so many fulfilments of promises." "Providence has no sabbath." "My Father worketh to this very hour," Jesus said, "and I work also." Thus we may confidently accept the Standard Dictionary definition of Providence: "The care, control, and guidance exercised by the Supreme Being over the universe in all its parts and contents." But, marvellous to relate, though God is, as it were, seated at a great Organ, it is not a barrel organ, but a manual one, and the wish of a child may change the tune; and though He may seem to be standing on a great non-stop Engine, a great Hand is sometimes laid on the fly-wheel, and so what seemed the inevitable doesn't happen after all. Possibly Hamlet's remark that, "There's a special providence in the fall of a sparrow," is truer to fact than most people perceive. "God must sign the death-warrant of the meanest animal before death can befall it. How much more, then, must we suppose Him to superintend with fatherly solicitude such circumstances as may help or hinder human souls—in a word, the affairs of men!" (Goulborn).

TO-DAY'S COLLECT.

All the seven Collects since Trinity Sunday are ancient, and acknowledge the over-ruling governance of God. The second refers to the protection of God's good providence; the third to His mighty aid; the fourth to God as Protector, Ruler and Guide; the fifth to His governance; the sixth to His provision for them that love Him; the seventh to God as the Author and Giver of all good things; and to-day, the consummation of all these references is Bishop Cosin's expression, "God, whose never-failing providence ordereth all things in heaven and earth."

As the Collect for Third Epiphany may suggest, we may well think of Providence as the great Fatherly Hand of God ever over all His creatures. "Look above you" (a preacher once said), "and in the over-arching firmament read the truth of an all-pervading Providence. Your sky is God's outspread hand and the glittering stars the jewels on the fingers of the Almighty. Do you not see that His Hand closes round you on all sides, and that you cannot go where universal love shines not?"

His never-failing providence ordereth all things in heaven and earth—that is to say, God is ever at work. So are the angels, "who alway do Him service." So are the saints in glory, who "serve Him day and night." Here is the joy of work—the work of God's over-ruling providence going on in Heaven itself.

Think of the course of Nature. Seed-time and harvest, cold and heat, summer and winter, day and night, shall not cease while the earth remaineth. Wind and storm fulfil His word. He maketh His angels winds and His ministers a flaming fire. He maketh grass to grow upon the mountains and herb for the use of man. Your Heavenly Father feedeth the birds. He giveth food to all flesh. Here, again, is the joy of work—the work of God's over-ruling providence incessantly going on in the earth. But God has a special work on the earth, and that is harvesting and protecting His people or Church, and it is for this *particular* providence we look and pray in so many of our Collects. We want the course of this world to be so peacefully ordered by God's governance that His Church may joyfully serve Him in all godly quietness. And our assurance rests on such communications as the following:—

"The Lord forsaketh not His saints; they are preserved for ever" (Ps. xxxvii, 28).

He shall give His angels charge over them. The very hairs of their heads are all numbered. God worketh all things with them for good. My sheep shall never perish. The gates of hell shall not prevail against the Church. Here, again, is the joy of *work*, the work of God's care, control, and guidance of His own people. How full of thought, therefore, is the preamble of to-day's Collect. Reference may now be profitably made to Rollin's "Ancient History," Vol. 2, p. 144. Xenophon there transmits a conversation of Socrates with Euthydemus, upon Providence, which is one of the finest passages to be found in the writings of the ancients.

After referring to the Divine provision of necessary things in nature, "the best and most excellent man that ever the Pagan world produced" said to Euthydemus, "Is it possible not to discover, in this disposition of the seasons of the year, a providence and goodness, not only attentive to our necessities, but even our delights and enjoyments?" Then referring to the Divine activities, he says: "This Great God, who has formed the universe and supports the stupendous work, makes Himself sufficiently visible by the endless wonders of which He is author, but continues always invisible in Himself." A prayer then is cited, which is not only very much like our own to-day, but excels it, "Great God, give us, we beseech Thee, those good things of which we stand in need, whether we crave them or not; and remove from us all those which may be hurtful to us, though we implore them of Thee."

The multitude in those early times imagined that there were things that their over-ruling Beings observed, and others of which they took no notice; but Socrates taught that the "gods" observe all our actions and words, that they penetrate into our most secret thoughts, are present in all our deliberations, and that they inspire us in all our actions. And what Socrates taught is Bible truth in regard to our Great God and His holy angels, who, together, in never-failing providence, order all things in heaven and earth. It is the teaching of to-day's Epistle, which shows that by the Spirit of God we are drawn from evil and led towards the good. It is also the teaching of to-day's Gospel, which shows that our salvation consists in falling in with God's scheme of things for us—His over-ruling and never-failing providence—or, to quote Christ's own words: "Not everyone that *saith* unto Me, Lord, Lord, shall enter into the kingdom of Heaven; but he that *doeth* the will of My Father which is in Heaven"—he that recognizes that the Most High ruleth in the kingdom of men, and pleases Him by doing His will.

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THE SECRETARY-GENERAL'S PAGE

IT is with the deepest gratitude we are able to report that the Rev. Pascoe Goard is making good progress towards recovery from the effects of his accident. We now have him back at No. 6, Buckingham Gate. He was brought from St. George's Hospital by ambulance on July 30th. We have a skilled surgeon and a trained nurse in attendance. We can assure our readers that everything possible is being done for the comfort of the patient, and for his speedy and complete restoration. It is hoped that he may be able to get out of bed very soon now, but it will be several weeks before he will be able to walk. Since the report of the accident in our issue of last week, letters and telegrams of sympathy and enquiry have poured in from all parts of the country. It is impossible to reply personally to all of them. Mr. and Mrs. Goard wish us to express their sincere thanks to all correspondents for their exceedingly kind messages. Mr. Garrison also begs that the hundreds who have written to him will accept this method of conveying his thanks, and of reporting the progress which his correspondents are anxious about. Colonel Edward F. Gosset, the Revs. P. H. Davies, W. E. Woodhams Denham, David Wynne Evans, and Mr. R. W. Paull are among those who have kindly called to see our patient.

* * *

Special prayer meetings for Mr. Goard's recovery, coupled with thanksgiving that his life was spared, have been held by the Birmingham and Bristol Branches, while thousands of our members and readers are, we know, joining their prayers with ours.

* * *

The proposal to form a really worthy Federation Library meets with entire approval, and we already have offers of many valuable works, including several volumes of special interest, from two clergymen. A lady has kindly sent four very handsome volumes of the works of Shakespeare, and another friend has given a hundred volumes of miscellaneous works. Can anyone find for us a copy of "The Treasury Harmony of the Four Evangelists," by the late Robert Mimpriss? It was published many years ago by Thomas Varty.

* * *

We gratefully acknowledge more articles of furniture. In answer to enquiries, we may say that our special requirements are bookcases, cupboards, and small and medium-sized tables.

* * *

We thankfully report further donations of money for furnishing and equipping the Headquarters, including an anonymous gift of £100.

* * *

The receipt of a legacy of £50, free of duty, is gladly welcomed. Several new Members and Associates and one more Life Member can be recorded.

* * *

We are happy to report that Mrs. Theodore Bent is recovering from the effects of her motor accident in Ireland; and that Mrs. Craven Jones, and Colonel Leigh, C.I.E. (President of the Bath Branch) are both much better.

* * *

The Rev. Ebenezer Fox, M.A., and Mrs. Fox sailed on their return journey to Australia on July 29th. They expressed their warmest thanks for all the kindness they had received from British-Israel friends in the Home Land.

* * *

The vicar of a parish less than twenty miles from London preached a capital British-Israel sermon last Sunday from Hosea xiv, 5. He prefaced the British-Israel portion of his discourse by telling his congregation that he was about to declare to them some startling things; then he boldly and emphatically proclaimed the identity of the British race with Israel, and showed how they were as the dew and the lily and the cedar among the nations. Needless to say, discussion followed among groups of the congregation after the service, which we may say was a beautiful one. Who can say what may come from the seed faithfully sown?

* * *

The Secretary-General has had the privilege of explaining B.-I. teaching to a number of journalists, including an editor of an important magazine. They listened with evident interest and asked for books on the subject.

* * *

A member of our Sydney (Australia) Branch sends us a copy of a paper containing a report of a speech by the Lord Mayor of Sydney, in connection with the Empire Day celebrations there, in which he proclaimed himself a British-Israelite, and made some observations which it is a delight to read in a secular paper. The Archdeacon of Sydney was present, and said he was intensely interested in the Lord Mayor's Biblical knowledge. Mayors and Lord Mayors of England please note and copy.

* * *

Our meeting of protest against the proposal to remove the Coronation Stone from Westminster Abbey has received notice in most of the papers of England, Scotland, Ireland and Wales, and many letters have appeared. Several papers printed the resolution in full. Most of the notices are friendly, some are satirical, some treat the proposal as a joke, and here is a danger. One paper has a short article headed "Plot and Counter Plot," and proceeds to indicate that if there is a Communist plot to remove the Stone, the movement to retain it is a Jewish plot! One letter contends that the Stone was in Cornwall before it reached Ireland. A well-known bitter writer against British-Israel set himself up in opposition to expert geologists by declaring that no stone of the same composition can be found in Palestine, that the Stone in the Coronation Chair has no right to be there, that the claim regarding it is a myth, and that the true Coronation Stone is the one at Kingston-on-Thames, because some Saxon kings were crowned on it. Evidently he has not seen the chart by the Rev. W. M. H. Milner. The one outrageous letter we have seen so far is by a correspondent who makes the atrocious suggestion in a daily paper that "the best thing to do would be to explode a stick of dynamite on this geological fragment, and put an effectual end to the senseless fooling in connection with it." It is obvious that the B.-I.-W.F. must double its efforts to educate the public in regard to the significance and sacred character of the priceless relic. One intelligent man said he was not aware that there was any stone at all in the Coronation Stone!

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

No 137. Vol. III. AUGUST 16, 1924 Price 3d.

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 NATION OF THE JEWS.

By Rev. Wm. Pascoe Goard.

What was the relationship of the nation of the Jews to the Divine plan ?

It must be remembered that the nation of the Jews began its existence about 500 B.C. It had a very distinct place in the Divine plan.

Chiefly because that, "Unto them were committed the oracles of God."

The two *national* Houses, Israel and Judah, had passed from the vision of the world and from the thought and consciousness of the Jew. *The House of Israel* (that is to say, the official National Organization) had been removed from Palestine. The population of Israel in Palestine had been carried to Assyria. The free migration, an earlier movement, had been established as *Israel in the Isles*. *The House of Judah* had ceased to be an organized nation, never to be officially restored as a nation, but to be reunited afterwards with the Israel nation ; and in it to be reconstituted *as a tribe* of Israel in its restored glory.

To Israel in the Isles the tribes of the captivity should come, and, with Israel in the Isles, these should be the Israel of the Prophecies, and should fulfil Israel's mission among the nations.

The House of David had also been removed from Palestine ; it had been removed from the House of Israel as it had been constituted in Palestine when the nation was divided ; and from the House of Judah as it had been constituted in Judea when Zedekiah was deposed ; and had been re-established over Israel in the Islands by the transfer of the "tender twig" of the House of David (Zedekiah's daughter), and by its planting in the "High mountain and eminent, even the Mountain of Israel."

Each of these three Houses had its separate place in the Divine plan.

Now, *the nation of the Jews* was not a Kingdom, therefore it could not be the Israel of the prophetic Scriptures. It had not the House of David reigning over it ; therefore, again, it could not be the Israel of the prophetic Scriptures.

What, then, was the mission of the nation of the Jews ?

"Judah was His Sanctuary," and the nation of the Jews was founded by migrants from Babylon, descended from Judah.

The mission of the nation of the Jews was concerned with the Temple and the Altar, and with the keeping and teaching of the sacred Scriptures.

God had "placed His Name" in the City of Jerusalem. There was the centre of His worship and shall be again in the time that is to come.

The returned Jews *built the Temple* and *set up the Altar*. They kept the fires of the knowledge of the truth burning in Jerusalem, waiting the time when upon Mount Moriah the Christ should appear. There Abraham had offered his "only Isaac" ; and there the greater Father should make "His soul an offering for sin," who came after Isaac, the Lamb provided of God to take away the sin of the world.

It was the privilege of the nation of the Jews to receive the Lord.

"He came unto His own." By birth, life, teaching, miracle, and all the Divine influences of His ministry and personality, He appealed to them.

It was here they received the greatest opportunity which ever came to a nation. It was here that they departed from the Divine plan and so ceased to function in it, and as a nation.

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It was theirs to have been His recipients in the Kingdom on behalf of all Israel.

It was theirs to have borne testimony to the genuineness of His Messiahship—*for they had the foretelling Scriptures in their hands, and they alone.* The High Priest and the priesthood should have led the people to welcome and to support Him. He would have placed Himself at their head. Their glory would have been to preach Him, and to administer His ordinances.

The Temple should have been at His disposal, with its staff, as His workers in the ministry of the Gospel.

He began indeed to exercise His Christian ministry in the Temple, and His preaching brought thousands to believe His doctrine.

Then they challenged and arrested His ministry in "His Father's House."

Think around this for a while. It cannot all be put into words. What a ministry would that priesthood have carried on in the world had they accepted Christ, and carried out the ministry of the Christian Gospel!

But, instead of that mighty priesthood, all that Our Lord was able to attract, and to carry over through Passion week, were eleven men—fishermen and other toilers.

That He had not the nation of the Jews at His feet was largely due to the opposition of the leaders, who should have been His lieutenants in the work of the Gospel.

What a glorious world ministry and opportunity was here put away. * * *

In the meantime *the nation of the Jews was outside the Israel Kingdom*, and was *under the Roman* phase of the Babylonian succession of Empires.

To them Jesus brought the Gospel of the Israel Kingdom, the Kingdom of Heaven. He sent His twelve to announce it; He sent His seventy to preach it. He spent the time of His own public ministry preaching it. "The Kingdom of Heaven is come near unto you."

* * *

His preaching of the Kingdom of Heaven *raised fear in the hearts of the Jews.* The Sanhedrin discussed it, saying that if the doctrine were allowed to be continued to be preached "The Romans shall come and take away our place and nation." The Jews to-day are trying to produce evidence that for the Kingdom preaching He was condemned. It is true He was charged by them with preaching treason to Cæsar. But He was cleared.

When His disciples wondered by what means the nation of the Jews should be released from the dominance of Rome and made partakers of the privileges of the Kingdom of Heaven, the Israel Kingdom (for let it be realised that in this phase of the Gospel the Kingdom of Heaven is not the experience entered into by the new birth), Our Lord said, "If ye have faith as a grain of mustard seed, ye shall say to this mountain" (Biblical symbol for Government and referring to Rome) "be thou removed and cast into the sea, and it shall be done."

The way would have been opened by process of spiritual intervention, as it was through the process of prayer that deliverance should have been brought about.

But the Jews feared the Romans, and they distrusted and rejected the Christ. Therefore they made choice, and forbade further preaching in the Name of Jesus. They solemnly voted to reject the Kingdom Gospel, and to remain in the Roman Empire. Think of the far-reaching effect of this deliberate choice!

It was an awful breakdown for Nation, Priesthood and People. * * *

What now, then, is the position of the nation of the Jews and the people who have descended therefrom?

First, *they are cut off from the Israel Kingdom.*

Our Lord declared, "The Kingdom is taken from you and given to a nation bringing forth the fruits thereof." This word was final.

Secondly, *they are cut off from the results and fruits of the Christian faith*, and from "the only Name given under heaven among men whereby we must be saved."

Thirdly, THEY ARE CUT OFF FROM THE ABRAHAMIC COVENANTS. Mark this well. In *the old Covenant the descent was through Isaac.* He was the alone "seed" of the Old Testament: Not Ishmael: Not the Sons of Keturah: "But in Isaac shall thy seed be called." Under *the new Covenant*, again, *there is one seed which is chosen, and through Him all succeeding generations must pass in order to inherit the Abrahamic, Isaac, endowment.*

"He said not of seeds as of many, but of seed WHICH IS CHRIST." As all inherited the Abrahamic blessings through Isaac alone in the past, so must all inherit through the greatest of the Sons of Isaac (Saxon) Jesus in the present.

Having rejected Christ, and gone out from Christ, the non-Christian Jew does not now inherit even the Abraham blessings and covenants.

As a nation the nation of the Jews never can nor will inherit them again. There is not even one promise for the Jew *as a nation, nor as a people*, which does not belong to every Gentile. He may come in through the door, Christ Jesus, not otherwise.

Yes; perhaps there is one promise which is wholly that of the Jews. It is contained in the nineteenth chapter of Luke.

"But his citizens hated him, and sent a message after him saying, We will not have this man to reign over us." Doubtless Our Lord had in mind the official action of the Sanhedrin which would confirm the rejection made during the life of Our Lord on earth. Thus at the time when Peter and John bore their testimony before the assembled Sanhedrin, and again at the time that the protomartyr Stephen made his apology before them, they confirmed that rejection, and "sent a message after Him"; "We will not have this man to reign over us." It was absolutely final as far as national action was concerned.

How final—utterly final—was the decision to reject the Lord is shown by the prophetic ending of that forecast. "These mine enemies which would not that I should reign over them, bring hither and slay them before me."

The Jews lost the greatest of opportunities of being what they were intended to be—the world's great Christian leaders.

The Jews lost their place in the Kingdom, which "was taken from them."

The Jews lost their national life.

The Jews will be converted before, or destroyed at, the coming of the Lord, if we read aright the nineteenth chapter of Luke.

We could easier doubt safety under the shelter of the everlasting hills than doubt the absolute fulfilment, subject to repentance, of Our Lord's prediction in this as in other cases.

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Thus "Salvation is of the Jews." But the salvation which was "of the Jews," who were the custodians of "the oracles of God," was rejected by the Jews. They passed on the truth, but believed it not. It passed away from them and they perished, as a nation, for ever.

Salvation is still offered to the individual Jew, but as a nation he has ceased to be a part of the Divine plan. The tribe of Judah, which shall be reconstituted in Israel, is another matter entirely.

THE CORONATION STONE.

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

(*Continued from page* 382.)

During the Christian Era.			A.D.
Chair	Boece	"Historia Scotorum"	1572
Stone for a Throne	Walsingham	"Historia Anglicana"	1574
Saxum Marmoreum	Buchanan	"Rerum Scot. Historia"	1582
Royal Throne	Camden	"Britannia"	1586
Stone Chayre	Polydore Virgil	"History of England"	1550
The Chair	Stowe	"Survey of London"	1565
The Regal	Harding	"Chronicle"	1543
A Sacred Token	Holinshed	"	1577
A Large Stone	Duke of Wurtemberg	"Travels"	1602
God's House	Translators	Authorised Version	1611
The Famous Stone of Destiny	Ware	"Antiquities of Ireland"	1666
The Stone of Jacob	Camden	"Britannia"	1623
A Much Famed Stone	Keepe	"Account of St. Peter's"	1681
Stone of Patriarch Jacob	Board	—	"
An Ancient Stone (of Jacob)	Rymer	"Fœdera"	1678
The Seat of the Coronation Chair	Ware	"Antiquities of Ireland"	1666
The Enchanted Stone	"	"Irish Chronicles"	1764
The Coronation Seat	Borlase	"Antiquities of Cornwall"	1769
A Sacred Stone	Heron	"His. of Scotland"	1796
Jacob's Pillow	Rapin	"His. of England"	1732
The Stone of Destiny	Warner	"His. of Ireland"	1763
The Famous Stone	Rapin	"His. of England"	1732
The Liag Fail	Toland	"History of the Druids"	1722
A Particular Sacred Stone	Weever	"Funeral Monuments"	1632
Jacob's Pillow	Addison	*The Spectator*	1719
An Oracle	Warner	"His. of Ireland"	1763
The Celebrated Chair	Cuttwell	—	1801
The Laiel Fial	Keating	"His. of Ireland"	1811
The Stone of Virtue	"	" "	"
A Seat of Justice	Carlisle	"Scotland (Top. Dict.)"	1813
This Celebrated Stone	Scott	"His. of Scotland"	"
The Coronation Stone	Dugdale	"Mon. Anglicanum"	1817
A Prophet Stone	Neale	"Westminster Abbey"	1818
A Remarkable Monument	"	" "	1818
The Inauguration Chair	Rees	"Universal Cyclopædia"	1819
A Sacred Appendage of Royalty	Clarke	—	1825
The Palladium of the Empire	Botfield	—	1830
Clack-na-Cineamna	Chambers	"Day Book"	1832
A Stone of Record	Hone	"Every Day Book"	"
A Solemn Designator	"	—	"
The Throne of Kings	Parker	—	1838
The Pillow of the Patriarch Jacob	Lawson	—	1842
The Regal Stone Seat	Tytler	"His. of Scotland"	1845
An Extraordinary Stone	Campbell	—	1847
The Stone of Pessinus	Waddilove	"Lamp in the Wilderness"	—
The Fatal Stone Seat	Lingard	"His. of England"	1849
Gathelu's Seat of Justice	Menzies	—	1853
The Tansit Stone	Wilson	"Annals of Scotland"	1851
The Sacred Stone of Destiny	Blackwood	—	1845
The Miraculous Stone	Burton	"His. of Scotland"	1867
The Stone of Tara	Furlong	—	1886
The Fatal Stone of Destiny	Grant	—	1880
The Stone, Destiny	Glover	"Remnant of Judah"	1881
The Famous Stone	Planche	"Royal Records"	1838
The Sacred Stone	Scott	"His. of Scotland"	1826
The Regal and Sacred Stone Seat	Tytler	"	1845
The Foundation of the Scottish Monarchy	Stanley	"Memorials of Westminster Abbey"	1868
The Royal Stone Chair	Robertson	"Scotland under her early Kings"	1866
The King's Stone	Wilson	"Annals of Scotland"	1851
The Stone under the King	Petrie	"Hist. and Antiquities of Tara"	—
The Dream Miracle Witness	Glover	"Remnant of Judah"	1875
A Consecrated Pillow	"	"	"
The Very Bethel of the House of God	"	"	1881
A Patriarchal Element	"	"	"
The Corner Stone of the Future	Schwartz	—	1861
The Stone of Vertue	Scarlett	—	1886
The Hoary Pillow	Livingston	—	1850
A Primeval Monument	Stanley	"Memorials of Westminster Abbey"	1868
The Pillar of Witness of Jacob	Glover	"Remnant of Judah"	1881
The Shepherd Stone of Israel	"	" "	1881
A Prophetic Stone	Neale	"Westminster Abbey"	1818
A Relic of Immense Antiquity	Burton	"History of Scotland"	1867
A Precious Relic	Stanley	"Memorials of Westminster Abbey"	1868
The Pillow of St. Columba	"	" "	"
Stone of the Patriarch Jacob	"	" "	"
A Stone of Great Import	King	"Monumenta Antiqua"	1849
This Wondrous Stone	Glover	"Remnant of Judah"	1877
A Sacred Palladium	Clarke	—	1826
A Most Solemn Designator	Hone	"The Year Book"	1832
A Celebrated Chair	Cooke	"Description of Scotland"	1823
The Essential Seat	Chalmers	"Caledonia"	1830

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		DURING THE CHRISTIAN ERA.		A.D.
A Sacred Token	.. Botfield ..	—		1830
The Precious Stone	.. —	*Notes and Queries* ..		1884
Jacob's Stone Pillar	.. Brewer ..	"Historic Handbook"		1884
A Title Stone	Rogers ..	"Coronation Stone"		—
A Sacred Inauguration Stone	Debrett ..	—		1902
The Throne Seat	.. Milner ..	—		"
The Stone of Defence	.. Rhys ..	—		"

ANCIENT LANDMARKS.—I.

BY DR. W. GORNOLD.

UNDER this title I propose to bring to the recollection of readers of THE NATIONAL MESSAGE some of the more conspicuous historical and geographical landmarks contained in the Word. It would seem appropriate that a beginning should be made at the point where Scripture tells us that "time" actually began, namely, at the "Creation." ("Creation" is used to denote the time in the "Jehovah-Elohim" activity (Genesis ii), where God breathed into his nostrils the breath of life, and man became a living soul. This is not necessarily the date of the origin of the material universe.) It is rational to presume that "time" began at some well-defined epoch, and since the sun and moon were from the first appointed to define between day and night, and to mark off the months and years by their relative motions, these "two great lights" must have held positions, relative to one another and to the earth, which constitute a *point of departure in their courses*. In the first place, we have to remember that the sun was given the rule of the day and the moon that of the night. A brief calculation shows that the autumnal equinox fell on October 24th, in the year —3999, the sun being then on the equator. A similar calculation shows that this was the date of a full moon. There was then equal day and night, as happens all over the world when the sun is on the equator. The sun and moon being then in opposition to one another, shows that when the sun was on the meridian the moon was on the nadir; and when the sun set, the moon rose. Reference to the calendar shows that this day was also a Sabbath, and calculation reveals the fact that the sun was then in its perigee, or nearest distance from the earth. These facts, therefore, constitute an epoch of singular fitness. The solar cycle of fifteen years shows that the year —3999 began on a Sabbath day. Since then there has been an unbroken succession of the days of the week, and an equally unbroken succession of lunations. The cycle of 1,040 years, in which the motions of the sun and moon bring them into line with one another, harmonising their respective revolutions to a fraction of a second of time, proves that there has been no acceleration or diminution of these revolutions since the beginning; for otherwise we should not get successive lunations falling at the same distance from the equinox at intervals of 1,040 years, which we certainly do. The known length of the year being 365.242264 days, and the length of the lunation being 29.530588 days, it is found that 12,863 lunations exactly equals 1,040 years. Consequently, if a lunation falls on the equinox at one date, it will recur on the equinox after an interval of 1,040 years. There is every reason, therefore, why we should accept the Bible date of the beginning of time as a true statement of fact, not only because it accords with astronomical and calendaric epochs, but because by accepting it we are able to harmonise all subsequent Scriptural dates. As to the humanity of the earth, we are not certain that Adam and Eve were the progenitors of the whole human race, though Eve was so called because she was "the mother of all *living*." We have to take into account the fact that there were two distinct processes going on at the same time, one natural and the other spiritual. In the statement that "God made man out of the dust of the earth" we have, in a single sentence, the whole of the natural process depicted. "There were giants in the earth in those days," creatures who represented the perfect human animal, and endowed with sufficient strength and natural intelligence to take their part in life in company with the great saurians and pachyderms of which from time to time we come across fossilised relics

At the point in physical development, where Nature unaided would have failed and reaction would set in towards a downward course of devolution and degeneration, the ascending arc of physical evolution was met by a corresponding downward arc of spiritual involution—"And God breathed into his nostrils the breath of lives and he *became a living soul*." Here we have the reason for Eve being called the mother of all *living*. Her first-born child after the Fall was named Cain, *i.e.*, possession, and very precious to his disinherited parents must this child have been. It is probable that the mother saw in this child the fulfilment of the prophecy by which a Saviour should be born into the world, for she exclaimed: "I have gotten a man, Jehovah." But sin had been grafted into the seed of man by the Serpent, and Cain became the first destroyer of his fellows. He was cursed, and his guilt was heavy upon him, so that he "feared lest any man meeting him should slay him." He went forth into the land of Nod, *i.e.*, the land of the Wandering, and took unto himself a wife. Surely this indicates that there were other inhabitants on the earth than the members of the family of Eden who were mentioned in the record.

Moreover, the Scripture draws a fine point of distinction between two classes of men then existing, for it says that "the sons of God saw the daughters of men that they were fair, and they took them wives of all that they chose." This was a further lapse into sin and degradation for the Sons of God, and the Lord then determined to destroy all that He had made. The prophecy then went forth that man's continuance on the earth should be one hundred and twenty years. Hence it must have been uttered in the year —2463, which was 120 years before the Flood. The prophecy was made to Noah, who was a just man and "perfect in his generations," for he walked with God and found grace in the eyes of the Lord. This brings me to the Flood period, about which I must write a separate monograph. The point arising from the Creation date, taken in connection with the Scripture evidences of the contemporaneous existence of others than "the Sons of God," is that the Creation date (October 24th, —3999) marks the exact date at which "God breathed into his nostrils the breath of lives," *i.e.*, endowed with a spiritual soul a certain family which he had made out of the dust of the earth. It is with the development and history of this race of beings that the Bible narrative is concerned, the direct line running through from Adam to Jesus Christ. It should not be overlooked that the account of the Genesis given in the fifth chapter makes use of the name Adam in a generic sense as if to indicate a clan or family of that name, although afterwards in the third verse of the same chapter the name is specifically allotted to the father of that family. Thus it is said: This is the book of the

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generations of Adam. In the day that God created man, in the likeness of God (Elohim) made he him. Male and female created he *them*, and blessed *them*, and called *their* name Adam in the day they were created.

In this account the births of Cain and Abel are not recorded, as at the end of the fourth chapter, but the generations of Adam are accounted as from the birth of Seth, *i.e.*, Appointed, for God had appointed Seth in the place of Abel whom Cain slew. Abel was dead, Cain a wanderer on the face of the earth, and therefore Seth became the successor in the direct line from Adam. It was in the days of Enos, son of Seth, that men began to invoke the name of Jehovah. The birth of Seth is one of the first landmarks in Scripture history, for we are told that Seth was born when Adam was 130 years of age, and his date therefore was —3869. Thereafter we have the generations right on to the birth of Noah, —2943. Lamech, the father of Noah, was 56 years of age when Adam died, and there was therefore a direct tradition from Adam to Lamech. Noah was born 126 years after the death of Adam, but doubtless he would have learned all about the prime ancestor from his father who lived 600 years after the birth of Noah, and Noah was 600 years old when all flesh was destroyed save those of the direct line through him, and the earth had rest.

REVIEW.

THE GREAT PYRAMID: *Its Divine Message*. An Original Co-ordination of Historical Documents and Archæological Evidences. By D. Davidson, M.C., M.Inst.Struct.E., and H. Aldersmith, M.B.Lond., F.R.C.S. Volume 1. Pyramid Records. 25s., post 9d. extra.

This work, which has been in great requisition and expectancy, but owing to the unfortunate decease of Dr. Aldersmith has been delayed, is, we are happy to say, now before the public. It is fully illustrated by a large number of plates, plans and tables. Anyone who is fortunate enough to be able to obtain such a work will be richly rewarded. The authors' object would seem to embrace the surveys of Piazzi Smyth and Sir William F. Petrie, but it also shows that the Great Pyramid is a monumentalisation of ancient knowledge and is the standard Pyramid defined by the Egyptian King Lists, and that its Passage System forms the graphical representation of an elaborate system of prophetical chronology. It is also shown that the symbolism of the Pyramid Passage system and chambers is intimately related to this system of prophetical chronology, and that the common interpretation of the symbolism and chronology leads to some very remarkable conclusions.

The attempt is made and, we think, made successfully to synchronise ancient history, thus showing the absolute trustworthiness of the traditional Bible narrative. An elaborate study is made of the real significance of the first eleven chapters of the Book of Genesis, and the Egyptian Messianic Texts are discussed and shown to be derived from the Messianic symbolism of the Great Pyramid.

The value of the work to the ordinary Bible student is very great, as it confirms the chronology and history given us in the Bible; it settles the question as to whether we still retain the original Sabbath, and explains the mystery of Joshua's long day. As a commentary, too, the work will hold its own and especially as to looking forward upon those things which are coming upon the earth and our nation.

To the British and Anglo-Saxon Race especially it speaks in language founded upon the geometric system and explained so plainly that "he may run that readeth"; in fact, as a messenger of the vision. It is a Witness to the Lord of Hosts and a mathematical demonstration of the truth in Jesus Christ.

The reader need not be afraid of its bulkiness nor of the elaboration of its detail. The object is to appease the mind, show up the fallacy of any erroneous system, and to confirm the real searcher into the deep things of God.

It is to be hoped that everyone who can will purchase the volume for himself, do his best to have one placed in the public library of his locality, and that every British-Israel Association will make a point of circulating the book to the best of its power.

The book is obtainable from our Book Depôt at 6, Buckingham Gate, S.W.1.

See diagram on page 395.

DAYS OF HIGH ADVENTURE.

BY REV. WM. PASCOE GOARD.

IT all happened with my going to see the Secretary-General as far as Victoria Street after a strenuous day's work. Slowly returning up Buckingham Gate, one of a large procession of pedestrians which thronged the side-walk at that hour, my feet were making good progress while my mind was occupied with an article which was formulating itself in my brain. Arriving at Princes Row I automatically glanced at the traffic before crossing. I was startled to see a boy riding out of the side street at such a pace as would bring him immediately in front of a rapidly-approaching auto coming down Buckingham Gate. There was only time for a shout of warning when several things happened which my mind registered simultaneously, although I can only tell them consecutively. I saw the boy make a spurt and that all but his back wheel would be cleared. I saw the man in the auto widely swing his car as though to go into the side street; I saw that he could not make it, but would crash into the wall, passing over the very spot on which I stood. Probably the clock had not ticked one second while my mind registered all these impressions. I turned and leaped for safety—a quarter of a second too late! The car caught me with a terrific blow. Fortunately my spring had influenced the direction of my flight, or I should not have been writing this article. The force of the blow was such that had it dashed me against the wall in line with the blow, I should never have known I was hurt. As it was I went off at right angles, straight down Buckingham Gate by an unusual method of progress. I did not walk; I had no wings to fly; yet I travelled through the air. For the moment I was turned into a catherine wheel, and as I spun on my axis in the course of my flight, with a sense of amusement, I saw a motherly lady at the curb of the side-walk watching me with big eyes as I passed; distinctly the impression passed through my mind, "I am giving an acrobatic exhibition." The force of the blow was expended in the air, and coming down from a somersault I fell on my back full length on the pavement, and my flight was ended.

THE KINDLY CROWD TAKE CHARGE.

And now I was surrounded by a crowd of eager people, all anxious to aid. A hand was laid on my shoulder, and a hearty voice said, "Do you want up, mister?" But I had

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felt the peculiar sensation of a snapping bone, and I knew I didn't want "up" then! Then the motherly lady, who had watched me pass, dashed into the crowd and retrieved my hat, seeming to take a good deal of pleasure in being able to render a service. Another appeared with a rug from somewhere, and said, "Let me put this under your head, sir, you'll be more comfortable." Then, like men who knew their business, two men knelt by me and felt me over for broken bones; they seemed to decide that my wrist and leg were broken, and they straightened me out in shape for the stretcher-bearers. Still another knelt by me, and said, "I'll run with a message anywhere you want to send, sir, if you want to inform your friends." Every voice was full of kindness, and every hand was gentle. By this time the police had got through with the others involved, and turned their attention to me. Up to this point I had been in the hands of the unorganized, kindly crowd. Now the Christian organization took charge of me because I was helpless, and I was no longer an agent of free will. Every act was premeditated; every move was known—to them, but not to me. Lifted on the stretcher by gentle hands, I was slid into the ambulance, two policemen taking a seat beside me, and c moved off—I knew not whither.

Missed the Gates of Heaven, But Entered Those of St. George's Hospital.

My first question to the policemen was, "Are you taking me home to Buckingham Gate?" to which one replied, "No, sir, we are taking you to the Hospital first, to find out what damage is done, and then the doctors will decide." My next question was, "What became of the boy?" "He is riding up beside the driver, sir." "Then he's not badly hurt?" "No, the auto got the back wheel, and threw the boy clear." Soon we were in the receiving office, and two surgeons examined me, while I talked to the boy, who declared himself unhurt, and was later sent home. The surgeons diagnosed broken wrist and leg, and decided on delay until morning before setting the bones.

Off again through long corridors, dimly lighted, and into the Casualty Ward of the Hospital. With deft and gentle fingers the uniformed men stripped off my clothes, and settled me on my bed, and with an encouraging "Good night!" left me in the care of the nurses.

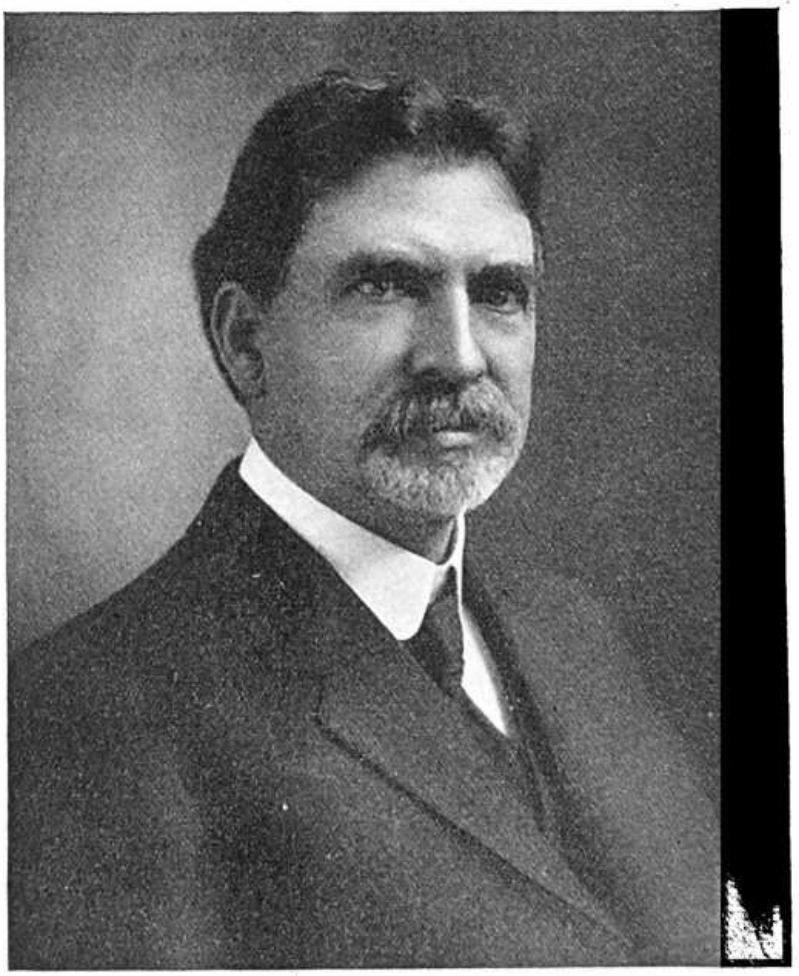
The Ward.

Out of the dimness of the carefully shaded ward appeared one of the nurses, who, with a look of concern and sympathy, leaned over and said, "Are you in very much pain, Daddy?" I told her the pain was bearable, when she said, "Never mind, your injuries are not to your body nor to your head; it's only your arm and foot. The doctors will set those to-morrow, and from that time your pain will steadily lessen until it has all gone. I wish I could say as much for all the poor fellows in this ward." Then she disappeared in the darkness for a while, then came back to ask me questions. The first was, "What nationality are you, Daddy?" I said, "What do you think?" She replied, "I told the chief nurse that you were some kind of a foreigner, and she asked me if you could speak English." She said, "I replied, he speaks English all right, but not the kind we English people do." I had some difficulty in convincing her that I and my forefathers were of the pure English stock right away back to the beginning.

Now everything had been done for me that could be done; the doctor would look in at midnight to see that no developments arose, and it was for me to wait until the bones were set next day.

Friends Arrive.

First, the Baroness de Knoop, who lived nearest to the Hospital. Then as quick as conveyance could bring them the Secretary-General and Mrs. Garrison; then Mrs. Goard, who had been away from home when the accident happened, and for whom the Baroness went to 6, Buckingham Gate to tell her the news and bring her to the Hospital; soon there came Lord Gisborough, Major and Mrs. Knowles, Col. Gosset,



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

Col. Wright, Dr. Sworder, Mrs. and Miss Craven-Jones, Mrs. Bell and Mr. Paul, and a host of other friends. The ministrations of these friends were very helpful and encouraging, and now they were gone, and only the quick footsteps of the nurses, hurrying to carry ease from patient to patient, fell on the ear. Now and again a doctor made his way to consult and direct in critical cases, and to receive reports on all cases.

At eleven o'clock next morning three doctors appeared, ready to undertake repairs of the damages to my arm and leg. Momentary use of the stethoscope, and then the mask was put upon my face, and I had my first experience of being put under an anæsthetic. I was much interested in the process; the pungent sweetness of the blast that blew upon my face, pene-

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trating my nostrils and lungs; the approach of a dark cloud, bell-shaped, and becoming smaller and smaller; the intensified sensations in connection with the heart action; the voice of the doctor saying, evidently for my reassurance, "This man is not ready yet; not nearly ready." And then suddenly the voices began to depart, as when one has left a company on the road he hears their voices departing and growing fainter, and then——silence——darkness——and then later the sunlight and a glimpse of Major Knowles just walking out of the door, to whom I had just time to give a wave of the hand. Waking as from a refreshing sleep, the nurses speedily removed their organization which they had prepared for a different kind of awakening, and I found arm and leg in splints, and the three doctors came in and smiled at me, asked me how I felt, and I told them, "Splendidly, and I think you gentlemen have made an excellent job of the whole matter." From noon until night one word tells the story—Pain, bearable, but——. Then suddenly it seemed as though a mighty hand had gripped me above the ankle and given a thrust downward to my leg, which shook my whole system. At that moment the pain separated itself from my arm and leg and I seemed to see them trooping away like a company of obedient servants or beaten enemies, and thereafter they returned to me no more as far as my bones were concerned.

NIGHT.

Once more night had settled, and the ward was at rest; patients sleeping heavily, some with a moan or a gasp of pain. Still there were the hurrying footsteps of tireless nurses as they hastened from one to the other with ministrations of relief. Soon it became apparent that they were concentrating on the occupant of a cot in the far corner of the ward. How they fought! Hand to hand with the grim monster for a life, reinforcing nurses from the other wards lent a moment's aid or advice and hastened away again. Once and again a doctor quietly entered and as quietly withdrew. Soon it became apparent that the fight was being lost; then came silence; past the foot of my bed in the semi-darkness a man and woman walked with bent heads, leaving all that was mortal of their loved one behind. Again, the activity commenced—very quietly so as not to disturb the sleepers, and then along by the foot of the cots were quickly and silently arranged a double row of screens. Quietly along this there passed a silent procession unnoticed by any of the sleepers, and the only thing to show what had passed in the night was the empty cot in the morning.

In removing the screen, the nurse had come to my side, and looked intently at me for a moment, when she said, "You must sleep!" A moment thereafter she returned with a couple of tablets and a glass of water, and gave her command, "Take these!" I did so, and soon had joined the ranks of the sleepers in the ward.

FLOWERS ARRIVE.

By this time friends had heard of my accident, and began to express sympathy through flowers. How they came! And what beauties they were! Roses, carnations, gladioli, stocks, maidenhair fern, lavender, sweet peas, and many other beauties came pouring in. The centre table at the foot of my bed was full, and they began to overflow the ward; higher and higher they went until the austere ward blossomed out gloriously. The nursing sister-in-charge was highly delighted, and increasingly so, and she came to me to say, "Please thank all your friends for us as well, for they bring us a suggestion of life to the ward." This set me thinking, and resulted in the purpose of putting a call in THE NATIONAL MESSAGE to those of our friends in the country who have, or can, procure flowers without outlay, to please send them along to us at Headquarters that we may keep "Oxford Ward" blooming for the sake of the kindness unselfishly lavished there.

We shall also have another kind of call a little later.

THE WARD AWAKENS.

Four o'clock in the morning and a nurse appears at my side, having arranged the screens around. "'Tis time for your morning wash, sir!" And so I was plunged back to the days of my childhood again, and washed and brushed in quicker time than it takes to tell. Two pairs of hands for thirty patients gave little opportunity to specialise on any case. Now for the registration of temperature, pulse, and other matters of interest for the doctor.

Five o'clock, breakfast appears, borne by the same willing hands; tea and bread. Also an egg and butter for those who have them, and this brings on a story. At every change from day to night nurses, and *vice versa*, one of the nurses coming on duty appears at each cot with a large egg basket on her arm like a country maid going a-marketing, and asks the question, "Have you any eggs, Daddy?" If the answer be in the affirmative, she selects one from the store, marks on it the number of the cot in indelible pencil, and takes it away to be carefully cooked and brought on for breakfast or tea as the case might be. Understanding it was against the rules for food or drink to be brought in, I had no eggs at first, which evidently distressed the nurse. In a minute or two she came back with her face shining to say, "No. 21 has given you one of his eggs, Daddy." Of course, a mention to my friends brought supplies, and thenceforth I was able to ask the nurse each day, "Have you any patient without an egg, nurse? If you have, take one from my supply." Again came the question when the breakfast was being actually served, "Have you any butter, Daddy?" Again, the answer was in the negative, which mattered little at that stage, for dry bread and tea with an egg was all that I could venture on. Again, a mention to my friends brought in a supply.

Now, to those of you who are in the country, I pass on the word on behalf of the friendless unfortunates who have been suddenly stricken on the streets, "Have you any eggs or butter that you would like Headquarters to carry to 'Oxford Ward'?"

Now come cheery greetings to each other from the patients. "How goes it, mate? How is your hand this morning?" and so forth. Those who have two hands are now busy with shaving tackle—making their morning ablutions. A young chorister fills the ward with snatches of song in a wonderful boy voice. Farther down a little chap marked the footsteps of the orderly by crying with a resonant voice, "Left, right, left, right!" Two enthusiastic motor cyclists, each of whom had come to grief, compare animated descriptions of hairbreadth escapes until finally they were landed each on his cot in the hospital. This on my left hand. On my right, two sturdy boilermakers join in a lengthy discussion of the technicalities of their craft. Then the conversation becomes more general as they discuss labour conditions and strikes, labour troubles and those who produce them, in which the Communistic red is dealt with without mercy.

Unanimity in an accidental gathering such as this may show

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that the heart of British labour is sound, and only needs to be freed from foreign leadership.

It is six o'clock on Sunday morning now. Patients are washed; breakfast is over; charts are all written up, and the two busy nurses begin to prepare their reports to hand over to the day nurses who will carry on.

Half-past six, and the first of these appears, with other civilian workers, for the daily scrubbing, polishing, dusting, scouring of the ward. It is pathetic to notice how each nurse is welcomed with a cheery "Good morning!" from each cot as she walks down the ward. Whistling, singing, talking, one would not dream that this was a lot of desperately wounded men, but most of them had learned in more grim surroundings to keep their individual sufferings well hidden beneath the blankets.

Then the round of dressing the patients' wounds; quick, deft, sure and firm; the hands did what must be done, tenderly but inflexibly.

Now in one or two cases where the agony of probing septic wounds broke beyond the control of the patient, who wholeheartedly roared his agony, only to lead the laugh of the ward against himself when the dressing was over. It was interesting to notice how the heartiness of such outpourings diminished from day to day as the pain lessened, and finally became bearable.

Nine o'clock, and all is over of the morning rush. The night nurses have gone off duty; the nursing sister has taken charge, and the day nurses, in pairs, are proceeding from cot to cot, each pair about an appointed task. For myself, the morning is ahead of me without particular service required.

And now for the most wonderful scene of all.

All the voices of the ward had ceased; some of the patients slept; some read, but all were quiet.

A Wonderful Service.

I must introduce this by an experience Mrs. Goard and I had in coming through Winnipeg, in 1921. We went to visit an aged pair of old friends—Rev. and Mrs. Andrew Gordon. Mr. Gordon was then ninety-six years old, or thereabouts; Mrs. Gordon some ten years younger. He was a North of Ireland man. I have sometimes seen his face perplexed, sometimes grieved, but nearly always bearing a winning smile; but I have never seen him wear an expression of anger. He was one of the clearest minds and simplest characters I have ever known. Mrs. Gordon was a Devonshire woman, endowed with wonderful kindness and wisdom and common sense. Their son, with whom they lived, was a respected man standing high in his profession. Their daughter, who lived at home, ranked high among the educationists of the Province; therefore, they were people whose words would have due effect. Miss Gordon first said to me, "You know most of the members of our family have died at one time or another, and the last of them several years ago, and now they all come and sing to mother." She told me a wonderful story, how one Sunday evening when the aged couple were left while the others were away at church, she suddenly became conscious of the voices of the departed members of the family joining in the songs they had loved so well. At first she went to the door to listen if there was someone singing in the street; then to the side entrance to see if someone was singing in the neighbouring house; but soon returned with the conviction that the music was not outside. Then she heard the voices of each, and my friends scarcely knew what to make of the story they had to tell when the others returned from the evening service. Mrs. Gordon believed that this was an indication that her end was near; but they came again and again; now in this room, now in that, and one answered her thought by saying, "You are not coming yet, Mother, although you are going to be very ill." Surely enough the illness came, which took her to the gates of death, but she did not enter, and when we saw her she was as fully recovered as one of her years could expect to be—and still they came and sang to her the song she loved.

* * *

Now on the stroke of nine by the clock at the end of the ward I heard with startling clearness—not as I heard the voices in the ward, but with the sensation of music and of the tones of the voices, two male voices singing a West-country hymn—

"How many sheep are straying
Far from the Master's fold."

And then the refrain—

"O come, let us go and find them;
In the paths of death they roam.
At the close of the day it was sweet to say,
I have brought some lost one home."

I was startled first at the music; then at the voices. On they swept through the stanzas, one singing the air sweetly and the other accompanying with a full baritone until they had sung the hymn to the end. Then I heard the voice of the leader say, "Oh, please sing it once more; it's beautiful." Then I knew exactly when and where that song had been sung.

Forty years ago in Ontario, myself—a Cornish boy—seated by the side of a Devonshire lad named Harris, in a wonderful revival meeting. I said to him, "Let us give them a little West-country music," and so, when opportunity offered, we rose and sang 'mid the breathless hush of a thousand people, and the leader said that very thing.

Then in the ward a thousand voices seemed to take up the refrain, and sing with inexpressible power and sweetness—

"O come, let us go and find them;
In the paths of death they roam.
At the close of the day it was sweet to say,
I have brought some lost one home."

There was a pause for a few moments, and then others took up the song; this time it related itself to our experiences in the city of Toronto, and I heard again five thousand singing together the wonderful songs of Zion. Then came individual testimonies of birth into the Kingdom of God; joy in the activity of His work, and in many cases of the safe arrival at home. On through the years, and westward through the Provinces, these items of the wonderful programme came in. There were voices that I had known and loved; there were voices that I had never heard before. On, until the British Columbia work and experiences were touched, and then back again in dear old England during these latest years.

Finally, I was given to see a mighty harbour in which seemed to be gathered the flower of the British Fleet. I can see the contour of the hills; the indentation of the bays; the sky filled with flaming glories of sunset; the water reflected until it became like a sea of glass mingled with fire on which the ships were floating. Suddenly, from the most majestic of the ships, the flagship of the Fleet, there broke forth the *Te Deum Laudamus*, "We praise Thee, O God, we acknowledge Thee to be the Lord; all the earth doth worship Thee—the

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Father everlasting." Ship after ship joined in the mighty anthem of praise, and the rich volume of song rolled towards me across the waters, swelling meantime to the very heavens, until the ecstasy became almost beyond bearing. Then, like rolling thunder, with infinite sweetness, came the "Gloria."

"Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end. Amen."

And now, on the stroke of ten, the voices ceased, and the music died away. I was fain to cover my face with a napkin from the gaze of the ward, for the tears would not be controlled, they fell down my cheeks like rain.

Whence all this assemblage of ministrants? Were they of the living, or of the living more abundantly? Was not this the answer to the many prayers of my friends who had called together a ministering army in my need?

"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

"To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

"And to Jesus, the mediator of the new covenant, and the blood of sprinkling, that speaketh better things than that of Abel.'

What shall we say of this experience? Was it memory reconstructing things out of the past? Then, thank God for a memory so stored! Was it imagination, adding the elements of hope and expectation for the future? Then, thank God for an imagination so attuned! Was it suggestion, arising from the sudden imminence of things eternal? Perhaps all three elements entered into the experience, and yet I am under the impression that when each element had contributed its quota, the explanation is not complete; but that a Divine Providence, in His own way, brought about for me a most wonderful result.

OBITUARY.

THERE has just passed away at Plymouth one of our oldest members of the "Imperial British-Israel Association," Miss Eliza Wilson, aged 86, resting in her Saviour since July 28th and before. A quiet, unostentatious, earnest Christian, a convert of 50 years, whose testimony, with that of her sister who pre-deceased her, was "How cheerful and light it makes all one's work for God, knowing the high destiny and privilege He has allotted to us!" Both these dear souls loved that precious Word, which told them the history of God's forbearance and love for our nation. Both were members of our Israel's Scripture and Prayer Union from the first. THE NATIONAL MESSAGE was to them a constant supply of joy, and it was interesting to see them look up the references in the Bible.

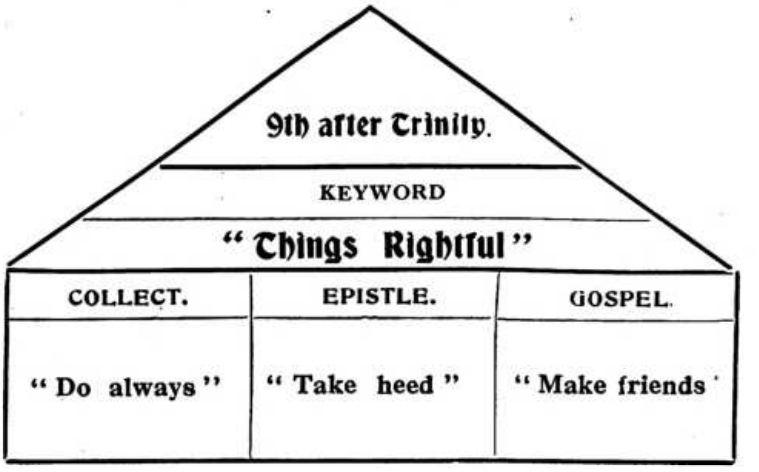
THE CORONATION STONE.

THE late Rev. William H. Poole, LL.D., a distinguished American preacher, said in a lecture on the Coronation Stone: "The great Koh-i-noor, the most celebrated diamond in the world, is dross when compared to the ragged, old, battered and journey-worn stone, which is the throne-seat or foundation stone of the greatest nation upon earth."

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.



TO-DAY'S COLLECT.

"THINGS RIGHTFUL" are what we users of the Collect pray that we may think and do always, while the Epistle suggests that we should "take heed" against things *wrongful*, the Gospel concluding the teaching, by showing how we can make use of our money in doing things that are *rightful*.

Rightful—what is conformable to established laws or usage, and what is consonant with justice and truth. We pray for the inner impulse that will issue in achievement or, as V Easter Collect puts it, that we may think good and perform the same; and then, if we keep to the idea in the original Latin, we go on to pray that we who cannot *be* without Thee, may be able to live according to Thee; that is to say, we who cannot *exist* much less do anything apart from God, may yet, by Him, through Jesus Christ Our Lord, be lifted up into Divine life, the outcome of which should be (as we say in the third Collect at the end of the Comm. Office) "the fruit of good living, to the honour and praise of God's Name."

This, however, is not invariably the case, as we may see in the Epistle.

TO-DAY'S EPISTLE.

Five times we are shown that *all* the people of God, without exception, received spiritual privileges; and then five instances of the "*many*" doing things not rightful are given.

1. They vehemently desired food other than God had given them.

2. They worshipped by means of the Golden Calf.

3. They joined in the impure worship of Ashtaroth, the Syrian Venus, and 23,000 "at least" fell dead in one day in the plague that ensued.

4. They tried the "Lord" (R.V.) to the uttermost, and were severally destroyed by the fiery serpents.

5. They murmured in the matter of Korah, Dathan and Abiram, and were destroyed suddenly by the Angel of Death.

Through doing things that were *not* rightful, thousands upon thousands perished so far as this life is concerned, although *all* had been admitted into the Mosaic Covenant and received spiritual privileges.

Such was and is the warning given by St. Paul to those received into the Christian Covenant. All have been baptized

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into Christ and, in Holy Communion, have been fed by Christ, yet watchfulness is needed in order to use the privileges aright. Let him that thinketh he standeth on a pinnacle of privileges "take heed" lest he fall into things wrongful, though there is no necessity to fall, since every temptation, as it comes, will have *the* way of escape provided for it by God (I Cor. x, 13, R.V.).

Perhaps the greatest temptations in life come from the possession or the non-possession, or the insufficient possession, of money. So an illustration is taken from St. Luke xvi, which contains two parables addressed to the Pharisees who, in verse 14, are characterized as "lovers of money." The parables are those of "The unjust steward" and "The unfaithful steward." To both stewards was committed the responsibility of holding money or money's worth. One did with it things wrongful. He wasted it. The other left undone the things rightful. He did not supply the needs of his brother man in his own lifetime.

TO-DAY'S GOSPEL.

The unrighteous steward of our Gospel, though incidentally held up by Our Lord as a warning of the judgment that would eventually overtake bad stewardship, is perhaps mainly introduced to exhibit the importance of prudence.

True, the prudence was such a clever piece of rascality as to elicit, simultaneously, indignation and commendation from his own master. But the fact that he was making friends, by means of money (the mammon which ministers more to unrighteousness than otherwise), emphasizes for Christians how, by doing likewise in things rightful, their charities will add to the number of their friends in the Heavenly places. They scatter seeds of kindness for the "welcome" reaping by and by. As no parable has been more diversely and multitudinously explained, misunderstood, maligned, and passed over, it is worth while looking at, and into it, and the more so since the difficulties exist in people's minds rather than in the parable itself.

* * *

A rich man had a steward, like Eliezer in the house of Abraham, or Joseph in the house of Potiphar, who managed all his affairs. The steward was living above his income, and the spendthrift easily becomes a thief. When his master called him to account, he had nothing to say for himself. But his master's words rang in his ears, "Render the account of thy stewardship, for thou canst be no longer steward." And so we soon find him standing in deep thought, letting his wits get to work, and preparing for the stormy days ahead.

Digger or beggar, or what else—this is the question with him. But he feels himself too old to dig and too proud to beg, and yet somehow—anyhow—the future must be provided for. Ah! he soon makes his resolve. Why not bind the debtors to himself with strong chains, and then he will have friends in the camp?

There was no time to lose, and so he summons his master's debtors separately before him and, producing to each his I.O.U., he gives them the chance with their own hands of lessening the amounts which they are to pay in kind, of which they freely take advantage. "How much *owest* thou?" he secretly says to one. "A hundred measures of oil." "Well, just get your pen as quickly as you can and make it into fifty. It's all right; we understand one another, don't we?" And then there is a subsequent interview with another debtor. "How much *owest* thou?" the steward said. "A hundred measures of wheat." "Well, you know, you and I are good friends, and I hope we shall always remain so; just take up your pen and make the hundred into eighty, nobody will be the wiser and you will get the benefit." Thus the cunning steward, one by one, got all the debtors into his power.

By some means or other his master heard of it, and though he was indignant at the rascality of the steward, he couldn't help but tell him what a clever rascal he was. This, then, is the parable—the earthly story which Jesus used to enforce a spiritual lesson which every generation of men, and our own in particular, needs to learn. It is needless to attempt to apply the parable in detail. An old writer has told us that a parable is like a knife—with the haft it cuts not, with the back it cuts not: it cuts with the edge. And the edge of the parable before us is the prudence of the steward, and we must keep to it.

* * *

But the average individual says: That is all very well, but I should like to have explained:—

1. Why Jesus should hold up a dishonest scoundrel for our imitation?
2. Why Jesus should commend such an unjust man? and
3. Why Jesus should command His disciples actually to make friends of the mammon of unrighteousness?

Well, thanks to the R.V., it is the easiest thing possible for anyone to answer all these objections and to clear away all these difficulties.

1. Jesus did *not* hold up this dishonest scoundrel for our imitation. He held him up as a *warning* of what would overtake unfaithful stewards, how they would be called on to render the account of their stewardship, or their stewardship be taken from them.

Having taught this solemn lesson, Jesus goes on to show how the sons of this world are for their own generation wiser than the sons of the light—they are wiser, not *in* but *for* their generation, they believe in laying up, saving and hoarding against every future emergency so far as this world is concerned, whereas "the sons of the light"—a beautiful name for Christians, by the way—who profess to believe that eternity is everything, do not lay up for themselves, as they ought, treasures in the Bank of Heaven, a bank that will never break, and on which we can draw even if the old earth disappears within the sun.

2. Why then did the Lord commend the unjust or unrighteous steward? The Lord Jesus never did so. It was the steward's lord who did that. Jesus calls him an unrighteous steward, a child of this world, wise only for his own generation, and warns us against unfaithfulness in stewardship.

3. Why could Jesus command us actually to make friends of the mammon of unrighteousness? What is the mammon (Aramaic for riches) of unrighteousness but money which ministers infinitely more to unrighteousness than it does to righteousness? Make friends of money! What can Our Lord mean? The R.V. clearly shows: "Make to yourselves friends by means of the mammon of unrighteousness (or money) that when it (the money) shall fail, those you have befriended, and have passed on may give you a welcome to Paradise. This, then, is the *edge* of the parable.

The sons of this world are prudent and provident, laying up for themselves treasures upon earth, thereby showing that they are wise for their own generation; but the sons of light must be *more* prudent and *more* provident, for they must not be content with laying up treasures on earth, they must lay up treasures in Heaven. "I say unto you," are the words of the Lord Jesus to us His stewards, "make to yourselves friends by means of the mammon of unrighteousness"—that is, use your money not for selfish purposes, but for Christ and His Church and for the good of your fellow-men.

"Make to yourself *friends*." Bind the poor and needy, the sick, the perishing, the dying, to your very souls by means of money or what costs money. Money thus given is never lost.

The sister of a king of Sweden sold her jewels and founded a hospital. One day a patient's tears of gratitude fell on the hand of the princess. She looked at the tears and said, "Oh, now I have my jewels back again." And many a Christian who has contributed definitely and regularly a proper proportion of his income to Christ, or to or for those He has put to represent Him, will one day learn that in thus giving he found the long-sought-for philosopher's stone whose touch turns earth's ore into the imperishable riches of Heaven.

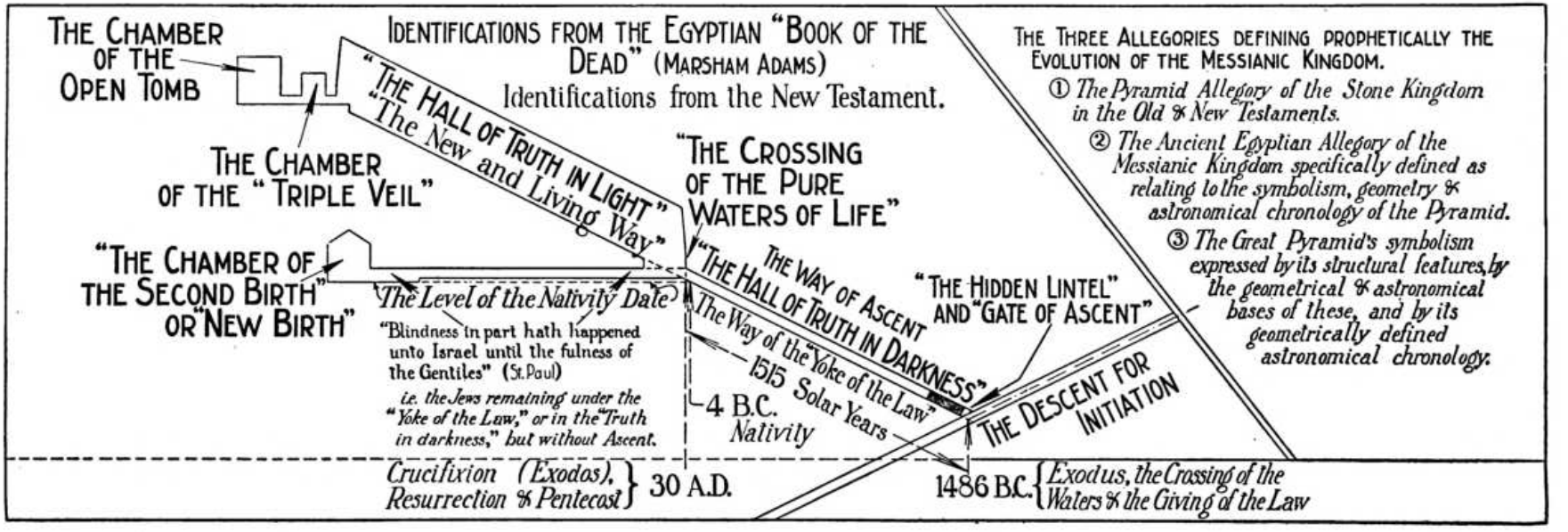
* * *

"As good stewards of the manifold grace of God," let us therefore hold the idea of "things rightful" steadily enough before the attention until it exerts its adequate effects.

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THE SURVIVING FRAGMENTS OF ANCIENT EGYPTIAN MESSIANISM IN THE EGYPTIAN "BOOK OF THE DEAD" COMPARED WITH THE MESSIANIC ALLEGORIES OF THE OLD AND NEW TESTAMENTS; AND THE RELATION OF THE IMAGERY OF BOTH TO THE STRUCTURAL SYMBOLISM OF THE GREAT PYRAMID.

"The Pyramids and the 'Book of the Dead' reproduce the same original, the one in words, the other in stone" (*the late Sir Gaston Maspero, Director-General of Antiquities in Egypt*).



Commencing from the Entrance or Descending Passage, the successive structural features are as follows:—

(1) The 1st Ascending Passage="The Hall of Truth in Darkness";

(2) The Horizontal Passage and Queen's Chamber ("The Chamber of Second—or New—Birth");

(3) The 2nd Ascending Passage or Grand Gallery="The Hall of Truth in Light"; its roof line being raised—"uplifted"—by the extent of the Pyramid's Displacement Factor, above the line of the roof of the 1st Ascending Passage. This is the symbolic equivalent of St. Paul's statement that Jesus Christ "will raise us up by His own Power" (1 Cor. vi, 14).

Then, following the horizontal floor from the Great Step at the upper end of the Grand Gallery (refer to Plate LXVc, as derived from Plates XLIII, LXV*a*, and LXV*b*):—

(4) The 1st Low Passage;
(5) The Antechamber=The Chamber of the "Triple Veil";
(6) The 2nd Low Passage;
(7) The King's Chamber=The Chamber of the Open Tomb, also called "The Hall of the Grand Orient."

The central Axial Plane of the Passages is displaced eastwards from the central North to South Vertical Central Plane of the Pyramid by the extent of the Pyramid's Displacement Factor. The Pyramid's central North to South Vertical Plane cannot be reached within the structure until the King's Chamber is entered.

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THE SECRETARY-GENERAL'S PAGE

THE doctor and the nurse give, we are glad to say, satisfactory reports of the Rev. Pascoe Goard's progress. The healing process goes on well, and the danger of septic poisoning has been averted. The patient can now exchange his bed for a couch for a few hours each day, and he is able to dictate articles to an amanuensis.

* * *

We are now within less than two months of the next Congress of the British-Israel-World Federation. The opening day is October 13th. Preparations are going forward. The arrangements for reserved and numbered seats will be the same as last year: Course tickets, £1; single tickets, 2s. each. There will again be plenty of free seats. Those who wish for tickets are requested to make early application, also those who desire vouchers for reduced railway fares.

* * *

The many friends of the Rev. Merton and Mrs. Smith will be interested to learn that they are sailing from Vancouver for England *via* the Panama Canal, and should be here by the end of next month.

* * *

We are now ready to receive visitors who wish to inspect British-Israel literature at the Book Room at our Headquarters, 6, Buckingham Gate, S.W. 1. It seems necessary to explain that Buckingham Gate is a continuation of Buckingham Palace Road, and that our house is immediately opposite the side entrance to Buckingham Palace. Our telephone number is Victoria 6115, connecting up the various departments.

* * *

Errata.—Issue dated August 9th, page 374, second column, line 16 from foot, should be *by*, not *of* Nebuchadnezzar; line 15 should read 587 B.C., not A.D. 70; page 382, first column, should be 1764 B.C.; page 384, the last word should be Chair, not Stone. Issue dated July 12th, page 328, second column, for Rehoboam, read Jeroboam in each case.

* * *

Colonel Gosset is arranging to give some addresses at Hawkhurst, Kent, during next month, preparatory to Special Campaign meetings later.

* * *

Mr. J. H. Tench addressed the Great Yarmouth Branch on July 30th. A message of heartfelt sympathy was sent to the Rev. Pascoe Goard, with earnest prayers for his complete recovery. The Branch warmly supports the Federation in its protest against the proposal to remove the Coronation Stone from Westminster Abbey, and expresses gratitude for the prompt action taken.

* * *

All true British-Israelites will pray for the loyalists in Ireland, that there may be no betrayal of their interests, and that God will Himself be pleased to overrule and govern.

* * *

Mr. Steele, Hon. Secretary of the Liverpool Branch, writes: "It was a great pleasure to welcome once more our veteran—Mr. H. A. Marchant—to the North, when he visited Halifax, Southport, Leeds and Liverpool, July 21st to 24th. His subject was, 'Reasons Why Some Christian Teachers Oppose British-Israel Truth.' Having stated the reasons, he ably answered them. The meetings were well attended. Mr. Marchant attended one of the special services in connection with the opening and consecration of the Liverpool Cathedral, on the afternoon of July 24th, and he greatly pleased his audience in the evening of the same day by showing that a great part of that service was a British-Israel service, though, alas! many taking part therein were blind to the fact.

"It was with regret we were informed that, owing to domestic reasons, Mr. Marchant would not be able to pay us a further visit. It was a great sacrifice on the part of Mrs. Marchant in her ill-health to spare her husband for five days; we tender her our warm thanks, and we pray that God will preserve and bless them both for years to come."

* * *

Mr. C. Webster, Hon. Secretary of the Sheffield Branch, writes:—"Since our five days' mission in March, when we were privileged to have the Rev. Pascoe Goard, Mr. Garrison and Mr. Morey with us, we have endeavoured to fan the flame of enthusiasm which sprang up as a result of their visit. We invited Mr. T. W. Plant, of Doncaster, to give us the benefit of his Biblical researches. This he kindly consented to do, and he has given us three most instructive and deeply interesting discourses upon parts of the Book of the Prophet Ezekiel. The second lecture, on chapter xxxvi, was especially valuable as showing the identity of the British race, through our national missionary enterprise, pointing to the new covenant in verse 25 and referring to Jeremiah xxxi, 33. In verses 29-32 of Ezekiel xxxvi, he brought out our national prosperity and spiritual upliftment; verses 31 and 32 providing against any tendency to self-sufficiency. The study was concluded by emphasising the call to national prayer in verse 37 and the promise in verse 38. The third lecture on Ezekiel xxxvii, was considered the best of the three, when the reawakening of the nation—dead to hope nationally—was shown to be in operation in these days through the education of the nation in matters pertaining to its identity.

"On June 3rd and 4th the Rev. Pascoe Goard and Mr. Garrison paid us a special visit in order to state the case for British-Israel, consequent upon an attack on Israel Truth by correspondence in our local papers. Much good resulted from the two meetings, which were largely attended. The remainder of our session was filled by local talent. We are pleased to note new enquirers at each meeting, and we are greatly encouraged. We propose to resume our meetings on September 3rd and to continue them each week, and we invite all local friends to attend."

* * *

Mr. T. Ernest Hill, M.B.E., who is in charge of our Kiosk at the British Empire Exhibition, wishes to acknowledge with thanks valuable help during the week from Mrs. Barry, Mrs. Cameron, Mrs. Mason, and Mrs. Walker. He reports the circulation of a great amount of literature, and the entry in the visitors' book of 877 names. Donations for this department of our propaganda work will be welcome, and may be sent to the Secretary-General at our Headquarters, 6, Buckingham Gate, S.W.1.

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

No. 138. Vol. III. **AUGUST 23, 1924** **Price 3d.**

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.

CONFORMITY AND NONCONFORMITY OF BRITAIN.

By Rev. Wm. Pascoe Goard.

(The following article deals with the form of worship, but not at all with the form of Church government.)

THOSE things which we have named are two great facts; not only so, each is a great factor in Anglo-Saxon life.

It is time, and as the West countryman would say, "old time," that these facts were looked squarely in the face, and estimated correctly according to the relationship each bears in and to the Divine plan.

The conformity of Britain in its present form is as old as Christianity; there is good reason to believe that the basis of the form of our national worship was laid down in Britain, for Britain, during the lifetime of the generation that saw the great facts of the ministry of Our Lord; His Passion; Death and Resurrection; His Ascension to the right hand of God; and the descent of the Holy Ghost at Pentecost.

The conformity thus established in Britain looks beyond the period of that establishment for the genesis of its ordinances of worship and order of priesthood. It constantly bears in remembrance the Temple at Jerusalem, and the still earlier fact of the giving of the law at Sinai.

Thus the established conformity of Britain goes right back to the beginning of the New Testament, and through that to the beginning of the Old Testament Scriptures.

Its churches and cathedrals are based upon the order of the Temple and of the earlier Tabernacle.

The Eastern window and the Eastern position are constant attestations to the fountain-head from which it sprang.

The service itself, from Sabbath to Sabbath, and the special ritual of baptism, marriage, and so forth, carry the unbroken chain of national descent right back to "our forefathers Abraham, Isaac and Jacob," and in prayer and praise to God constantly assumes the position that Britain is Israel, God's heritage, His Chosen People.

Beyond question, the conformity of Britain—thinking of it as an establishment—has been Divinely organized as to its inception, and wonderfully used of God throughout the ages for the preservation and blessing of His people.

The Nonconformity of Britain.

If this be the case, whence comes the nonconformity of Britain? Unfortunately, Britain knows little of the origin of the nonconformity of Britain, although the history of *modern* nonconformist movements is well known.

As far as we know, the story of the *origin* has yet to be written, and it is our hope that these suggestive lines may stir some qualified historian to take up the task.

Like the conformity, British nonconformity is as old as Christianity, and for its genesis must go very much beyond the beginning of the Christian era.

Without going beyond the time of the division of the nation of Israel into two nations, we shall point out the very obvious fact that Jeroboam's first administrative act was to break ten-tribed Israel away from conformity to the Mosaic ordinances.

To Judah, from Rehoboam to Zedekiah, and later to the nation of the Jews, from the Restoration to A.D. 70, were committed the oracles of God.

It is historic that the first step, so taken by Jeroboam, led to a rapid drift of Israel into idolatry. Each step towards idolatry was contested, not by the priests of the conformity, but by prophets raised up of God and sent with His message to Israel.

Finally, during the reign of Ahab, matters had come to such a pass that God took measures to bring

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the nation to absolute ruin by famine in order that He might bring them to a final decision in regard to their relationship with Himself. To this end Elijah was prepared and sent upon his mission to Israel, declaring that there should be neither dew nor rain in Israel save according to his word. (See I Kings xvii.)

Two and a part of the third weary years passed upon Israel, while the land lay scorched and famine-stricken, with neither dew nor rain. Then came the dramatic convention at Mount Carmel (see I Kings xviii), which resulted in the re-establishment of the worship of Jehovah in Israel, from which she was never wholly to drift again.

This was the genesis of Israel nonconformity.

There was no attempt to establish again the worship of the Temple nor the Mosaic ordinances.

One sacrifice, and one alone, was offered on Mount Carmel on behalf of Israel, was accepted of God, and was marked by the descent of the fire of God.

Surely this points forward, unmistakably, to Calvary and Pentecost.

Not an order of priests, but a school of the prophets, was established in Israel to lead the people in their faith and worship, and has been marvellously recognised and used of God.

Space will not permit us to follow the study in detail, but we cross-sect it—or rather find it cross-sected for us—in Paul's letter to the Romans. Speaking of Jewish conformity, he says, "Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth of the law." (Romans ii, 17–21.) But of Israel he saith:—

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.

That I have great heaviness and continual sorrow in my heart.

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, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

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.

For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

For Christ is the end of the law for righteousness to every one that believeth.

For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above):

Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

For the scripture saith, Whosoever believeth on him shall not be ashamed.

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

For whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! (Romans, chapters 9–11.)

It is quite clear that here are two peoples—one having the law and conforming to it, as far as the ritual of service was concerned; the other having, indeed, a zeal of God, but not according to knowledge, either as regards the law, or of Christ, the end of the law.

* * *

Let us glance somewhat closely at conformity and non-conformity as Our Lord found it, and we shall find exactly the same difference between the Jews and the Galileans.

The Chief Priests, Priests and Pharisees represented the conformity of the day; they carried on a Divinely-appointed institution.

Our Lord and His disciples added a nonconformist ministry. He was neither of the priestly tribe nor order, and His ministry, with that of His disciples, was of the prophetic class.

He and His disciples sought to relate their prophetic ministry with the institutions of the conformity as far as they were Scriptural at every point.

But the conformity of the day, failing to distinguish His prophetic ministry, cast Him out of the Temple together with those who followed His ministry, thus rendering them excommunicate of the conformity.

They did not know that thus in casting out Christ, His Gospel and His following, they were casting out the life of their own institution, which, as far as Jewish conformity was concerned, was fatal to them, their sacrifices ending and their priesthood being scattered immediately thereafter, namely, A.D. 70.

We must now glance at Britain.

As early as the Assyrian invasion of Israel, in the eighth century before Christ, migrants and refugees arrived from Israel in Britain; among them there is reason to believe men who became Druidic leaders in Britain. To the Israel Colony already established in these islands Isaiah in the same century wrote his wonderful message to "Israel in the Isles."

At the time of Nebuchadnezzar's invasion and capture of Jerusalem, other migrants arrived in Britain, among them Jeremiah, the prophet, and Simon-Baruch, his scribe and secretary.

From all these sources was developed the Druidic faith of Britain and its ministry. It was rather the prophetic ministry of Israel than the priestly ministry of Judah that was established in these islands. The faith was that of the Trinitarian Mono-

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theism of Israel, and the worship was organized on the basis of a very beautiful ritual.

Prior to the arrival of Christianity it had more of the spirit of the coming Christ than any other extant form of religion.

Out from this Druidism blossomed the Christianity of the early British Church. To give expression to it was arranged the basis of our national order of service, which has culminated in the Book of Common Prayer.

Some centuries later there came the Israel Saxons, descendants of those of whom the Apostle Paul wrote, as we have seen in Romans, chapters 9 to 11. These Saxons had been for more than a millennium without the Mosaic ritual. They had a zeal of God, but not according to knowledge, neither were they bound by priestly ordinances. There is evidence that they were stirred to the depths by prophets and prophetic men, but they were not subject to a priestly order.

Five centuries later still came the Normans, believed to be Benjamin. These had been long associated with Judah, and the later nation of the Jews, and the conformity which obtained in both. They had been subjected to and associated with Imperial Rome. They were the ritualists of the Israel people, and established a priesthood in this land whose claim to obedience and authority outran everything in its pretensions save the arrogant assumption of the old priestly cast of Jerusalem.

Thus we have the genesis of the various classes of worship before us. Most certainly the conformity is a God-established institution. During the wanderings of Israel, the High Priest and Priests offered in the Temple at Jerusalem sacrifices and offerings on behalf of all the twelve tribes, most of whom were absent, and the High Priest carried the names of all the tribes upon his breast-plate and shoulders. Thus the conformity acted on behalf of all the people.

It is also certain that the nonconformity of Israel, with its prophetic ministry, was God-appointed, and is by Him continued and blessed.

It is certain also that the faith and worship of Israel in the Isles—the ancient Britons—which blossomed into the early British Church was also appointed of God and blessed.

GOD HAS WITHDRAWN NONE OF THESE ACTIVITIES.

Yet it is certain that He has desired, and does desire, that each of these should be interwoven in the nation's worship, producing a harmony of worship and service worthy of our God.

Thus in the Temple service the songs of David, the layman, stand out pre-eminent in spirituality and beauty; thus in temple and synagogue the messages and voices of the prophets are constantly read and sung. Thus from the lectern and pulpit the sayings of Our Lord and the teachings of the Apostles, nonconformist, non-priestly though they be, are constantly read and expounded.

In the meantime the priestly offerings of prayer and praise and the priestly blessing of the people in the name of the triune God is carried forward by the conformity on behalf of all the people.

When shall we get together and, realising the place in the nation's life and worship which God has arranged for both conformity and nonconformity, bring about that spiritual union for which Our Saviour prayed when He said:—

"I pray that they may be one, even as we are one."

BRITAIN'S POSITION IN PROPHECY: THIS PRESENT WAR LEADING TO ARMAGEDDON.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

IN a leaflet you will find argued concisely this question: Is it likely that the Jew should receive such notice and be so conspicuously known by his features and every prophecy concentred upon him, and yet Israel—the far larger portion of the Hebrew nation which has centred upon it all the blessed promises of the Old Testament and the New—should be incapable of being ultimately recognised? The one we see by sight; the other we must look for by faith. The Jew is known by his name; Israel was to lose his name, his language, his Sabbaths, his feasts, and his way. He was to be so swallowed up as to be considered Gentile, and to be called Gentiles. Ever since 975 B.C., Israel and Judah have been separated, and they cannot be reunited except under One King, the Lord Jesus. This reunion is to be effected first in the land of Israel's captivity. They are to choose one head—David their Prince—and return out of the land of the North.

The question is—have we any hint as to when this is to come about? Both Israel and Judah were to be punished seven times, or 2,520 years, for their sins, but Israel's punishment began 120 years before Judah's, and therefore they do not terminate at the same time. Israel must have been under blessing now 120 years, and Judah's term of punishment is just about to be accomplished.

The earliest date for Judah's punishment to be run out is 1914. If we take the judgment upon Judah to commence when Nebuchadnezzar dreamed his dream, the commencement of Judah's release will be 1917-1918. Again Our Blessed Lord said, "Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles are fulfilled."

Now, as far as Jerusalem itself is concerned, on December 9th, 1917, Jerusalem passed from the hand of the Turk, and on September 23rd, 1918, the whole of Palestine was delivered.

But the Land of Promise given to Abraham includes: "*From the River of Egypt unto the Great River, the River Euphrates.*" This vast territory (2,500,000 square miles) embraces Uganda, East Africa, Abyssinia, the Soudan, Somaliland, Egypt, Sinai, all Arabia, Asia Minor and the East, Damascus, Aleppo, right away to the mouth of the River Euphrates, including Bazra. It is remarkable that with the exception of Abyssinia and a stretch of 300 miles from Aleppo to Mosul (Nineveh), all the land is ours, or with the Arabian who has now joined us, as Isaiah xlii says he will do (Isaiah lx).

Now let us look more critically into prophecy, and see what is to take place (Isaiah xlii, 13—xliii, 13).

A great war, promoted by jealousy amongst the nations, is to herald the return of Israel to their own land.

These people dwelling in the islands are addressed as "Israel my servant, Jacob whom I have chosen, the seed of Abraham my friend." They are dwelling in the ends of the earth and are called the chief men thereof. To enable them to overcome their enemies, God will make them *a new sharp threshing instrument having teeth*; with this they are to thresh the mountains (kingdoms) and beat them small, and will make the hills (smaller nations) as chaff. All that are incensed against them are to be as nought. "They that strive with thee shall perish." No weapon formed against them is to prosper, and

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all their enemies are to be found liars unto them, and they shall tread upon their high places. This is the heritage of the servants of the Lord and their righteousness is of Me, saith the Lord.

And yet this people is to be blind as to their origin, and deaf as to the prophecies concerning their being God's own people Israel.

One of the greatest proofs of their origin lies in the fact that God has given Egypt to their ransom and the Soudan and Khartoum (xliii) for them. They are so precious in His sight that He gives men for them and people for their life. Shortly after this, He brings their seed from the East and gathers them from the West. He says 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; everyone that is called by my name, for I have created him for my glory, yea I have made him. Bring forth the blind people that have eyes, and the deaf that have ears." It is eventually to be a gathering of all nations at Armageddon, in the Valley of Jehosophat, in the Valley of Decision.

Every prophetic date centres on 1917-19 as the commencement of the eventful years. We have seen from Isaiah xlii, 13, that Europe is to become a vast battle-field brought about by jealousy; the sides are principally Israel in the islands (Brith-ain), praising God and not worshipping images; the other side are worshippers of images. Another identification of Israel is that they are robbed and spoiled, and no one says "Restore." The Church of Rome has robbed Israel. The Churches in England have robbed Israel, even the Jew has robbed Israel; none are willing to restore.

But the restitution of all things must come to pass before Our Lord's return (Acts iii, 19–21). What does this restitution refer to?

Our first witness is Daniel, who tells us that the power of the holy people has been scattered. He also gives us the date of this restitution; not in one definite terminal, but an epoch commencing by our method of calculation in 1917. In chapter ii he shows us the world powers who have come into possession and deprived Israel of the Kingdom. This under a figure of an image, whose whole career was to last seven times, or 2,520 years. Here are four Kingdoms of gold, silver, brass and iron—world powers. But at the feet of this image is a little stone cut out without hands (or force). This is a Kingdom set up by the God of heaven. In chapter vii this Kingdom is composed of the Saints of the Most High. At the end of the seven times the Saints of the Most High are to take the Kingdom and possess it for ever and ever. We have seen the commencement of this by the taking of Jerusalem.

Daniel vii places before us the career of the last 1,260 years of the world power under a ten-kingdom phase, ruled over by a little horn, or ecclesiastical seer, who has power given him to change times and laws; and he tyrannises over the saints until the judgment sits, by the books being opened. This no doubt is the Word of God which was closed by him, but is now open, and by their condemnation of the Papacy destroy his power and give his body to the burning flame. This is also the latter destiny of the Woman who rides the beast in Rev. xvii. This is the guiding power right throughout, as also Rev. xiii, 18. The very day before the Hegira expired, the year 1335, October 1st, 1917, General Allenby, on September 30th, writes: "At midnight on September 30th my troops made the attack, and after four hours' conflict broke the Turkish resistance and began a series of what were ultimate victories." Note the remarkable fulfilment of the commencement of blessedness to Palestine. Within a year the whole of Palestine had passed from the dominion of the Turk for ever. It is written in Ezek. xxv, 14, "I will lay vengeance upon Edom by the hand of my people Israel." See also the prophecy of Obadiah, 18, 19, 21.

The portions of Germany west of the Rhine are still in the hands of the Allies. So that a state of war still exists. We are told "When they shall say peace and safety, then sudden destruction cometh upon them and they shall not escape" (1 Thes. v, 1-5). Britain's position is forecasted in Isa. xxvi, 20, 21.

Is not everything leading up to this? Let us watch and be sober. We are children of the Light and not of the Darkness. Does this imply that Isa. lx is close upon us when, darkness covering the earth, the Lord shall arise upon His people? Let those of us who bemoan the condition we are now passing through do our utmost by prayer and importunity to bring our Redeemer to His Zion.

"I HAVE DESTROYED THE WISE OUT OF EDOM."

BY THOS. W. PLANT.

THE above quotation, taken from "Young's Literal Translation" of Obadiah, verse 8, is in the Hebrew prophetic tense, which has been described as follows:—The Prophet was so convinced that he spoke under Divine inspiration, and was therefore so certain of the future fulfilment of his message, that he described the event as having already been accomplished, and therefore the translators of our Authorised Version some 300 years ago had to turn all these predictive statements into the future "will" rather than the past "have."

The single chapter of Obadiah is full of "time-marks," definite or implied, which date its complete fulfilment to a still future date.

For instance, the first few verses imply certain things to have happened in Edom's (Turkey's) history before the coming climax is reached, such as the great shrinkage of territory and influence to be suffered by Turkey, the consorting with the (Continental) Eagles in the recent Great War, the bringing of Turkey "to the border" of their European territories, &c.

Then we have the verse 8, from which my title is taken and which reads in our Authorised Version in the form of a question: "Shall I not in that day, saith the Lord, destroy the wise man out of Edom, and understanding out of the mount of Esau?" which is followed by a reproachful parenthesis of past events narrated in verses 11-14, and this is followed by the dating or time-mark verse 15, "For the day of the Lord is *near* upon all nations," which Ferrar Fenton more accurately renders, "But the day of the Lord *will come* on every nation."

Note carefully that the "*all* nations" of the Authorised Version and the "*every* nation" of Ferrar Fenton automatically dates the fulfilment of this prophecy as being still in the future; it is to be at the future great controversy of Zion when and where the nations of the world are to be judged. As a preparation to this judgment the wise men of Turkey are to be removed

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or destroyed; they will not guide the destinies of their nation, and it is just here that I insert a paragraph taken from the

Daily Express of March 17th, 1924.

EX-CALIPH ANGRY.

Daily Express Correspondent.

GENEVA, Sunday, March 16th.

"Abdul Mejid, the ex-Caliph, is declared to be angered at the support given to the new Caliph, King Hussien, by the British Press. He has, however, given the necessary guarantees to the Swiss Government that he will refrain from political activities while in Switzerland. Failing these guarantees, permission to remain here would have been withdrawn."

This paragraph, which most would read and take no further notice of, assuming it to be the description of an elderly gentleman's fit of temper when deprived of his position of prestige and religious influence in the world of Islam, set me thinking, and soon a sequence of events seemed to take shape and I fancied I had caught a glimpse of how Jehovah is laying His plans, preparing in advance, for the *complete* overthrow of Turkey to be done *with safety*, not by Britain alone, but by "The House of Joseph" (v. 18), which is Ephraim and Manasseh, and which in modern names means by the future *joint military action* of Great Britain *and* the U.S.A.

The Republican government of Turkey, by the Kemalists at Angora, has decided to sweep away the traditional religious headship of Islam vested for ages in the Caliphate at Constantinople, and thus to show that they intend to have as little as possible to do with the religious traditions and habits of their people.

This policy was nationally fatal in *our* history in Palestine, when after 230 years of idolatry under the Court patronage and leadership of Jeroboam and his successors in Samaria, the Lord "removed Israel entirely out of His sight," and left only the kingdom of Judah in Palestine.

If you will look up with me in your Ferrar Fenton Bibles and read 2 Kings xvii, 7-40, you will note also the remarkable footnote of F. F., which reads as follows:—

"The reflective, or philosophic, passage of 2 Kings xvii, 7-40, explains the object of Isaiah's masterly epitome of the history of Israel, to show that any governing class who cut themselves from the ancestral religion of the mass of the nation and its traditions inevitably ends in destroying its social organization and national life, and that any constitution not founded upon a sacred idea and principle of religious duty only runs a short and disastrous career to destruction; the religion of the people being the soul of the State, without which it goes to death and corruption, exactly as an individual does if deprived of vital air. This is a principle or law of universal statesmanship taught by all history, and never violated with impunity."

During the war we patrolled the Red Sea and protected the flank of King Hussien, and thus enabled him to free Arabia from the yoke of Turkey and to proclaim its independence, and we acknowledged him as Sherif of Mecca, the sacred city of the Mohammedans, nearly all the pilgrim routes to which are under our protection, and also bear in mind we are by far the largest Mohammedan Power in the world.

Later on in the Great War King Hussien's son worked with Colonel Lawrence, and helped to turn the eastern flanks of the Turks and assisted in the defeat and expulsion of the Turks from Palestine up to Damascus, and in consequence he is now known as King Fiesul.

Now, as a result of the abolition of the Caliphate in Constantinople, the title with our active approval has gone to King Hussien, and so the religious headship of the faith of Islam is now vested in the Arab King, Hussien, who is the guardian of its shrine—the Kaaba at Mecca.

No wonder the deposed and expelled ex-Caliph in Switzerland is exceedingly angry, and I wonder what he would say if it was pointed out to him that by his deprivation of the Caliphate the religious headship of the monotheistic races had passed from himself, a descendant of Esau (the despiser of his birthright), to King Hussien, an Arab, a descendant of Ishmael, a generation nearer to the great monotheist Abraham, to an older branch of that great family worshipping the one true God.

Yes, "I will destroy the wise men out of Edom," and the result of this interference with the ancestral religion of the people will lead up to the *complete* overthrow of Turkey, for from verse 17 we begin to read of the doom of Esau at the end of the age, and of course our friends, the Higher Critics, have unconsciously made a very fine comment confirming our views. On verse 1 the Higher Critic writes (the words in brackets are mine):—

"This quotation, threatening from of old the destruction of Edom, is given before the punishment, which followed on their ill-will to Israel (he means Judah, because Israel had left Palestine, as captives, for the cities of the Medes 130 years previously), in 586 B.C., is described. It is as if Obadiah wished to say: The harrying of Edom (Esau) by the Arabs (Ishmael) as a punishment for the violence done to Jacob (Judah) is only the fulfilment of a doom long foretold; and the doom *already fulfilled* when Obadiah writes *is only the prelude to the more complete and final* fulfilment of that old prophecy."

But unfortunately, and of course, the Higher Critic does not give any rational views of this final, and therefore future doom of Edom (Turkey), because he does not know who are the present-day descendants of the two-branched House of Joseph.

The Caliphate, being now vested in the Arab-Ishmael line, protects us in our future war of extermination against Turkey against any charge of fighting against the faith of Islam, and therefore no Jehad, or holy war, would be proclaimed against us either in India or elsewhere, and we should be also freed from the suspicion of any intended interference with the Mosque of Omar at Jerusalem, as we should always protect the sacred places of our Mohammedan subjects, and their confidence in and loyalty to us would therefore be unimpaired while "the house of Jacob shall possess (re-possess) their possessions" (verse 17), and in verse 18 we are told that "the house of Joseph (Ephraim and Manasseh) shall be a flame, and the house of Esau (Turkey—Edom) for stubble, and they shall burn among them and devour them; and there shall not be any remaining to the house of Esau; for the Lord hath spoken it"; or, as Ferrar Fenton renders it, "as the Lord has decreed."

The Higher Critic in his bewildered puzzlement comments on this:—"House of Jacob . . . house of Joseph. The Northern Israelites are now in this fair vision of ultimate victory united with their Southern brethren—compare Jer. xxxi, 18; Ezek. xxxvii, 16; Zech. x, 6. In Isaiah xi, 13, &c., this united overthrowing of Edom is foretold."

What a pity the Higher Critic is blind to the identification

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of the English-speaking peoples as the House of the Northern Israelites; it would make the Bible prophecies so much more interesting to them, they would understand them so much better, and be able to comment so much more accurately and lucidly on them.

The last verse (21) should be exceedingly interesting to British-Israelites. Have you noticed how it foretells the giving to us of the last and chief gateway of our enemies, and as usual it is a question of alternative renderings to obtain the hidden meaning.

The Authorised Version renders it:—"And saviours shall come up on Mount Zion, to judge the mount of Esau; and the Kingdom shall be the Lord's."

Ferrar Fenton renders it:—

"And guardians shall come from Mount Zion,
To govern upon Esau's hill,
But the Kingship shall be for the LORD!"

The Companion Bible reads in its footnote on Saviours= deliverers—that is, earthly and human.

Therefore from this comparison of translations we learn that after the overthrow of Edom (Esau—Turkey) Saviours, earthly and human deliverers or guardians, shall come FROM Mount Zion, not climb Mount Zion, in order that they may govern Esau's territory from Esau's capital, Constantinople, and the outcome of this Day of the Lord will be the universal Kingship of the LORD, who will govern the world by and through His re-united and restored nation of Israel and Judah, but He will be King.

Now in contradistinction to this definite exposition of this last verse in Obadiah, with its references to comparatively near future events in terms of nations, their overthrows and their victories, the administration of conquered districts by the victors and the appointment of, shall we say, a viceroy or governor-general, to reside on the banks of the Bosphorus in charge of this supreme gateway to Eastern and Southern Europe round the shores of the Black Sea, let us turn to examine the nebulous exposition of the Higher Critics.

This is what Dr. Horton writes (he is the editor of the volume of the Century Bible dealing with the first half of the Minor Prophets):—

"Verse 21—Saviours.—The lxx reads, 'those who were saved.' We may take the obscure language as the gleam of a Divine sunshine in a driving mist. As we are uncertain of the details in the resettlement of the exiles spoken of in verses 19 and 20, so we are uncertain of the reference in the saviours who are to judge the mount of Esau. But the great word, *the Kingdom shall be the Lord's*, closing the oracle which began 'the day of the LORD is near,' permits us to feel, if not to see, in the saying 'saviours shall come up,' something more than a mere victorious army asserting the supremacy of Israel. This prophet, too, dealing only with an age-long enmity and with a threatened judgment, is impelled by the prophetic spirit, and sees 'saviours' climbing Mount Zion. It is hardly relevant to ask what he meant; but what he *saw* was the Saviour of the World, the Saviour who is judge, the Saviour of whom it is said by the latest of Biblical prophets, 'the kingdoms of the world are become the kingdoms of the Lord and of His Christ.' Scientific exegesis sees nothing of this sort in these words; but we may venture to say it is there."

This would sound very effective from the average pulpit, and the congregation would purr with approval at the indefinite references to the subject matter of the verse, and they would think that the beautiful and glowing reference to Christ as the Saviour of the World formed a fitting conclusion to his numerous foot-notes on the verses; and everyone would leave the sacred edifice murmuring something about a fine peroration to a brilliant exposition of a difficult prophetic problem.

But examine this foot-note through British-Israel spectacles, and note what a hopeless muddle he has made of his attempted exposition; shall we go over it together?

Saviours.—The lxx reads, "Those who were saved." Well, F. F. renders the Hebrew, "And guardians shall come from," &c.; and as the lxx is the Greek translation of the original Hebrew, it may be wrong, and therefore I prefer the rendering of the Hebrew by Ferrar Fenton, and then the driving mist with its flash of Divine sunshine, composed of its obscure reference to "those who were saved," becomes non-existent, and with the arrival at Constantinople of the newly-appointed Governor and his guardian army of occupation the sun of prosperity and just administration would effectively dispel the mists.

Again, how can we be "uncertain of the details in the resettlement of the exiles spoken of in verses 19 and 20," when it states clearly that "the exiles of the Northern Kingdom shall be settled again in the North, and those of the Southern Kingdom in the South, in this new Messianic time"; at least, so Dr. Horton himself says in his foot-note on verse 20, and he therefore contradicts himself. And how can we be "uncertain of the reference to the saviours who are to judge the Mount of Esau?" Does not the prophecy distinctly state that the overthrow of Esau will be by the House of Joseph (Ephraim and Manasseh—Great Britain and America), and therefore after their united victory they will administer the conquered districts—so where is the uncertainty as to who are the saviours?

Then he turns to "the great word—the Kingdom shall be the Lord's"—and it gives him comfort to feel that it is "something more than a mere victorious army asserting the supremacy of Israel," and he says that, under the control of the prophetic spirit, the prophet sees "Saviours climbing Mount Zion."

Ferrar Fenton renders it, "Guardians shall come *from* Mount Zion," which is probably much more accurate, as their task was to go to Esau's Hill to govern it in righteousness. Then, Dr. Horton adds, it is hardly relevant to ask what he meant. Isn't it? In the dictionary definition of relevant, this means that it is not applicable or necessary to the point under discussion to ask what the prophet meant, but what he *saw* was the real thing that mattered, and he *saw* the Saviour of the World. Then, if the prophet was speaking under Divine inspiration, why did he blunder and use the plural "*saviours*" when he really meant the singular "Saviour"?

Isn't it common sense to realise that if he saw the victorious army of occupation *en route* to Esau's Hill, he would use the plural "saviours"; then why side-track the exposition of this straightforward prophetic statement into being a reference to a spiritual Kingdom, instead of the spiritual-minded *literal* Kingdom of re-united Israel?

The final sentence is a gem of inaccurate absurdity: "Scientific exegesis sees nothing of this sort in these words; but we may venture to say it is there." Thank goodness, neither scientific nor any other form of exegesis can or

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ever will see nonsense of this sort in these words; it is impossible for any method of exposition to put it there, and when you get the common sense of a British-Israel fulfilment of this interesting twenty-first verse in process of accomplishment, then it will not be relevant (necessary) to ask what the prophet meant—*you will know.*

In the meantime, He is removing the wise men out of Edom and making ready for the successful joint military action of the House of Joseph (Ephraim and Manasseh), when He calls upon them to overthrow Edom-Turkey, and to appoint from Zion governors of Constantinople, and thus fulfil the Esau-Edom-Turkey prophecies of Obadiah.

ARE WE DEPENDENT UPON EGYPT FOR RECORDS OF PAST GLORIES?

No. 1.

By Andrew B. Buchanan.

Perhaps in the choice of the last word of the title of our subject some readers would have preferred wonders to glories, and yet in the great works of God all His wonders are glories, aren't they?

At frequent intervals our newspapers and learned societies are engrossed with the particulars of some great find regarding the mighty past. Particularly is this the case with ancient Egypt. How carefully the various fragments are gathered together so that nothing may be lost; then comes the final searching analysis of all that has been discovered, to find out something of those far-away days. One gathers the impression that the general trend of the teaching of Egyptology has been to declare to us that all our wonders have descended to us from Egypt. This has been brought home to our minds in the world-wide interest aroused by the recent great discoveries at Luxor. Excitement was intense and great were the speculations regarding the contents of the inner tomb and the records of Tutankhamen. Eminent men have written of those early days and of the dynasties of the kings of that period, and such expressions as Hyksos kings and heretic kings have been frequent in their articles. To the ordinary reader these terms are very vague, but to the Pyramid student perfectly clear. It is not our purpose, however, to follow up this aspect of the subject, as it belongs rather to the study of the Great Pyramid. In the early spring of last year it seemed to us that the world had gone mad over Egypt, with all its seeming record of idolatry. One would not minimise the records of ancient Egypt and the work of the Egyptologists, yet there is a seeming fitness in the proportion of things. Has God relegated to an idolatrous nation the pride of place and honour? Has God allowed the records of an idolatrous people to usurp His most Holy Word? Can we, by searching, find out from that Word things which reveal to us that which is silent in Egyptian records?

The answer to these questions and particularly to the British-Israelite is perfectly clear. *God must come first always.* His Word is a revelation of the mighty past, as well as of the infinite future, but how hidden. In the great secular records what tremendous energy is shown, how great are the efforts made to prove those ancient records true, how eagerly are they taken up and disseminated! Yet as soon as we come to Scripture records the reverse is the case, and great are the efforts made to prove that which comes from God as myths, fairy tales, &c. It seems to be forgotten that the hand of God works through and in the Scriptures, and if the same efforts were made to prove the Bible true as are made to prove it false *we would have better filled churches and fewer infidels in our midst to-day.* When we come face to face with the hidden revelation of God's glories we can only exclaim, "Great and marvellous are Thy works, Lord God Almighty." We shall deal with some of these hidden glories from the engineering and metallurgical standpoint. The subject is difficult, more so than the reader can realise, as it is so technical. We shall try, however, to make it so clear that you will perceive something of the majesty and greatness of God's works. In lecturing, it is advisable to place oneself in the position of the student who knows nothing about the subject, and with this object in view there are two things which we must make quite clear. First, the meaning of metallurgy and, second, the length of the sacred cubit.

Metallurgy is that science which deals with and finds out all about metals. It is divided into three great heads:—

(1) The metallurgy of the precious metals, such as gold, silver and platinum.

(2) The metallurgy of the non-ferrous metals—that is, metals which do not contain iron, such as the brasses and the bronzes.

(3) The metallurgy of the ferrous metals—that is, metals which contain iron, such as iron and steel.

The second of these, the brasses and the bronzes, will interest us most in our study.

In dealing with some of the measurements of the Bible, which are given in cubits, we must convert these into British feet and inches and it is therefore necessary to know the length of the sacred cubit. From Pyramid study we know that the sacred cubit should be taken as 25 Pyramid inches.

Various writers inform us that the sacred cubit is a cosmical measurement—that is to say, it is a definite proportion of the straight line joining the North and the South Poles of this earth upon which we live. It is 1-20,000,000th part of this line. If we divide the sacred cubit by 25 we get one Pyramid inch, and the Pyramid inch is 1-1,000th of an inch greater than our British inch. In chronology this Pyramid inch is of the utmost importance, but for our purpose it will be sufficiently accurate if we take 25 British inches as being equal to one sacred cubit.

Let us go back to an ancient monument, specially interesting to the British-Israelite and familiar to most of, if not all of you: the Great Pyramid of Egypt. Egyptologists claim this monument for Egypt, and Egypt is the land of mystery and idolatry. The Great Pyramid is also shrouded in mystery, but we British-Israelites believe that it stands as a Sign and a Witness in the midst of the land of Egypt. To the Pyramid student the Sign is perfectly clear, but it can be shown that it stands just as clear as A Witness to the Scriptures. We are told that the means whereby the great stones were raised into position is still shrouded in mystery. One theory is that they were raised by wedges or inclined planes. Fig. 1 shows such a plane, and it should be noted that for the plane to be efficient the angle α is limited. We know we are making a grave statement when we state that in our opinion the Great Pyramid was built by machinery, and we base our belief on what the Scriptures reveal to us and the internal evidence of the Pyramid itself.

Let us get to the beginning of things.

Gen. vi, 13: "And God said unto Noah . . ."

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Gen. vi, 14: "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch."

Gen. vi, 15: "And this is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits."

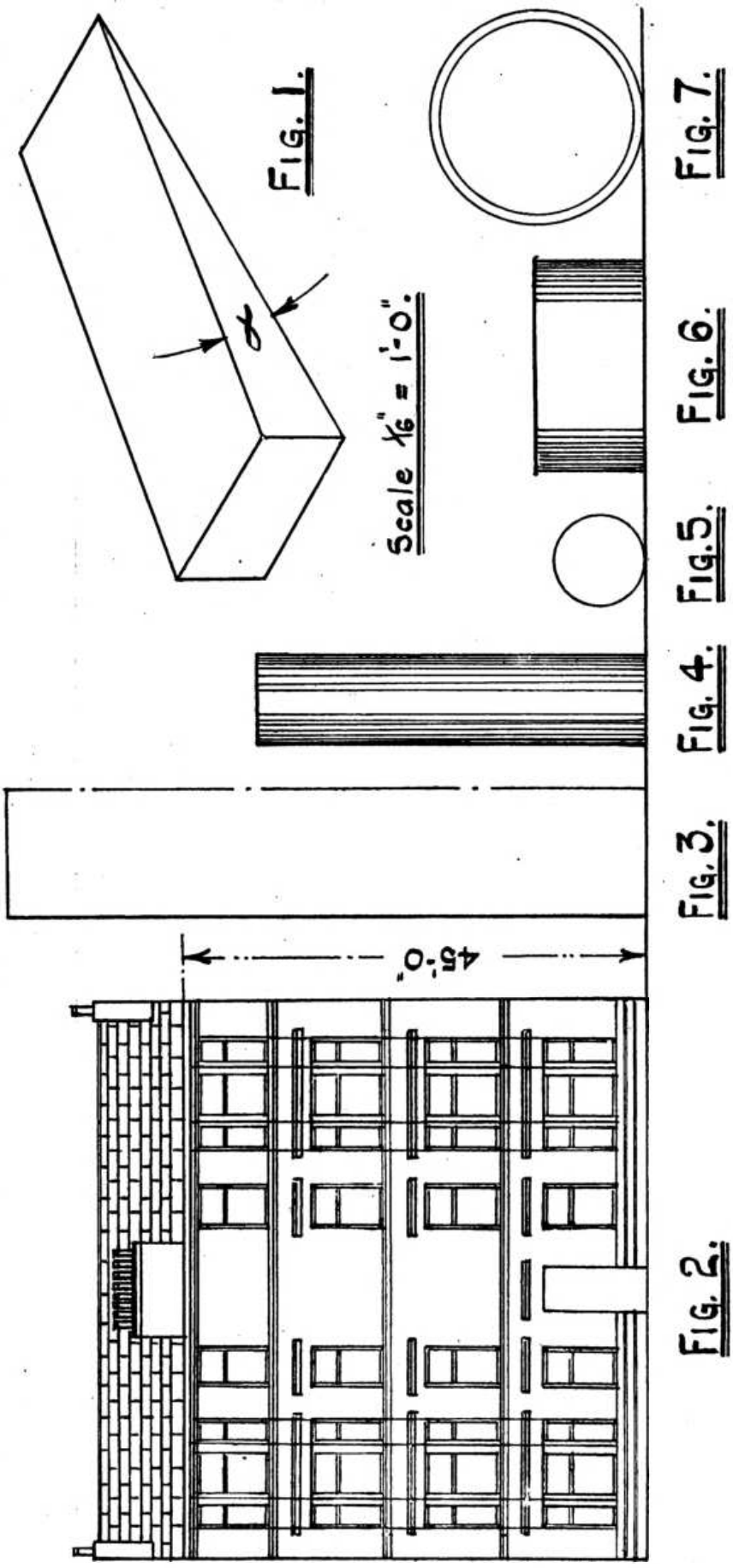
Gen. vi, 16: "A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it."

The British measurements of this mighty vessel are: Length, 625 ft.; breadth, 104 ft. 2 in.; and height, 62½ ft. Try to imagine the magnitude of this great vessel; its proportions are similar to some of our large Atlantic liners of the present day, and at least one of our most modern docks would with difficulty accommodate it. We wish to draw the special attention of the reader to its height, and as figures are difficult to visualise we shall do so by comparison. Fig. 2 shows the proportions of an ordinary four-story building, and Fig. 3 the relative proportion of the height of the ark. The ark was built of timber, and our common sense tells us that these must have been large to be in proportion to its size. How were some of these timbers raised to a height of 62½ ft.? By an inclined plane? We do not think so, and we can only come to the conclusion that lifting machinery of some kind was used. As the ark was of such huge dimensions and was watertight, the natural inference is that the large timbers were sawn with saws, and these must have been driven by machinery. We do not stress this point, however, as we are not upon absolutely sure ground, but we will be in no doubt later on. We may be quite sure that the ALL-WISE DESIGNER, in giving the dimensions of the ark, would also give instructions for the means whereby it was to be built and the necessary power for building it. Our analysis here is based on the ABSOLUTE INTEGRITY OF THE WORD OF GOD. God cannot lie, and the ark was a literal fact, hence we must infer that certain means must have been adopted for the building of it. The higher critic comes along, bases his knowledge of the past on his so-called knowledge of modern days, and states that there could not have been an ark of this size because it could not be launched. Why cannot we take God at His word?

Gen. vii, 16: "And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in." Get hold of this, "the Lord shut him in." No one could get out. It was much more to the point, however, that after all the years of Noah's preaching, no one could get in.

Gen. vii, 17: "And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth."

Gen. vii, 18: "And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters."



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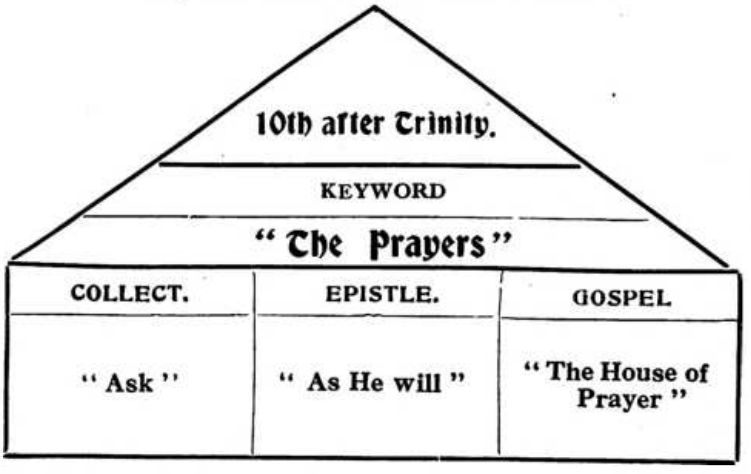
Here we have a record of the greatest launch which has ever been known in history; there has never been one like it, and there will never be another like it. What a travesty of our faith to hear the expression used in our Sabbath worship, "Let us hear the Word of God as it is contained in . . ." and then during some of the discourses to hear a dissertation on the alleged fallacy of that Word of which we had been hearing. Surely the time is now past for this kind of teaching. Had the record of the ark been Egyptian it would have been lauded to the highest as a mighty achievement for ancient Egypt. Shem would be at the building of the ark, and Shem is the reputed builder of the Great Pyramid. Is it likely that he with all his experience would adopt such a primitive method of raising the great stones of the Pyramid as by means of the inclined plane? We do not think so, and our analysis is strengthened when we think of the casing stones being wrought to such a degree of fineness that only the thickness of a sheet of notepaper was left between the joints for cementing.

(*To be continued.*)

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



THE Collect can be traced back at least 1,450 years, but one expression in it—"the prayers"—takes us back to the early days of the Christian Church when, as we read in Acts ii, 42 (R.V.), more than 3,000 Christians "continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and *the prayers*." This last expression is partly explained in verse 46 by the reference to the Temple where public prayer was offered three times a day, at 9 o'clock (ii, 15), at noonday (Ps. lv, 17), and at 3 o'clock (Acts iii, 1; x, 3).

(See suggestive references: I Kings viii, 30–8; Dan. vi, 10; ix, 21; Ps. xxviii, 2; cxxxviii, 2.)

It was at the hour of evening prayer in the Temple that the Gospel history opened (Luke i, 10). Then and there the special supplication of Zacharias, whatever it was, whether for a son or for the coming of Messiah, had its acknowledgment by the appearance and message of the Archangel Gabriel, one, it is said, who "stands in the presence of God."

To this Temple the early Christians daily betook themselves for "the prayers," the common prayers of the Jewish Church, and this Temple was "the house of prayer" as the Gospel puts it, and "for all peoples" as the original passage declares (Isa. lvi, 7). But evidently there were already common prayers of the *Christian* Church. See Acts i, 14, where we have a further explanation of the expression "the prayers" for, in the Greek, we read that the 120 disciples continued stedfastly "in the prayer," which seems to imply some definite form of religious service. "Lord, teach us to pray" had been the request, and the Lord's Prayer, which had been given as an answer, may very well have been extended and adapted. Thus it is that the Church had and has "the prayers" for her members to join together in, all through the centuries. And thus, too, the allusion in our Collect to-day is all the more suggestive:—Let Thy merciful ears, or literally "the ears of Thy mercy" be open to the prayers of Thy humble servants. Who are *they?* For instruction we may refer to Ps. xxxiv, 15, quoted by St. Peter in the middle chapter of his first Epistle: "The eyes of the Lord are upon the *righteous*, and His ears are open unto their cry." But who are the righteous? This time let us look at Ps. ix, 12: "The Lord forgetteth not the cry of the humble," or at x, 17: "Lord, Thou hast heard the desire of the humble," or at cxxxviii, 6: "Though the Lord be high, yet hath He respect unto the lowly." What may we conclude by comparing these passages? Surely that by the "righteous" is meant not alone, if at all, the righteousness of good deeds, but the righteousness of God's providing through faith in Christ Jesus (Rom. iii, 22).

Two men went up into the Temple to pray; the one had his own righteousness and boasted of it, and the other sought it where alone it could be found; and was accordingly "justified."

Let Thy merciful ears be open to the prayers of those who come not in the Pharisee's spirit, but in the Publican's, or in Cranmer's words as "Thy humble servants."

In the word "servants" we get a hint that this Collect, like the rest, is intended for those who, in their Baptism, have been made a "servant unto their life's end," who, like the Angelic ministrants, should alway do God service, and not least, in intelligently and devoutly joining together in "the prayers."

An earthly servant, as a rule, works *for* a master. The Christian, made a lay-priest in Confirmation, must endeavour to work *with* his Master; and he can do this priestly-servant work most in prayer and intercession. Unlike all other forms of service, prayer knows no limitations. It ignores space, it embraces the universe, it scorns impossibilities.

Do not let us think of prayer as extracting favours from a reluctant God. True prayer is partnership with God in His mighty purposes. It is a working together with God. It is insistence upon God's will being done *in* the individual, *for* the individual, and *through* the individual, for all the rest. It is a spirit-force which goes out to intensify the forces working for righteousness. It is, or ought to be, the Holy Spirit, the Master Intercessor, living inside us, and leading us to pray in accordance with the will of God which, we may believe, is being done everywhere in all the worlds save this, and that portion of the spirit world added to this earth.

Let Thy merciful ears, &c., and that they may obtain their petitions (let the Holy Spirit within) make them to ask such things as shall please Thee.

* * *

In our Epistle we have special allusion to the *work* of the Holy Spirit. Gifts differ but the Spirit is the same, Who distributes His gifts to each individually as "He will."

We do not even know *how* to pray, or what to pray *for*, but the Spirit Himself pleads for us and within us in sighs that can find no utterance. And He Who searches all hearts knows what the Spirit's meaning is, because the pleadings of the Spirit for Christ's people are in accordance with His will (Rom. viii, 26–7; I John v, 14).

Let Thy merciful ears, O Lord, be open, continue to be open, to the prayers of Thy humble servants. Well, they *are*, for God never fails to hear a true prayer offered through Christ. But

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Christians sometimes ask for things that would hinder them or even hurt them, and so another clause is added :—

"And that they may obtain their petitions make them to ask such things as shall please Thee." (See last prayer in the Communion Office for fuller wording.)

What are the things that will surely please God?

Most certainly, what we ask for in the Lord's Prayer: Reverence, loyalty, obedience, food spiritual and temporal, forgiveness, guidance, and deliverance from evil and the evil one. But we are encouraged and even bidden to lay *all* our innocent desires under God's eye and to commend them to Him in prayer.

As is the force of Phil. iv, 6 :—

Do not be anxious about anything, but under all circumstances, by prayer and entreaty joined with thanksgiving, make your needs known unto God.

Then even if the request be not actually granted in the way we should like, the peace of God, which is beyond all human understanding, will stand guard over our hearts and thoughts through our union with Christ Jesus.

* * *

But sometimes we may be asking for the things that God wants us to ask and really wants to give, and yet the answer is delayed. Why? Well, God allows to human beings a certain scope for the exercise of their free will. To use a popular phrase, He gives us rope, for He is never in a hurry, and so He often allows the execution of His purposes to be delayed, *e.g.*, it is God's purpose that all men should be saved, but through the divisions and slackness of the Church and the opposition of invisible evil powers, that purpose has been kept back from achievement century after century. So, though God *hears* the prayer of the Church, "Thy kingdom come," He does not and perhaps cannot, under His partnership method of working, give the answer wholesale. In all cases the delay is for the good of mankind and individuals in the long run, and we must trust Him even where we cannot trace Him.

There are in the Bible at least four great striking instances of delayed or qualified answers to prayer. These four are Moses' request to enter Canaan, Hannah's prayer for a son, St. Paul's thorn in the flesh, and the prayer of Jesus in Gethsemane.

The answer to Moses' request to enter Canaan was delayed until he had the honour of meeting his Lord in glory, on the Holy Mount.

The interceding Hannah's long probation (as that of Sarah, Rebekah, Rachel and Elisabeth) was perhaps physically, psychically and spiritually necessary ere she could become the channel of the Divine purpose in bringing forth her son Samuel, Israel's great intercessor (Ps. xcix, 6). Probably the wilful, headstrong Saul of Tarsus, plus his special physical weakness, was thereby more usable for the good of mankind, and therefore the **petition** was not granted by Jesus, though He answered the **man**: "My grace is sufficient for thee." As for Jesus Himself, in the garden of Gethsemane, was it to be the human will or the Divine that was to prevail? And so, after the red life had almost poured itself out through the pores, submission full and complete prevailed: Father, let Thy saving plan for the world be carried out in *Thy* own way: *Thy will be done*. God's will is always best, and we should therefore be glad, not sad, at all the dealing of His providence, for no matter what happens "We know that to them that love God all things work together for *good*" (Roms. viii, 28, R.V.).

* * *

In Our Lord's last discourse, recorded by St. John, He tells us, in four texts, what successful prayer is :—

"Whatsoever ye shall ask *in My Name*, that will I do" (xiv, 13).

"If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you" (xv, 7).

"I chose you, and appointed you . . . that whatsoever ye shall ask of the Father *in My Name*, He may give it you" (xv, 16).

"If ye shall ask anything of the Father, He will give it you *in My Name*" (xvi, 23).

Three of the texts refer to asking in Christ's Name, and the fourth explains what asking in Christ's Name really is.

Now "he prays in Christ's Name who has learnt to make Christ's mind his own," and this is the result of two abidings—our abiding in Christ, and His words abiding in us.

The branch of a tree makes the tree's life its own by abiding therein. And we have to be so united to Christ, in faith, hope and love, as to make Christ's life and mind our very own. Now, if Christ's words, Christ's mind, abide in us, we know what His will is, and so whatsoever we ask we are asking according to His will; and it is when we are doing this that we are really asking *in His Name*.

If a king sends out an ambassador to some other king, that ambassador, first of all, makes his own king's mind his own, so that whatever he asks from the other king, he is asking not in his own name but in the name of him who sent him.

Thus it is that the most successful representative of Christ, in the world, is the one who makes Christ's mind his own. He abides in Christ, sticks to Christ, and sticks up for Him whatever happens, and Christ's words abide in him. He knows them, he obeys them, and he never forgets them.

If every "house of prayer," Sunday by Sunday, could be filled with such worthy ambassadors (like the "Israelite indeed," Nathaniel Bartholomew, whom we commemorate each Aug. 24th) the foundations of the thresholds would be moved, the windo s of Heaven would be opened, and help from the Sanctuary and strength out of Sion the granting of our heart's desire, and the fulfilling of all our mind would soon cause the nation, if not the world, to rejoice in Christ's salvation, and to triumph in the Name of the Lord our God (Ps. xx).

THE ANNUAL MEETING OF MEMBERS AND ASSOCIATES OF THE B.-I.-W. FEDERATION.

THE President, the Right Hon. Lord Gisborough, presided, and called upon Mr. Herbert Garrison, the Secretary-General, to read the report.

In moving its adoption, the President said that in thinking over the work of the past year, and considering the amount of propaganda work that had been done by the Federation—so that our Movement was being talked about as never before—he could not help wondering why British-Israel Truth was not more widely taught in the Churches. It was very remarkable what tremendous strides had been made, both in Britain and throughout the Empire. The work was undoubtedly being greatly blessed, and he felt that Members and Associates of this great Federation owed a deep debt of gratitude to all who had done the real work of the Federation. It was, he said, superfluous for him to say, for they all knew, what they owed to the Secretary-General, Mr. Garrison. He (the President) felt sometimes that the Secretary-General must be a double-burning fiery furnace inside, for he never seemed tired, and yet he knew, personally, that he worked night and day for the Federation. A better term he thought would be to liken him to a newly-opened bottle of champagne, always sparkling and acting like a tonic.

Another pillar on which the Movement rests is the Rev. Pascoe Goard. His addresses were most inspiring and impressive, while his articles in THE NATIONAL MESSAGE were a constant delight. In many ways the Federation owed a deep debt of gratitude to Mr. Goard for his work amongst us.

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The President desired personally to pay a tribute to the wonderful clearness and accuracy of the accounts as kept and presented by the Financial Secretary, Colonel C. Vincent R. Wright, D.S.O.

He also paid well-deserved tributes to the work and generosity of Major J. Knowles, Chairman of the Executive Committee; Mrs. Craven Jones and the Baroness de Knoop; to Mrs. Theodore Bent for her labours in connection with the Sale of Work; and to Mrs. Zoë Bell for promoting Drawing-room meetings. He desired to express the thanks of the meeting to all who had helped forward the work of the year. He moved a special vote of thanks to all the donors to the fund for acquiring new Headquarters. He was amazed at the generosity and self-sacrifice which had been shown, and he thought it was very touching to hear from the Secretary-General of those who, not being able to give money, had poured in gifts of jewellery, &c. He considered they had secured an ideal Home for the Federation in the house at 6, Buckingham Gate, close to Buckingham Palace. The motion was seconded by Captain A. H. F. Young, R.N.R., and carried unanimously.

Colonel Wright presented the Financial Statement and Balance Sheet, which was considered very satisfactory. Colonel A. B. Prowse moved its adoption. This was seconded by Mr. C. F. Waddington and carried unanimously. The Secretary-General spoke in terms of warm appreciation of the work of the Financial Secretary, Colonel Wright. On the motion of the Rev. Pascoe Goard a vote of sympathy with the Hon. Treasurer, Mr. J. Arthur Jutsum, in his illness, was carried unanimously.

Major J. Knowles and the Rev. Commander Roberts paid a tribute to the work and devotion of Mrs. Garrison, to whom they owed a deep debt of gratitude for all she had done and was doing for the Federation and THE NATIONAL MESSAGE. A vote of thanks was tendered to her with enthusiasm.

THE DESTINY OF OUR RACE.

BY GEORGE MCGINNIS.

THERE were only about 30,000 Puritans who came to America, and yet they put the iron in American blood and did more to mould the character and shape the destiny of the Republic than all the millions who have since landed on our shores.

Rev. Jno. Robinson, of Puritan fame, was too old to come to America with the Pilgrim Fathers and "rough it" with them in the pioneer life of the wilderness; consequently bade them a tearful farewell when they left Leyden. In his parting address he spake like one of the inspired Hebrew prophets of old when he said, "The Lord has more truth yet to break out of His Holy Word. I beseech you, remember it—'tis an article of your Church covenant—that you be ready to receive whatever truth shall be made known to you from the written Word of God."

After centuries of patient study of God's Word and persistent research and investigation of history, Bible students are awakening to the fact that the mists of superstition are being dispelled, the fogs of human traditions are lifting, the smoke of mystic Babylon is passing, and the great truth is breaking forth from God's Book that the Anglo-Saxon race is descended from the tribes of Israel, called of God to rule the world and bless it by their free institutions and enlightened government.

It behoves all the descendants of those Puritans in America and those associated with them to follow the advice of Jno. Robinson, accept this truth and act on it, thus bringing the nation back to God, re-establishing the sacredness of the American Sabbath, filling the churches with devout worshippers, and working out the destiny of the Anglo-Saxon race in ushering in the millennium of God.

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

S. H. R.—Kindly comment on the enclosed in NATIONAL MESSAGE: GREAT PYRAMID AT GIZEH.—"It was never used as an astronomical instrument, and it was not built by or for any of the Patriarchs mentioned in Holy Scripture. It is a tomb and nothing but a tomb."—From "History," by E. A. Wallis Budge, M.A., Litt.D.

ANSWER.—Anyone who has been in the underground apartment in the Great Pyramid will see that it is practically impossible that that cavity was intended for the receptacle of any sarcophagus. That neither of the upper chambers were intended for such is equally demonstrable. Those who have studied this especial subject are surely as reliable as our author quoted above.

As an astronomical instrument the character of the Great Pyramid, as such, has only lately been divulged. It contains its own internal and external proofs as to its origin and usefulness. These have been very much dwelt upon by such writers as Professor Piazzi Smyth, Astronomer Royal for Scotland, and many others before and after him. The long-expected work on "The Great Pyramid: its Divine Message," by D. Davidson, M.C., and H. Aldersmith, M.B., M.R.C.S., can be obtained for 25s. net, or 25s. 9d. by post, from 6, Buckingham Gate, S.W.1.

We might be allowed to say that having had the great pleasure of being in the confidence of the late Dr. Aldersmith, and having very many of his drawings and remarks thereupon in our possession, secretly pledged not to divulge one of them without his and Mr. Davidson's permission, there can be very little doubt but what the marvels revealed in the Great Pyramid astronomically, chronologically, and prophetically are indeed wonderful.

These will abundantly prove for what purpose the Great Pyramid has been designed, and that its revelations could not have been the imagination of any human mind. The Architect and Great Designer must have been the Lord Himself. In fact, it is a Bible in Stone.

In view of all the knowledge now available, it is useless to try to make anyone believe that the Great Pyramid was built as a tomb.

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THE SECRETARY-GENERAL'S PAGE

THE REV. PASCOE GOARD continues to make excellent progress towards recovery, we are glad to say. He wishes to thank all those who have so kindly written him letters of sympathy. He feels sure they will understand that he is not yet able to reply personally.

* * *

Keen interest is being manifested in the coming Congress. Applications for tickets are coming in daily. We look forward to record gatherings and a time of great spiritual uplift and Biblical enlightenment. Many thousands of leaflets announcing the Congress meetings will be available for distribution by our readers. Applications for these are invited, stating the number required. Please address the Secretary-General, at 6, Buckingham Gate, S.W. 1.

* * *

Mr. C. F. Waddington, Hon. Sec. of the Bristol Branch, reports the acquisition of thirty-five new members in the past few weeks. He sends us the welcome news that the Branch is very kindly presenting a Sectional Bookcase to the Federation Headquarters—a very acceptable and most suitable gift.

* * *

One of our members has been kind enough to send us a very nice table and four chairs, another has generously sent a gold ring and a necklet, while several have sent very welcome cheques for the Furnishing Fund.

* * *

Mr. Renton Gibbs has kindly sent us a present which is quite unique—a large framed and coloured Chart connected with the discovery of America, presented to him by a certain professor in Madrid, where there is one on view in the Senado (House of Lords). It is doubtful whether there is a copy in England apart from the one now lodged in our Headquarters.

* * *

The Rev. Canon Hollis, M.A., writes: "The stage of obscurity and ridicule is largely over, and British-Israel is a force to be reckoned with—based as it is upon the Word of God and His faithfulness, and seeking as it does His glory, and promoting true loyalty to the King and patriotism of the purest type."

* * *

Erratum.—Page 384, first column: "R. W. Paull" should read "C. W. H. Paul."

* * *

With great interest a large and appreciative audience listened to Captain A. H. F. Young, R.N.R., at Eldon House, Wellesley Road, Croydon, on August 14th, when he gave an address on "Some Missing Links in Our School Histories as to the Origin of the British Race, and why the True Story has been Hidden." Several questions were ably answered, and some light was thrown on the Coronation Stone. Mr. E. N. Dixon presided. The Croydon Branch is greatly encouraged with the fast increasing attendance and enquiries by post. Mr. J. J. Morey will address two meetings on September 11th—afternoon and evening.

* * *

Correspondence is still pouring in upon us *re* the suggested removal of the Coronation Stone from Westminster Abbey, and we are not surprised that all are up in arms against such a preposterous proposal.

The High Wycombe Branch met on August 11th, when addresses were delivered by the President (the Rev. Kenneth Dodds), on "The Early British Church," and by the Hon. Secretary (Mr. J. H. Ayres), on "The Coronation Stone." The following resolution was moved and seconded from the body of the hall, and carried unanimously:—"The High Wycombe Branch of the B.-I.-W.F. desires to enter a most emphatic protest against the proposal to remove the Coronation Stone from its rightful place in Westminster Abbey, and urges the Federation to use all means in its power to prevent such sacrilege."

* * *

By special request the Secretary-General delivered two addresses at the Soldiers' Home, Dover, on Saturday and Sunday last. Colonel Frederick Smythe presided on both occasions. At the meeting on Saturday night a resolution to form a Branch of the B.-I.-W.F. was carried. Colonel Smythe is ready to undertake the Presidency, and Miss Hayes is prepared to act as Honorary Secretary. An excellent start has been made, and Mr. Garrison promised that a mission should be organized for Dover during the winter months.

* * *

Mr. H. Beckwith gave three lectures for the Leicester Branch last month, to the delight and edification of the large number of members and friends who attended. Regular meetings are to be held on the first Tuesday in the month.

* * *

The Executive Committee met on Monday last, presided over by the Chairman, Major Knowles. A large amount of business was got through relating to the approaching Congress, publicity and organization generally, finance, &c. Mr. John J. Morey was appointed Organizing Commissioner, under the direction of the Secretary-General. Mr. Morey begins his work at once, and he will visit various centres as occasion requires.

The Rev. T. H. Whitehouse was appointed Organizing Secretary for the B.-I.-W.F. for the counties of Staffordshire, Warwickshire and Worcestershire, with Birmingham as the centre. He takes up his duties on September 1st. Great things may be expected from these two appointments. They mark the beginning of a bold and courageous Forward Movement.

* * *

In view of the above and of many other new obligations undertaken by the Federation, we earnestly appeal for funds to enable us to accomplish great things during the coming season. Will all those who have Collecting Cards for the Million Shilling Fund kindly do their best, and will those who have not already had Cards please communicate with the Secretary-General? We ask also that our readers who have not yet joined the Federation will apply for membership forms. We need every ounce of support in this the greatest Movement of our time for counteracting Communism and other disruptive forces so rampant in our beloved country. No effort must be neglected. The menace is a very real one. The Secretary-General will be glad to hear from all willing to help in any way. All communications should be addressed 6, Buckingham Gate, London, S.W.1.

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

No. 139. Vol. XIII. AUGUST 30, 1924 Price 3d.

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 DEPARTMENTS OF DIVINE ADMINISTRATION. (*See* Leaders of Nos. 128, 129, 131—134.)

By Rev. Wm. Pascoe Goard.

Jehovah-Tsidkenu (The Lord our Righteousness). The department of Divine government to be now considered is that in connection with which the Lord has revealed Himself by the above name-combination. It is

The Department of Divine Justice.

The law, as given at Sinai, is the basis of all the departments of the Divine administration; therefore, we need not discuss it here.

The administration of constitutional law in the nation comes under the administrative activity of this department, but that also will have to be reserved for discussion on a future occasion.

Turning to the eighth and ninth chapters of Hebrews, we find in the eighth chapter the national side of the covenant dealt with, but the ninth chapter commences as follows:—

"Then verily the first covenant had also ordinances of Divine service and a worldly sanctuary."

It is to the latter phase that we wish to direct attention in this Leader.

In approaching the matter of Divine administration of justice we should remember that truth generally is divided and classified, and that among such divisions we may find the following:—

(1) Biology, (2) Jurisprudence, (3) Ethics; or in other words: Life, Law and Service.

It has been a vicious habit of the last generation of theologians and philosophers to concentrate on the study of life and service, and to set aside the great fact and truth of law. Nevertheless, the law *is* an eternal verity.

The law still is our schoolmaster to lead us to Christ. We therefore turn our attention to the study of one branch of the activity of the administration of Divine justice. We shall have space only to consider the law of sacrifice.

Under the heading of Jehovah-Nissi—the Department of National Organization—we referred to the Book of Numbers. We now refer the student to the Book of Leviticus, which is the manual of National worship.

"And the Lord called unto Moses, and spake unto him OUT OF THE TABERNACLE OF THE CONGREGATION."

The message thus issuing from the Tabernacle concerns the offering of sacrifices.

In the first chapter of Leviticus we have the burnt offering. In the second chapter of Leviticus we have the meat offering. In the third chapter of Leviticus we have the peace offering.

These are all "sweet savour" offerings unto the Lord.

In the fourth chapter we have the sin offering. Let these chapters be carefully read as a part of this article.

The burnt offering, it will be noticed, is a freewill offering made by fire; the implication being the consciousness of sin, the realisation of the need of purification by the fire of the Holy Spirit, and the sacramental offering made to this end.

The meat offering is an offering of substance as an acknowledgment to God, the Giver, and as a contribution to the maintenance of the priesthood in the service of the sanctuary.

The peace offering is an offering, the direction of which is the establishment of unity of spirit between the sacrificer and his God. "Therefore being justified by faith ye have peace with God."

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I have before me Dr. Schofield's Bible, in which he points out that all these sacrifices are types of Christ. With all that he says in this regard I heartily concur, but recognise that he only sets forth one phase of the matter.

THE SACRIFICE TYPIFIES THE SINNER.

That which we are now about to discuss seems to be of infinite importance in consideration of the Jehovah administration of Divine law.

THE ANIMAL IS NOT OFFERED AS SUCH TO GOD.

Let me entreat the reader to master this statement. There are abundance of Scriptures which declare that God has no pleasure in the slaughter of animals, or in the pouring of the blood of slain beasts. "Sacrifice and offering thou wouldst not. Then said I, Lo, I come; In the volume of the Book it is written of me, I delight to do Thy will, O my God."

Let me make a plain statement in a plain way in the hope of being understood, even at the risk of being misunderstood.

The simple slaying of beasts, meaninglessly in the Temple, would be no more pleasing to God than the slaying of the same beasts in the shambles. Yet it was God's ordinance that beasts should so be slain in the Temple. Why? "The law is our schoolmaster to lead us to Christ."

We must master the psychology of the sacrificer as developed by the process of the sacramental offering in order to understand its acceptability to God.

The law says, "the soul that sinneth it shall die." This is an eternal law of cause and effect. It is older than the human race; it is from before the foundations of the earth were laid; it is an expression of the eternal law of righteousness.

The verdict says: "We have all sinned, and come short of the glory of God."

The fact in law is stated thus: "And so death passed upon all men for that all have sinned."

Thank God the concluding registered judgment is: "The Lord hath laid on Him the iniquity of us all."

The consciousness of uncleanness, of separation from God, and of sin, rests upon the conscience of the individual. He goes to the Book of God with the query: "What must I do to be saved?" In the Old Testament his answer was found in the chapters before us—for cleansing by fire, for peace with God, for pardon of sin, for an atonement, he must bring his offering to God. What must that offering be? The law makes answer: His life. "The soul that sinneth it shall die."

The Bible further answers: His spirit: "A broken and a contrite heart, O God, Thou wilt not despise." The Bible further declares: His body: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, wholly acceptable unto God which is your reasonable service."

How to present such an offering except by personal, physical death, is the problem. God has provided a substitutionary way.

From the herd the sacrificer selects a perfect animal, which shall stand in his place before the altar of God. He leads it all the long way to the Temple, to Mount Moriah, the hill of sacrifice. He is conscious every step that the life of this animal is to be poured out for him. He takes it to the altar; he makes his confession before God; he solemnly lays his hand upon the head of the animal, sacramentally passing his identity into that of the devoted beast. He slays the sacrifice, and the blood which is the life thereof is caught by the priest and poured out beneath the altar. Sacramentally it is the lifeblood of the man. In his spirit he realises that the offering is of his life. The fat is burned upon the altar; it typifies the spirit of the offerer which rises with the fervent flame of the sacrifice to God. *And so through the process of the sacrifice it is not the victim, but the man who is offering himself, body, life and spirit to God. Not the reek of the blood that he shed, but the savour of the ascending spirit and faith of the man is sweet unto God.*

(*To be continued.*)

ISRAEL DID NOT RETURN WITH JUDAH.

THE SECOND CAPTIVITY AND RETURN FROM BABYLON TO JERUSALEM.

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

EZRA i, 5: "Then rose up the chief of the fathers of *Judah and Benjamin*, and the priests and the Levites," &c.

In this verse the returning captives are they who are under their leaders, viz., "the chief fathers of Judah and Benjamin and the priests and Levites." The tribal leaders are of *Judah and Benjamin.*

Ezra i, 7: "Also Cyrus the king brought forth the vessels of the house of the Lord, which *Nebuchadnezzar had brought forth out of Jerusalem*, and had put them in the house of his gods.

"All the vessels of gold and of silver were 5,400. All these did Sheshbazzar bring up with them of THE CAPTIVITY that were brought up from Babylon unto Jerusalem."

Here we see that they who were interested in the sacred vessels were connected with the Nebuchadnezzar captivity of 585 *B.C.* The words, "The Captivity," and not the captivities, are significant.

Ezra ii, 1: "Now these are the children of *the province* that went up out of the captivity, of those who had been carried away, unto Babylon, and came again unto Jerusalem."

How clear these words. They were the children of the Babylonian *captivity*, and not of the Israel captivity of 721 B.C.

Ezra iv, 1: "Now when the adversaries of *Judah and Benjamin* heard that the children of the captivity builded the temple unto the Lord God of Israel."

"The adversaries of Judah and Benjamin." Why not "adversaries" of Ephraim, Gad and the other tribes? Simply because the Israel tribes were not present. They were in Arya, Turania, Bactria, Sogdiana, and over in South Russia, known as Scythia.

Ezra iv, 9: "Then wrote Rehum the chancellor and Shimshai the scribe, and the rest of their companions, the Dinaites, the Apharsathcites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, and the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side of the river, and at such a time."

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This verse is an eye-opener. It tells us that the inhabitants of Samaria—the home of Israel the North Kingdom, opposed the return of *Judah-Benjamin portion* of "all Israel" in their return from Babylonian captivity.

The words definitely show that *North Israel had not returned at any previous time to their home Samaria.*

Ezra v, 1: "Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that WERE IN JUDAH AND JERUSALEM, in the name of the God of Israel, even UNTO THEM."

Spoke unto the Judahites who were in *Judah and Jerusalem*, not in the land of Israel, or any part thereof.

Ezra v, 8: "Be it known unto the king that we went into the *province of Judea* to the house of the great God, which is builded with great stones, and timber is laid on the wall, and this work goeth fast on, and prospereth in their hands."

"Province of Judea"—very limited. Province of Israel, or Samaria, is excluded.

Ezra v, 11: "We are the servants of the God of Heaven and earth; and build the house that was builded these many years ago, which a great king of Israel builded and set up;

"But after that our fathers had provoked the God of Heaven unto wrath, He gave THEM into the hand of NEBUCHADNEZZAR, the King of Babylon, the Chaldean, who destroyed this house and carried the people away into Babylon."

Note the answer of these returned captives, the Judahites: "*We are the servants* of the God of Heaven . . . *Our fathers provoked the God of Heaven unto wrath*," and "*He gave them into the hand of Nebuchadnezzar.*" Not into the hand of Shalmaneser. These words would not have been used if official and national Israel had returned with Ezra.

These words limit the return to the House of Juda and *exclude Israel.*

Ezra vi, 7: "Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in this place. So ordered Darius."

This command of Darius was on behalf of "*Governors of the Judahites*," and not of the Israelites.

Ezra vi, 16: "And the children of Israel, the priests, and the Levites, and the rest of the children of THE CAPTIVITY, kept the dedication of this house of God with joy."

Read carefully here. Before the captivity of Judah, they were calling themselves Israel, and have so done ever since.

Apart from this fact, the wording of the verse makes clear who "*the children of Israel*" are. Carefully read, "and the children of Israel . . . and the rest of THE CAPTIVITY." Very plain. If Israel of the North Kingdom be meant by or included in the words, "*the children of Israel*," then the word "*Captivity*" is incorrect.

The word should be *captivities*, plural and not singular number.

Ezra vi, 19: "And the CHILDREN OF THE CAPTIVITY kept the passover upon the fourteenth day of the first month."

Here again we have "*The children of* THE CAPTIVITY," and not the captivities.

Ezra x, 9: "Then all the men of JUDAH AND BENJAMIN gathered themselves together unto Jerusalem within three days."

Here we have it: "All the men of 'Benjamin and Judah.'" No room for Asher, or Gad or Simeon or others of Israel the Northern Kingdom.

If we read carefully we see that Ezra gave certain orders, and are told they obeyed. Here are the words: "And the children of *The Captivity* did so." Nothing plainer! "Captivity," and not *captivities.*

We come to Nehemiah and read:

Neh. i, 2: "And I asked them concerning the Jews that had escaped, who were left OF THE CAPTIVITY, and concerning Jerusalem."

He inquired concerning the Judahites "who were left of *The Captivity*"—not of the *captivities.*

Neh. ii, 5: "And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldst send me unto Judah, unto the city of my father's sepulchres, that I may build it."

Nehemiah was asked by Artaxerxes why he was sad. He answered and requested to be sent "unto Judah," not to Judah and Samaria.

Neh. iv, 1: "But it came to pass that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren, and the army of Samaria, and said, What do these feeble Jews?"

Here Sanballat opposes the return of the Judahites to Judea and Jerusalem.

Neh. iv, 16: "AND THE RULERS WERE BEHIND ALL THE HOUSE OF JUDAH."

No doubt here! The rulers supported "*all the House of Juda*," just one house; Israel, the House, is excluded.

Neh. v, 14: "Moreover, from the time that I was appointed to be their Governor in the land of JUDAH," &c.

Nehemiah was "governor in the 'Land of Judah.'" Just that and no more. No part of Israel is referred to.

Neh. v, 17: "Moreover, there were at my table an hundred and fifty of the Jews and rulers. . . ."

"*One hundred and fifty of Judahites!*" Not a word of *Israelites.*

Neh. vii, 6: "These are the children of the province that went up out of the CAPTIVITY, of those that had been carried away, WHOM NEBUCHADNEZZAR the King of Babylon had carried away, AND CAME AGAIN TO JERUSALEM AND TO JUDAH—EVERYONE UNTO HIS CITY."

This is conclusive. These are "THE CHILDREN OF THE PROVINCE," and in the preceding we read that it was the *Province of Judea.* No word of *Israel*, and the word is "Province," not *Provinces.*

Moreover, this verse definitely states they were "The Children of those whom Nebuchadnezzar had carried away." This King did not carry away the Israel Kingdom and people. Assyria, not Babylon, carried Israel "*away*" in 721 B.C.

Judah was "carried away" to Babylonia in 585 B.C.

Neh. xi, 4: "And at Jerusalem dwelt certain of the children of *Judah and of the children of Benjamin.*"

Yes; "certain of 'The Children of Judah and of Benjamin' at Jerusalem." Why not certain of Naphtali and Zebulon? Simply because they were not there, as were Judah and Benjamin in their tribal relationship, or entity.

Neh. xiii, 12: "Then brought all Judah the tithes of the corn and the wine and the oil unto the treasuries."

"All Judah." If Israel had returned with Judah, why did Israel not bring tithes as well as "*all Judah*"? Why? Because Israel was absent, mainly in North Asia and South-East Europe.

Neh. xiii, 16: "There dwelt men of Tyre also therein

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who brought fish, and all manner of ware, and sold on the Sabbath day unto the children of Judah and in Jerusalem."

Here Judah and *not* Israel. Further we need not go. Judah was not Israel in a national, official, prophetic and historic sense. *Judah is not Israel to-day.*

If Israel did not return to Judea with Judah and Benjamin at the end of the seventy years' captivity, *and they did not*, then when did Israel return and merge with Judah? *NEVER*! There is no history to show such a return, union or merging of the two houses.

True there were group unions of fragmentary portions of Judah with Israel in North and West Asia, doubtless also in North Ireland and in England and Scotland at different times, including the Jutes of fairly modern historic times.

But there is no history to show that Israel ever united with Judah in the land of their fathers, as often foretold by the prophets; and up to the time of the war of 1914–1918 there were no signs at any time of the two houses and peoples uniting under *one King* in the land given to Abraham, Isaac, Jacob and their seed forever.

THE NATIONAL COLLECTS.

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

There are nowhere any more Scriptural, devotional and Christian short forms of Prayer than those found in the National Prayer Book, and called "Collects"; and their literary language, terms and expressions are as chaste, elegant, and correct, as their devotional spirit is pure and spiritual.

An earnest believer in our Israelitish origin informs me that a Romanist told him that these "Gems of Prayer" (as he aptly terms them) were appropriated by our Reformers from the Romish Church! He therefore asks about their origin. The National Church is no more indebted to Romanists, or Rome, for these Prayer Book Collects than it is to them for the Bible itself.

The tyrannical usurpation of the Papal Church over the English began A.D. 1066, the invasion of Duke William being in reality a Popish Crusade to bring the Saxon Church under the Pope, carrying the Popish blessed banner with them, the religious crusaders consisting of the Popish "riff-raff" of Europe, officered by Normans of no particular repute, under the Bastard of Falaise. But the Bible and Collects were used in the Saxon Church ages before the Bastard's usurpation.

Most of the Collects were, it seems, selected and put into the Lectionary by St. Jerome, so they were old even then (A.D. 379). This great theologian was a Dalmatian, and merely visited Rome, quarrelled with the Bishop and Romish Church as Babylon, and upheld the pre-eminence of the Antioch Church.

In 492, Gelasius, Bishop of Rome, arranged the Collects then in use by various Churches into order, and it is said added some of his own.

In A.D. 600, Gregory the Great rearranged the Lectionary, and his "Sacramentary" contains most of the Collects in our present Prayer Book.

But since then, the Popes corrupted some of the Collects and omitted others from the "Breviary," and added new ones containing Romish superstitions, *vide* Comber's "History of Liturgies," Pt. 2, Sec. 14, p. 68.

Our Reformers, therefore, closely examined every Collect, expelled the Romish ones, and purged the Collects of the primitive Church of all Romish additions, and restored the original ones Rome had cast out.

At the Restoration another strict examination of the Collects was made, when all improper expressions were removed, deficiencies supplied, new ones replaced by old, &c.

It is also certain that the original Collects were very anciently appropriated to the same days as now. For they are of general use in the Western Churches, from the time when (like our Saxon), they (like Milan, &c.), were quite independent of Rome.

They are also commented on by ancient Primitive Fathers, long before Rome had usurped a tyrannous despotism over the (until then) free European Churches; who also preached on the same days we use them on.

And several authorities prove that both Collects and days as in our Lectionary are the same as were used for more than 1,200 years, *vide* the Liturgies of St. Jacob, St. Clement, St. Basil (Walafrid's "Strab. de Reb. Eccl.," c. 22).

As to individual Collects, those for first and second Advent were formed by the Reformers (1549), under Edward VI; that for the third Advent was added at the Restoration; that for the fourth Advent is from the most ancient (non-Roman) offices, though a few words, "through . . . Lord" are from the Scotch Liturgy. The Christmas Day Collect is 1549. The Collect for the first Communion was a new one also. The Collects for St. Stephen's and Innocents are of the Restoration era; and that for St. John's was altered. The date of the Collect for Circumcision is 1549, that for Epiphany is from the very ancient Offices before Rome's usurpation.

Those of the first five Sundays after Epiphany are the same as in St. Gregory's "Sacramentary," though the fourth was improved at the Restoration, so also that of the fifth Sunday. The Septuagesima and Sexagesima Collects are from the primitive (non-Roman) Liturgies, and Quinquagesima is of 1549. Ash Wednesday has a Reformation Collect. The Collects of Good Friday seem of Edward VI, and that of Easter Eve is from the Scotch Reformation Liturgy. That for Easter Day is primitive (non-Roman), that for Monday and Tuesday in Easter Week of Edward VI. The Collects for the post-Easter Sundays are primitive, except for the second Sunday, which is 1549; and the fourth Sunday, corrected at the Restoration. Ascension Day Collect is primitive, so is that for the next Sunday, but a little altered. Whit Sunday Collect is primitive, so also the Monday and Tuesday ones, and Trinity Collect. Those of Trinity Sunday to Advent, with corrections, are from Gregory's "Sacramentary," taken from ancient Liturgies, some being altered and changed at the Reformation. St. Andrew's Collect is of Edward VI.

It is to be specially remembered that the European Churches were originally entirely independent of, and often opposed to, the Roman Church. Each formed its own Lectionary, not from the Roman, but from the writings of the primitive Fathers.

Hence the agreements in Collects, &c., with each other. When Rome, by fraud and force, conquered these Churches, she mangled and mauled their primitive Liturgies, and pretended all came from her! The English are partly Primitive, Reformative, and Restorative, but hardly any part, *if* any, Roman.

August 11th, 1924.

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ARE WE DEPENDENT UPON EGYPT FOR RECORDS OF PAST GLORIES?—II.

By Andrew B. Buchanan.

In our opinion there is an analogy between the Ark of Noah, the Great Pyramid, the Tabernacle in the wilderness, and the Temple of God as built by Solomon. What do we mean? This, that we British Israelites believe the Great Pyramid to be an inspired building. We know that the Ark was an inspired vessel, for we have already cited the commands of God regarding it. We know that the Tabernacle was also inspired, for we read:—

Exod. xxv, 8: "And let them make Me a sanctuary; that I may dwell among them."

Exod. xxv, 9: "According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

Exod. xxv, 40: "And look that thou make them after their pattern, which was shewed thee in the mount."

Finally, we know that the Temple of God as built by Solomon was also inspired for we have in—

I Chron. xxviii, 19: "All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern." Read the whole of this twenty-eighth chapter. There are several things calling for our attention here.

Acts vii, 22: "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."

Yet here we have explicit instructions that he was to make the Tabernacle to the pattern showed him in the Mount. Moses, with all his learning from ancient Egypt and all its ancient glories, had NOT the requisite knowledge to build this Tabernacle of God. God would not accept from Israel the homage, derived from that which was pure idolatry. And this idolatry has been shown up more and more in the recent discoveries of ancient Egypt. There is something grand, something sublime, in the wonderful simplicity, with all its beautiful workmanship of this Israel Tabernacle.

In remembering that "Moses was learned in all the wisdom of the Egyptians," we must not forget, in the teaching of present-day Egyptology, that Solomon was specially gifted.

I Kings iv, 30: "And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt."

Let us bear in mind also:

Lev. xviii, 3: "And after the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances."

We read that the Ark of the Covenant was to be 2½ cubits long by 1½ cubits high by 1½ cubits wide, also the manner of carrying it by staves and the necessity of no hand touching it. We know that Uzziah died for trespassing. Has it ever occurred to you that the Ark of the Covenant may be the only means in the Israel-Judah future of restoring to us the true length of the sacred cubit? (We have already discussed this point from the aspect of the Temple castings.) Astronomers tell us that the continual wiping of the lens in the great telescope of a modern observatory impairs its powers. No hand has ever been allowed to touch the Ark; it is therefore inviolate and true to standard. It is said that the ark is in Tara in Ireland, what we do know is that it was seen in Heaven (Rev. xi, 19). In the future Temple as described by Ezekiel the measurements are given from a special cubit which is to be a cubit and an handbreadth. The sacred cubit is lost and it must be found to fulfil

Ezek. xliii, 7: "And he said unto me, Son of man, 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. . . ."

The keeping of the Ark inviolate must be for a purpose, and should God ever allow it to be touched, may the thought as given here not be worth some consideration?

We must now turn our attention to the Great Pyramid, and to save making a new diagram would crave the courtesy of Lieut.-Col. Arthur B. Prowse, M.D., for making use of the cross-section appearing under his excellent articles in THE NATIONAL MESSAGE. This diagram is given on page 197 and shows the Descending Passage ending in the unfinished Pit, the Ascending Passage, the Grand Gallery, the entrance to the Ante-Chamber, the Ante-Chamber "A," the entrance to the King's Chamber and the King's Chamber "K." In the King's Chamber there is what is known as the Coffer. Fig. 8 shows a sketch of it.

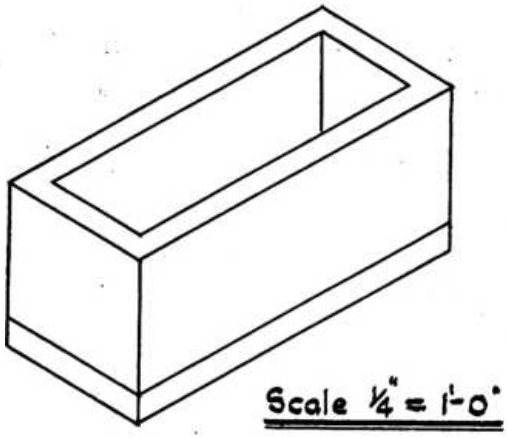


FIG. 8.

The following passages occur in the late Prof. Piazzi Smyth's "Our Inheritance in the Great Pyramid" (Fifth edition, 1890, pages 111, 112):—

"Wherefore the most important, as well as the most decidedly original, part of Mr. Petrie's labours at the coffer, is the interesting discovery that it must have been *sawed* out of the solid granite, however superlatively hard that rock may be, and however unknown and impossible to modern civilisation such process may have been, until the epoch of the French Exhibition of A.D. 1878, when were produced 'black-diamond tubular drills' capable of working through almost any kind of stone."

"Now the sawing of the outside of the coffer must have been performed, Mr. F. P. concludes, by bronze saws, 8 or 9 ft. long, set with teeth of sapphires. While the cutting out of the material of the hollow must have been accomplished by tubular drills of the same hard metal, set with the same still harder jewel teeth; and rotated with such immense force under enormous vertical pressure, that the teeth have actually been found in some cases to have cut continued and regular spiral lines, as the drill descended with comparative rapidity into the granite rock."

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This is a wonderful discovery, found out in our own days, and attributed to an eminent Egyptologist.

Yet what has only been found out in modern days the Biblical records have been telling us in plain language and unmistakable terms for thousands of years. Turn to—

I Kings vii, 9: "All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside towards the great court."

Here we are upon absolutely sure ground that machinery must have been used in those early days.

The cutting of the Coffer inside and outside would be no mean engineering feat of the present day, yet the work on it must have been small in comparison with the Bible stones.

I Kings vii, 10: "And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits."

Ten cubits=20 ft. 10 in., and 8 cubits=16 ft. 8 in. The coffer is 7 ft. 5¾ in. long. Let the reader cut two strips of paper, one 5¼ in. long, the other 4 3-16 in. long, lay them alongside one of the long edges of the coffer, and the relative comparisons of the Bible stones will be apparent.

Lieut.-Col. Prowse has shown us (Article XVIII, page 255, THE NATIONAL MESSAGE) that one of the ceiling stones of the King's Chamber in the Great Pyramid is 27 ft. long, 7 ft. deep, and 5 ft. broad, weight about 80 tons, and had to be raised 150 ft. above the ground level. If to this we add 125 ft. from the surrounding plain to the Pyramid level, we get a total lift of about 275 ft., and we are face to face with a serious lifting problem. If the Bible stones were in proportion to the Pyramid stones just mentioned, then power must have been used to drive the saws. What was that power? Was it steam? Was it electricity? Was it water power? It certainly was not by hand. We only exclaim, Oh, Lord! More light! More light! If then, machinery could be devised for cutting stones, lifting machinery could also be devised for raising them.

The higher critic dare not come along and assert that the great Bible stones could not be made, nor saws used, because of the absence of machinery, for the Great Pyramid to-day stands A WITNESS TO THE SCRIPTURES. Do not mistake our meaning. We are not stating that Science confirms the Bible. Too often do we hear this loose statement. Rather it is that *the Bible confirms what Science to-day is only finding out*. This has been brought home to us in magnificent articles by Rev. Pascoe Goard, Professor Odlum and Dr. Gornold.

ANCIENT LANDMARKS.—II.

BY DR. W. GORNOLD.

THE GREAT FLOOD.

IT has often been questioned whether the Flood has any historical setting, and, if so, whether it was of an universal nature or merely local to a very restricted area. The following facts will help students of Bible History to a conclusive answer. The ages of the Patriarchs, from father to son, extended from the date of "Creation," *i.e.*, the time when "He breathed into his nostrils the breath of life and man became a living soul," for a period of 1,656 years, from Adamic year 1 to the 600th year of Noah, at which year of his age the Deluge is stated to have occurred. The date of the Flood is therefore a necessary consequence of the genealogical record of the Adamic line from the year —3999 onwards. The omission of any one of the Patriarchal line, or the curtailing of the years accredited to any one of them, would falsify the whole record, and bring the climacteric year of the Deluge out of line with the time-making motions of the sun and moon. It will be remembered that the Ancients had a lunar year made up of twelve months of thirty and twenty-nine days each alternately. This form was preserved until the Flood. The year began at the New Moon nearest the autumnal equinox, and in the year —2343 (*i.e.*, —3999 less 1656) fell on September 30th, O.S. There was therefore another New Moon, marking the beginning of the second month of the year, on October 30th, and this extended to November 28th, when there was a total eclipse of the sun 47 degrees east of the equinox. During this month the "floodgates of the great deep were broken up." The Bible record says that it began on the seventeenth day of the second month, and this therefore would be November 16th. It also says that the Flood began in the 600th year of Noah's age. This would be 1,656 complete years from the epoch —3999 and therefore —2343, which year began on September 30th. Applying the cycle of 1,040 years successively to the date November 28th, —2343, when there was a solar eclipse, we arrive eventually at the year A.D. 1816, when the eclipses occurred at the same distance from the equinox. Remembering now that Adamic time began on Saturday on the first day of the first month, and that the cycle of seven years comes to an end and begins again on Saturday the first day of the eighth year, we find that after 236 cycles we have completed 1,652 years, and therefore the 1,656th year is complete at the end of the fourth year of the next cycle. The fifth of the cycle is therefore the year with which we are concerned. We find that the first day of this year was Tuesday, and therefore the first Sabbath or Saturday fell on the fifth of the month. As there are thirty days in the first month, the first Sabbath of the second month would fall on the third, the second Sabbath on the tenth, and the third Sabbath on the seventeenth, which was the date of the beginning of the Flood. Now let us see what the Bible says about it.

It was in the year —2463 that Noah was made aware of the impending destruction of the world by a Flood (Gen. vi), and was instructed in the matter of building the Ark. This Ark was the first Ark of the Covenant, by which God had promised a Saviour to mankind from the seed of the woman. This could not be except certain of the population of the old world were saved from the Flood. God fulfilled His Word, and saved Noah, "a just man and perfect in his generations," together with his family of three sons and their wives, and his own wife—eight in all. It is obvious that Noah was a good craftsman and handy with the saw and plane and chisel, and doubtless had the assistance of his God-fearing sons. If he were at all short of labour, he would at all events not lack for material, nor for time.

The Ark when completed was a three-decker, and each of the sections between decks was 17 ft. in height. The structure was 515 ft. 4 in. long from stem to stern, 85 ft. 11 in. in width, and 51 ft. 6 in. in height. The roof, which was doubtless shaped to carry off the rain and the wash of waters, would probably serve as a fair-weather deck after the rain had ceased to fall. It was lighted by a binnacle which was raised 20.6 in. above the level of the upper deck or roof of the Ark, and there was a single means of ingress and egress set into the side of the

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vessel, like a door. Note that in making these approximate measures I have taken the cubic as 20.612 in., according to the Newtonian standard.* Then, all being prepared, the family was told to enter the Ark, and with them were shut up two (male and female) of every kind of living flesh and of birds and reptiles. The leviathan and other deep-sea monsters and salt-water fish would not need any covering from the waters, being in their natural element. In this space of two millions, one hundred and seventy-nine thousands, nine hundred and thirty-eight cubic feet of space, all were accommodated, and for forty-seven days and nights were battened down under the protecting roof of the Ark.

Then on the seventeenth day of the second month, which was Saturday (the doors of the Ark had been closed on the tenth of the month), and "it came to pass after seven days that the waters of the Flood were upon the earth," and the same day were "all the fountains of the great deep broken up." What was this uprush of waters? There is little doubt that great tidal waves were formed by the occurrence of submarine earthquakes, and rain fell for forty days and nights without cessation. In the end every form of life that had not been brought into the Ark was destroyed. The downpour and upthrust of water was such that all the mountains were hidden beneath the Flood, and the tops of the highest mountains were submerged by a depth of 26 ft. of water. "Fifteen cubits upward did the waters prevail and the mountains were covered."

The rain ceased to descend on the twenty-seventh day of the third month, but thereafter the waters prevailed over the earth for 150 days until Saturday, the last day of the eighth month. It should be observed, however, that the Ark rested on Ararat on the seventeenth day of the seventh month, just five months from the time that the Deluge began. The waters decrease continuously until the tenth month, when the mountain tops were again visible. It was on the first of this month that land was first sighted. Noah waited for forty days and then sent forth a dove. This was on the Sabbath, the eleventh day of the eleventh month (August). In these hot days of the year evaporation would be rapid, and consequently we find that, at the end of a fortnight, during which Noah had again sent out the dove to see if the waters had dried off the face of the earth, a third experiment showed that the land was dry enough to afford safety for the dove, which returned no more. But as yet the earth afforded no sure foothold for mankind, and it was not until the first day of the first month of the ensuing year (—2344, October) that Noah was able to remove the covering from the Ark and found that the ground was dry and habitable. This was a Sabbath day. Yet the time was even then not fulfilled, and seven more Sabbaths were spent by Noah and his family in the Ark. Then at last, exactly 365 days from the beginning of the Deluge, in the second month, on the twenty-seventh day of the month (a Sabbath), Noah and his people came out of the Ark. The Flood had lasted for 365 days, exactly a solar year. Here it may be mentioned that there are 354 Sabbaths in a solar cycle of seven years, and 354 days in the lunar year. Enoch was translated because of his virtue after 365 years on earth, and Noah was released from the Ark (also because of his virtue) after 365 days. Note how the Almighty makes use of and repeatedly confirms the ordinances of the sun and moon which from the beginning He had set in the heavens as His witnesses.

Whence came this record of the Deluge? It may have been a direct revelation to Moses, or on the other hand it may have been an unbroken tradition during 427 years, from Noah to Moses.† The Flood had place when Noah was 600, after which he lived 350 years (Gen. ix, 28, 29). He was contemporary with Terah for 128 years, so Terah knew about the Flood. Terah was born —2121, and was contemporary with his son Abraham for seventy-five years, so Abraham would know all about it. Abraham was born —1991, and was contemporary with Isaac seventy-five years, so Isaac would get a true story as told to his father. Isaac was born —1891, and was contemporary with Jacob for 120 years, and Jacob would be told. Jacob was born —1831, and was contemporary with Levi sixty-seven years, so Levi would have a direct account of it. Levi was born —1751, and was contemporary with Kohath ninety-three years and with Amram, the father of Moses, twenty-eight years, and Amram lived contemporary with Moses sixty-one years. And that is how the truth came down to us. Both before the Flood and after it the records of the generations are unbroken. There is no other Book in the world that preserves such continuous records or exhibits such absolute integrity. The tradition of the Deluge can be brought much more directly from Noah to Moses by observing that Noah lived at the same time as Terah, who survived until Abraham, who survived until Jacob, who survived until Kohath, who survived until Amram, who was the father of Moses and was contemporary for sixty-one years. Thus only Terah, Abraham, Jacob, Kohath and Amram stood between Noah, who experienced the Flood, and Moses, who gave the story to the world.

As to whether the Deluge was universal or not, there seems no doubt that it was so (Gen. vii, 21, 22). Noah's three sons, Shem, Ham and Japheth, had sons born to them after the Flood; Japheth, the elder, had seven sons; Shem had five sons; Ham had four sons. One of his sons was Cush, who was the father of Nimrod (Nemroud), a mighty hunter, "and the beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar." We know all these places, and the ruins of them are even now under survey by archæologists. Babel (Babylon) was founded at the full moon of the vernal equinox in the year —2228, only 115 years after the Flood. There were no sons born to the children of Noah until after the Flood (Gen. x, 1), but "of them was the whole earth overspread." This leaves no room for the mythical generations of the Chinese and Indian patriarchates unless we can establish an identity with the patriarchs of the Bible record, the integrity and continuity of which is upheld at every step by astronomical facts. Later on I shall be able to show that there is ground for more than a suspicion that the Chinese and Indian records are mutilated traditions from Noachian days.

"The first thing the twentieth-century Britons have to do is to get a real conception of the Empire into their heads. Do we even realise more than vaguely what the Empire is, what its history has been, what its potentialities are, what its future may be?"—*The Earl of Meath.*

* Using the 25 P. inch cubit as derived by Davidson and Aldersmith ("The Great Pyramid—Its Divine Message") the values are as given by Mr. Buchanan, viz., length 625 ft., height 62½ ft., width 104 ft. 2 in.

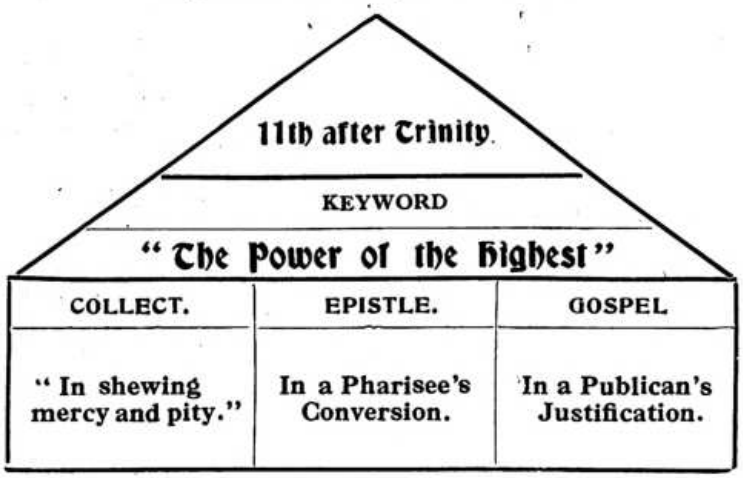
† NOTE.—Noah died —1993, two years before the birth of Abraham. Moses was born —1566, or 427 years from the death of Noah.

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THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



"The Highest" was the archangel Gabriel's designation of the Eternal Father; and this "mighty one of God" (as his name may signify), the messenger of good news to Daniel and Zacharias and then to the Blessed Virgin, gives us our keyword to-day.

"The power of the Highest shall overshadow thee," he said, and it *did;* and out of mercy and pity for the human race, the holy child that was born into this sinful world was the Saviour of mankind.

"The power of the Highest shall overshadow thee," he said, and it *does*—to all waiting and willing souls, that Christ may be formed in them—the hope of glory.

This leads us forthwith to the great thought, or the doctrinal groundwork, of perhaps the fullest and deepest, if not the most inspirational, of our Collects. Which is, that the power of the Highest is principally shown *not* in the hurricane that sweeps everything before it on the face of nature; *not* in the earthquake which deals with the earth's crust as if it were wet clay; *not* in the fire beneath the earth's crust, which, by means of the volcano, belches forth mineral matter, mountains deep, into the sky, mountains high—these are certainly great and terrifying displays of Omnipotence—but in the still small voice of the Babe of Bethlehem Who was called Jesus because He came to save His people from their *sins*. To God, sin is the greatest of all difficulties. Sin is lawlessness, and He cannot look upon it with any degree of allowance.

Every sin bears with it its own punishment. The body that sins against the laws of health must suffer and die. The soul that sinneth against the moral law must suffer and die. The human spirit which, by habitual sin, finally cuts itself off from the Father of spirits, shall "perish."

Throughout the Bible we are shown that, by the working of immutable law, sin carries with it its own consequences and bears its own punishment.

Yet, the opening texts of the Prayer Book declare a way of ultimate escape; and the Way is Christ.

"O loving wisdom of our God! When all was sin and shame (and hope of salvation was lost and there seemed no way of escape), A second Adam to the fight and to the rescue came."

God out of Christ—a consuming fire of Justice!
God in Christ—an omnipotent manifestation of Mercy!

Thus the mighty doctrine foundationing the Collect that—"Almighty God, our heavenly Father, Who of His tender mercy didst give His only Son Jesus Christ to suffer death upon the cross for our redemption; Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world"—marked the grandest moment in the moral history of the Most High, and now He can go on manifesting His almighty power most chiefly in showing mercy to sinners, through Jesus Christ our Lord; and in pitying to the extent of helping, as He does, by His Holy Spirit, in giving such a measure of grace as will enable us to run the race that is set before us, looking unto Jesus—the author and perfecter of our faith—waiting to welcome us at the final goal and make us meet partakers of the joys of Heaven.

Because the power of the Highest reached its highest and best in the coming down and the lifting up of Jesus, "showing mercy and pity" to sinners, is now the most eminent declaration of God's "almighty power."

This is the great thought to have in mind to-day as we join with our fellow-churchmen throughout the world, in prayer for Divine grace. How awful sin must be to necessitate "so great salvation," and how shall we escape if we neglect it.

Mercy.

"Mercy is the air which we breathe, the daily light which shines upon us, the gracious rain of God's inheritance. It is the public spring for all the thirsty, the common hospital for all the needy. All the streets of the church are paved with these stones. What would become of the children if there were not these breasts of consolation? It is mercy that takes us out of the womb, feeds us in the days of pilgrimage, furnishes us with spiritual provision, closes our eyes in peace, and translates us to a secure resting-place. It is the first petitioner's suit, and the first believer's article, the contemplation of Enoch, the confidence of Abraham, the burden of the prophetic songs, and the glory of the Apostles, the plea of the penitent, the ecstasy of the reconciled, the believer's hosanna, the angel's hallelujah.

Ordinances, oracles, altars, pulpits, the gates of the grave, and the gates of heaven, do all depend upon mercy. It is the lodestar of the wandering, the ransom of the captive, the antidote of the tempted, the prophet of the living, and the effectual comfort of the dying: there would not be one regenerate saint upon earth, nor one glorified saint in heaven, if it were not for mercy." (Author unknown.)

* * *

"Mercy! Mercy! Mercy! There is no depth it cannot fathom. There is no height it cannot scale. There is no infinity it cannot compass." (Talmage.)

* * *

"To sin because mercy abounds is the Devil's logic . . . he that sins because of God's mercy shall have judgment without mercy. Mercy abused turns to fury. . . . 'The mercy of the Lord is upon them that fear Him.' Mercy is not for them that sin, and fear not; but for them that fear, and sin not." (Watson.)

Pity.

"Pity's akin to love, and every thought of that soft kind is welcome to my soul." (*Southerne.*)

"Nothing but the Infinite pity is sufficient for the infinite pathos of human life." (*Shorthouse.*)

"Taught by that Power that pities me, I learn to pity them." (*Goldsmith.*)

"For as the heaven is high above the earth, so great is His mercy toward them that fear Him. Like as a father pitieth his children, so the Lord pitieth them that fear Him." (Ps. ciii, 11 & 13.)

"The noblest heart on earth is but a trickling stream from a faint and shallow fountain compared with the ineffable soul and heart of God the Everlasting Father. The pity of God is *like* a father's in all that is tender, strong and full, but not in scope and

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power. For every one of God's feelings moves in the sphere of the infinite." (*Beecher.*)

GRACE.

"Grace is not simply kindly feeling on the part of God, but a positive boon conferred on man. Grace is a real and active force; it is, as the Apostle says, 'the power that worketh in us' (Eph. iii, 20), illuminating the intellect, warming the heart, strengthening the will of redeemed humanity." (*Dr. Liddon.*)

"Grace is power. That power whereby God works in nature is called Force. That power whereby He works on the wills of His reasonable creatures is called Grace." (*Mozley.*)

Bunyan represents the power of grace, as shown by its first offer to, and success with, the Jerusalem sinners, the murderers of Christ. Thus:—

Repent, every one of you; be baptized, every one of you, in His Name, for the remission of sins, and you shall, every one of you, receive the Holy Ghost.

Objection: But I was one of those who plotted to take away his life. May I be saved by Him?

St. Peter: Every one of you. *O.*: But I was one of them that bore false witness against him. Is there grace for me? *P.*: For every one of you. *O.*: But I was one of them that cried out, crucify Him! and that desired that Barabbas, the murderer, might live, rather than Jesus. What will become of me, think you? I am to preach repentance and remission of sins to every one of you, says St. Peter. *O.*: But I was one of them that, in His extremity, said give Him gall and vinegar to drink! Why may I not expect the same when anguish and guilt are upon me? *P.*: Repent of these, your wickednesses, and here is remission of sins for every one of you. *O.*: But I railed on Him, I reviled Him, I hated Him, I rejoiced to see Him mocked at by others. Can there be hope for me? *P.*: There is for every one of you.

Oh, what a blessed "every-one-of-you" is here! How willing was St. Peter and the Lord Jesus, by His ministry, to catch these murderers with the word of the Gospel, that they might be monuments of the grace of God!

* * *

"Grace there is my ev'ry debt to pay, Blood to wash my ev'ry sin away, Pow'r to keep me spotless day by day, In Christ for me." (*Booth.*)

THE GRACE OF GOD.

When the Rev. Rowland Hill was in Scotland, he was introduced to an aged minister somewhat resembling himself in piety and eccentricity. The old man, it is said, looked at him intently, and at length remarked, "Weel, I have been looking for some teem at the leens of your face." "And what do you think of my face?" said Mr. Hill. "Why, I am thinking that if the grace of God had na changed your heart, you would ha' been a most tremendous rogue." Mr. Hill laughed heartily, and said, "Well, you have just hit the nail on the head."

* * *

When Wesley (or Bradford, which was it?) saw a drunken man sauntering along, he said, "There goes John Wesley, but for the grace of God."

* * *

The grace of *man* would be something like this: "Do the best you can by the help of grace, and then wherein you fail grace will step in and make up." But the first thing the grace of God does is to bring salvation, and the next thing, "instructing us, to the intent that, denying ungodly and worldly lusts, we should live soberly and righteously and godly in this present age, looking for the blessed hope and appearing of the glory of our great God and Saviour, Jesus Christ." (Titus ii, 11-14.)

Let Grace, like patience, have its perfect work.

* * *

To-day we learn how the grace of God brought Salvation to a Pharisee and a Publican. The Pharisee of the Epistle was St. Paul (Acts xxvi, 5). But when it was the good pleasure of God to reveal His Son in Him (Gal. i, 16), that he might be justified by His grace (Titus iii, 7), and that he might testify the Gospel of the grace of God (Acts xx, 24), Grace became a favourite word and theme, and so he could tell the Corinthian Christians, in one of his early letters, that "by the grace of God he was what he was and did what he did."

Whether the Publican of the Gospel ever lived in the flesh we know not, but his prevailing prayer to the Highest for forgiveness is alive with significance to-day:—

"God be merciful to me a sinner"—the last ejaculation of such men as Wilberforce, Grotius, Bishop Wilson, Archbishop Usher, Principal Rainy, and Brother Elias, the successor of St. Francis of Assisi. The last words of William Pitt, the great statesman, were these: "I throw myself on the mercy of God through the merits of Christ"; and after such a committal, although, as he said, he had neglected prayer, we may hope and believe that the power of the Highest was once more declared before the invisible world, in showing mercy and pity to a dying sinner—

"Mercy, good Lord is all I ask,
This is my humble plea:
The Saviour died for every one,
And therefore died for me."

THE GREAT PYRAMID.—XXV.

BY LIEUT.-COL. ARTHUR B. PROWSE, M.D., F.R.C.S.

I HAVE already alluded to the five so-called "Chambers of Construction" above the King's Chamber, in Article XVIII (May 10th, 1924). They are rough hollows, of which the *ceilings* alone are levelled and fairly smooth. That of the highest is gabled—the ridge running east and west, as in the Queen's Chamber,—those of the four lower are horizontal. It is upon stones in these spaces that a few ancient quarry markings in red paint were found. Dr. Birch, the Egyptologist, interpreted them, and found that some were short dates and others directions to the workmen as aids to placing the stones in their destined positions.

From the east side of the lowest hollow (named after its discoverer in 1765 "Davison's Chamber"), Colonel Howard Vyse, in 1837, tunnelled upwards in the limestone outside the granite blocks, and entered the other four spaces one after another. The floor of each hollow is formed by the rough upper sides of the granite blocks which form the horizontal smooth ceilings of the space or chamber below it. The whole of the upper surfaces of the two end blocks are exposed, and so the spaces are about 4 ft. *longer* than the ceiling of the King's Chamber; but the *width* from north to south is the same. The ridge of the gabled roof of the topmost chamber is about 70 ft. above the King's Chamber floor.

We will now refer to Fig. 6 (see page 367), and it will be seen that the *inclined* floor-line (from R to Y) cuts the King's Chamber at U in the north wall, and at Y, where the ceiling meets the south wall. On the *inch for a year* scale, U would be dated 6210.1544 A.A., and Y would represent 6440.0194 A.A.

The date at N on the *horizontal* floor line—if the scale of an *inch to a month* continues in force—was given in Article

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XXIII as about noon, September 16th, A.D. 1936. The date at P, on the same scale, is August 20th, A.D. 1953 (5952 A.A.). Half-way along the floor between N and P the date is March 4th, 1945.

Before bringing this series of Articles to a close I think it will be of interest to mention that when Mr. Waynman Dixon, C.E., discovered (in 1872) the two ventilating channels of the Queen's Chamber he found, close to their lower ends, three small articles of human handiwork: (1) A grey granite ball, weighing about 8,323 grains, having a mean diameter of 2¾ in. (the extremes being 2.88 and 2.65). (2) A small rectangular rod of cedar wood, 5 in. long and broken at one end; and some loose fragments which would have increased the length to fully 8 in. In section the rod is .5 in. by .4 in. (3) A small bronze double hook, with rivets to attach it to a handle. The length of the shaft is 1.8 in., and between the points of the hooks the distance is 2 in. The *Ball* is believed to be an ancient weight-measure; and the nearest to it in size was the Babylonian "mina," from which it differed in weight less than 1 per cent. It was found amongst a collection of white limy dust at the bottom of the ascending part of the *northern* ventilator. Here, too, was the *Cedar rod*, which may have been part of a measuring-rod; but there are no lines or marks upon it. The *Bronze double-hook* was in a small heap of dark dust in the corresponding part of the *southern* ventilating shaft.

Appended to this Article XXV is a tabular arrangement of certain Pyramid measures and values, showing some of their numerous inter-relations. These plainly demonstrate the marvellous *unity of design* in the various parts of the building.

Just as the BIBLE is a compact and indivisible whole, in which each part has its proper niche to fill—failing which it would be an incomplete message—so is it with the Great Pyramid, which in itself provides convincing evidence of its Divine origin, marking it off sharply from all the imitations of its perfect pattern. It is a literal *fact* that there are numerous dates (extending down to the present time) in the history of mankind, and, in particular, of the chosen people of God (indicated clearly to those who really give honest study to the subject), all along the unique system of passages and chambers which were sealed up 4,000 years ago; and this is ample evidence of its Divine origin, just as the *fore-knowledge of the future*, given by Inspiration to the Prophets of old, *proves* absolutely the *truth* of the "Written Word," and provides an unanswerable argument in reply to the vapourings of the sceptic, the shallow arguments of the so-called "Higher Critics," and the utterances of that numerous body of "advanced thinkers" who scoff at the idea of "Inspiration" as we understand it, and at Faith in our covenant-keeping God. In fact, the *only* faith they, too often, have is faith in themselves and in their own supposed "marvellous wits"!

In these Articles I have aimed at giving a concise and reliable, though partial, account of the peerless building, which is still unfolding its ever-expanding revelation of the Ruler of the Universe—that monument of Divine Wisdom which stands in the land of Egypt, "*for a sign and for a witness unto the Lord of Hosts.*"

The information given is derived from the work of many careful observers and investigators, most of whose names I have mentioned, and to whom I am deeply indebted. As yet I have never been able to satisfy a very earnest desire to visit and explore the wonderful "Bible in stone" which has stood in silent majesty for more than forty centuries.

NOTE: In the previous article, on page 367—5th, 8th, and 9th lines from foot of page,—the points (.) in the three figures should be commas (,).

SOME MEASURES AND NUMBERS, AND THEIR INTER-RELATIONS, ENSHRINED IN THE GREAT PYRAMID.

Refce Sign.	Values.	Except where specially mentioned most of the Values are given in Pyramid Inches (=1.001089 British Inches).
A	1.	"Boss" 1 in. thick. Centre of Boss is 1 in. west of median line of Granite leaf. Grooves above Ramp Holes in G.G. 1 in. deep. On a full-sized Plan of Boss 1 in. separates the two curved margins.
B	1.11803	One hundredth of height of West Wainscot (*b*). King's Chamber breadth (*f*) × 1.11803 = King's Chamber height (*h*).
C	2.820948	Radius of raised flat area of Boss. Square root of (J). Area of circle with this radius = 25. = square on (G). See also (O).
D	3.1415926	π. Half-perimeter (**) of Base of Pyramid ÷ height. Perimeter of north or south wall of King's Chamber ÷ its length (*m*). Square on chord of Boss Surface (O) ÷ Radius squared (J). (*q*) ÷ (*p*). Square of (*a*) = area of circle with a diameter (*c*). See also under (*l*), (*q*), and (*y*).
E	3.554	Length of side of a Cube which is double the volume of a Cube whose side equals (C), 2.82094799.
F	4.	Four vertical grooves on south wall of Ante-Chamber divide the width between Wainscots into 5 equal spaces, each 6 in. wide.
G	5.	Length of Chord of Boss surface. One-fifth of Sacred Cubit (O). Five horizontal masonry courses in King's Chamber walls. Queen's Chamber ventilators were blocked by 5 in. of stone.
H	6.	Six overlaps on north wall of Grand Gallery. Six horizontal masonry courses in Queen's Chamber walls. Six-inch spaces, see (F).
I	7.	Seven overlaps on south wall and on sides of G.G. Seven surfaces in Queen's Chamber, including the two of gable roof. Step in Queen's Chamber passage is one-seventh of its whole length distant from the Queen's Chamber. See also (*k*).
J	7.957747	Vertical height of Pyramid triangle on a half-cubit base (12.5 in.) into which exactly fits the full-sized outline of the Boss.
K	12.	Thickness of Wainscots (1 ft.) where Granite Leaf crosses Ante-Chamber. Wainscots are 10 in. thick at south end.
L	13.22729	Length of *Limestone* part of floor of the Ante-Chamber. For *Granite* floor length see (*a*).
M	21.165	Height of step in Queen's Chamber passage. Amount of Overhang of south wall of Grand Gallery.
N	24.	Half the length of the Granite Leaf, including the portions in the grooves of the Wainscots. Our "Two-foot Rule."

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SOME MEASURES AND NUMBERS, AND THEIR INTER-RELATIONS, ENSHRINED IN THE GREAT PYRAMID.—(*Cont.*).

Refce Sign.	Values.	Except where specially mentioned most of the Values are given in Pyramid Inches (=1.001089 British Inches).
O	25.	"Sacred Cubit." Axis of Niche in Queen's Chamber, east wall, is 25 in. south of the vertical median line of that wall. Queen's Chamber floor is on the level of the twenty-fifth masonry course of the Pyramid. 25 square P. in. is the area of a circle whose radius is (C).
P	35.826577	Height of the Great Step in the Grand Gallery.
Q	36.	Height of lowest course in Queen's-Chamber walls. Thirty-six overlaps in Grand Gallery roof. Approximate height of Grand Gallery Step, 1 yard.
R	36.52424	Distance between north wall of Ante-Chamber and south face of Granite Leaf. $\frac{1}{10}$ of (*l*). $\frac{1}{100}$ of (*q*). $\frac{1}{1000}$ of (‡).
S	50.	Thickness of thirty-fifth masonry course of Pyramid. (Lowest two courses are bigger, all the rest smaller.) King's Chamber is on fiftieth masonry course.
T	51.5165	Average width of the nine granite blocks in roof of King's Chamber. $\frac{1}{10}$ of (*n*). $\frac{1}{100}$ of (*s*). Height of centre of square LMNG, in Fig. 6, above Ante-Chamber floor.
U	58.130145	Height of centre of *lower* block of Granite Leaf above floor of Ante-Chamber. One half of (*c*). $\frac{1}{100}$ of (*t*).
V	60.96422	Length of Great Step surface, north to south.
W	61.	Approximate length of Great Step surface=1 Sacred Cubit+1 yard. 25+36=61.
X	65.2	Full width of Ante Chamber above the Wainscots=5 ft. 5 in. and $\frac{1}{5}$ in.
Y	91.31	Centre of *lower* block of Granite Leaf is 91.31 in. below ceiling of Ante-Chamber. Twice this ÷ (U)= π. $\frac{1}{100}$ of (*w*).
Z	100.	Number of granite blocks in the four walls of the King's Chamber.
a	103.033	Height of east Wainscot in Ante-Chamber. Length of *granite* part of floor in Ante-Chamber. $\frac{1}{10}$ of (*o*). $\frac{1}{100}$ of (*x*).
b	111.803	Height of west Wainscot in Ante-Chamber, 100 times (B).
c	116.26029	Full length of Ante-Chamber. $\frac{1}{10}$ of (*p*). $\frac{1}{100}$ of (*y*). If multiplied by π and by 25 the product is 9131.05 (*w*).
d	149.44064	Height of Ante-Chamber. 100th part of Base side+height of Pyramid, *i.e.*, $\frac{1}{100}$ (*w*+*t*).
e	182.4	Height of north and south walls of Queen's Chamber.
f	206.066	Width of *granite* King's Chamber, and of *limestone* Queen's Chamber. Twice (*a*). Half of (*m*).
g	226.6	Length, east to west, of Queen's Chamber.
h	230.389	Height of King's Chamber. If divided by (B) the quotient is (*f*).
i	235.350	"Second height" of King's Chamber walls.
j	244.4	Height of Queen's Chamber under the gable of the roof, which runs east to west.
k	339.2	Vertical height of the Grand Gallery. It is seven times the mean vertical height of Entry and Exit, for $\frac{1}{2}$ (53.2+43.7)=48.45.
l	365.242465	Length in "Sacred Cubits" of Base side of Pyramid. Number of mean Solar days in year. Ten times (R). $\frac{1}{10}$ of (*q*). $\frac{1}{100}$ of (‡). Divided by (*c*)=π.
m	412.132	Length of King's Chamber. Four times (*a*). Double of (*f*). Two-fifths of (*o*).
n	515.165	Cubic diagonal of King's Chamber. Ten times (T). Five times (*a*). One-tenth of (*s*).
o	1030.33	Level of thirtieth masonry course above Base of Pyramid. Level of top of north and south walls of Queen's Chamber. Ten times (*a*). One-tenth of (*x*).
p	1162.6029	Level of thirty-fifth masonry course above Base of Pyramid. Divide (*q*) by it, and the quotient is π. Ten times (*c*). One-tenth of (*y*).
q	3652.42	Half of horizontal meridional diameter at level of thirty-fifth masonry course. Divided by (*p*)=π. 100 times (R). Ten times (*l*). $\frac{1}{10}$ of (‡).
r	4110.	Height of Apex of Pyramid above King's Chamber floor. Length of Radius of "Precession of the Equinoxes" circle (†).
s	5151.65	Length of side of square equal in area to that of the vertical meridian section of Pyramid. 12½ times (*m*). 50 times (*a*).
t	5813.0145	Height of Pyramid. Divided by 50=(*c*). 100 times (U). Multiplied by 10 raised to ninth power (*i.e.*, 10,000 millions) =Sun's distance in miles, 91,837,484.
u	6456.63	Half the diagonal of the Base of Pyramid. (*u*) is to (*t*) as 10 is to 9.
v	7899.	Polar diameter of the Earth, in miles. Given by dividing Sun's distance, *in miles*, by twice the height of the Pyramid *in inches* (*y*).
w	9131.05	Base side length of Pyramid. 100 times (Y). ¼ part of (‡). Equal to 365.242 Sacred Cubits, and the number of mean Solar days in a year.
x	10303.3	Diameter of a circle equal in area to the square Base of the Pyramid. Ten times (*o*). 100 times (*a*).
y	11626.029	Twice the height of the Pyramid (*t*). Ten times (*p*). 100 times (*c*).
z	12913.26	Diagonal of the Base of the Pyramid. One-half of (†).
*	17813.7736	Volume of visible part of *lower* block of Granite Leaf. One-quarter of the capacity of the Coffer. Close to volume of present "*Quarter*" of wheat.
**	18262.1232	One-half of the perimeter of the Base of the Pyramid. This divided by (*t*) gives π.
†	25826.52	Sum of the two diagonals of Base. Perimeter at level of King's Chamber floor, 1,703 in. above Base. Number of years in "Precession of the Equinoxes."
††	31415.92654	Volume of whole visible part of Granite Leaf, in cubic P. in. 10,000 times π, or $(100)^2 \pi$.
‡	36524.2465	Perimeter of Pyramid's Base. Four times (*w*). 10 times (*q*). 100 times (*l*). 1,000 times (R).
‡‡	71255.09	Capacity of Coffer in King's Chamber deduced from averages of measurements. Theoretically it is 71,250 cubic P. in.

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THE SECRETARY-GENERAL'S PAGE

THE REV. PASCOE GOARD is now able to move about in a wheel chair from room to room. The surgeon considers he may be able to use the foot a little in a fortnight or so. The arm is nearly well. Mr. Goard wishes to thank a kind donor for 10s., and another for a box of eggs, for the Oxford Ward of St. George's Hospital, in response to his note in his article on "Days of High Adventure" in our issue of August 16th.

* * *

The B.-I. Study Circle at St. Saviour's Church, Hanley Road, N.4, opens the session on Thursday evening, September 4th, in the Church Choir Vestry, when Mr. T. H. Barrow will give an address on "The Throne of David." Friends in the district are cordially invited. Meetings are to be held on the first Thursday in each month.

* * *

Many Course tickets for the Congress have already been sold. Applications are also coming in for Railway Vouchers. All Branches are hereby invited to elect their delegates, and send their names and addresses to the Secretary-General. The morning sessions for delegates will be held at Headquarters, 6, Buckingham Gate, S.W., and the afternoon and evening public meetings will be at Central Hall, Westminster. The Congress Programme extends from October 13th to 18th inclusive. Course tickets for reserved seats, £1. Single tickets for reserved seats, 2s. each meeting. Unreserved seats free. Delegates from Branches have reserved seats free. Applications for tickets and for Railway Vouchers should be made as early as possible.

* * *

By request of the Executive Committee, Mr. Herbert Garrison, Secretary-General, will give a special Lantern Lecture on the evening of Wednesday, October 15th. For this event the great hall of Central Hall Buildings has been secured, and special tickets will be required. Prices: Reserved and numbered seats, 3s. and 2s.; unreserved seats, 1s. Tickets to be obtained at the box office, Central Hall, Westminster. All the proceeds are for the British-Israel-World Federation work. Our readers are invited to help fill the hall, which holds nearly 3,000 people.

* * *

A certain minister in the course of his sermon last Sunday in a suburban church made a slight reference to British-Israel teaching, saying he thought there was something in it, but that he had not time to study it! What a deplorable statement for a preacher to make in the pulpit—or, indeed, anywhere else! To the British-Israelites who heard it, it seemed tantamount to saying he had no time to study the Bible. This raises a vital point. Many ministers have complained in our hearing that they are so much taken up with meetings, visiting and other matters that they have little time for study. Is not this one reason why there are so many empty pews? On the other hand, there is the fact that where Israel Truth is proclaimed the churches are well attended.

* * *

A correspondent in America writes:—"When authors write a book they little dream of people thousands of miles away reading their thoughts. The book, 'God in British History,' by the Rev. Arthur Pritchard, M.A., has found a welcome in my home. I admire it for two principal reasons—first, because it is a library full of golden nuggets; second, because I was born in the county of Warwick. My father was Joseph Arch, M.P. Although I am so far away, still my English cottage home is the dearest spot on earth, and I am proud to be of Anglo-Saxon stock. I hope this book will be found in every British home in every part of the world. The poem at the end puts the cap-stone on the book. The Lord bless the author and all his efforts."

* * *

Another correspondent says:—"The time is at hand when British-Israel teaching will be the only effective thing to set against the unbelief and indifference which threatens to swamp us. I watch your work with the greatest interest, and pray for God's blessing upon it."

* * *

One of our members has had the joy and satisfaction of converting twelve persons to B.-I. Truth during this year. If all were equally successful, what wonderful things the Federation would accomplish in five years.

THE WEEKLY PRAYER CIRCLE.

BY REV. P. H. DAVIES.

IT is our firm conviction that Almighty God has, by the raising up and healing of our beloved friend, W. Pascoe Goard, wrought a "*wonderful sign in the midst of us all.*" Certain it is the Lord wrought a mighty work on Mr. Goard. To God be the glory. Let us give thanks without doubt or stinting. Let us pray that on the floodtide of our thanksgiving may be borne the resolve that with greater unity and devotion we give ourselves—body and soul and spirit—to the work. This *Sign*, the Lord and Master of us all, and the demands of these great days, are calling us to more abounding obedience and abundant labour. Necessity is laid upon us—each and all—for co-operation and sacrifice—*a tremendous rally*. We are called to united prayer and well-directed effort so that in the Great Congress to be held in October all assembling with one mind and with one desire a mighty Pentecostal Revival may be realised, the spiritual influence of which may spread to the ends of the earth. We must help the Lord to capture the *young people*. His Cause and Kingdom need them. "The promise is to you and your children." Plead the promise and pray, and cast the net wide.

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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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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 DEPARTMENT OF DIVINE JUSTICE.

By Rev. Wm. Pascoe Goard.

Jehovah-Tsidkenu (The Lord our Righteousness). We saw in our last Leader the law of sacrifice as it is introduced in the first chapters of the Book of Leviticus.

Let it be remembered that this is an important part of that law which Our Lord ratified in every jot and tittle in the Sermon on the Mount.

The Book of Leviticus introduced that phase of the law which is "our schoolmaster to lead us to Christ." In the Book of Leviticus the principle of the law of sacrifice is laid down which must stand for ever; for it is a part of the Eternal Law of Righteousness, of which Jehovah-Tsidkenu is the administrator. But the method of procedure under the law as laid down in Leviticus was a temporary measure. Therefore it is clear that the Book of Leviticus is not the last word in connection with the law of sacrifice. It is the first word, and as such it abides. In order to understand the law of sacrifice it is still necessary to understand the Book of Leviticus.

What, then, is the next word regarding the law of sacrifice?

The four Gospels are the second word, in so far as they record the Great Sacrifice of Calvary.

Turn to the Gospels and read again the story of the Passion and Crucifixion as a part of this article.

Calvary is the supreme fulfilment of the law of sacrifice.

As a geographical point, it is the centre of sacrificial activity. To Mount Moriah, hard by, Abraham led his only son Isaac, and there bound him upon the altar of sacrifice.

But in Isaac was all the chosen "seed" at the time of his offering. For Isaac was the first-born, and in his generation the ONLY-BORN of his race; for in his generation there was not another.

Therefore in Isaac, Abraham led and offered upon the altar all the race of the sons of Isaac in all their generations. Let the magnitude of this sacrifice sink into your mind and heart. Being of that race, you and I and all our descendants were offered there.

Upon the Hill Moriah the Temple was built, and there God "placed His Name for ever."

In that Temple the constant succession of sacrifices was offered until the coming of Our Lord.

On Calvary, hard by "without the camp," was finally offered, as is recorded in the Gospels, "the Lamb of God, which taketh away the sin of the world."

Thus Calvary is the place of sacrifice.

* * *

Calvary is the scene of the culminating sacrifice, after which "there remains no more sacrifice for sin." The offering of sacrifice ceased with Calvary, in the administration of Jehovah-Tsidkenu.

It is written of the Crucifixion of Our Lord, "And sitting down, they watched Him there." Let us also sit down and see the wonderful sight for ourselves, "Jesus Christ manifestly crucified before you."

The procession of Our Lord from the Hall of Judgment to Calvary was worthy of the Great Sacrifice about to be offered.

He went forth bearing His Cross.

There followed Him the Chief Priests and the ecclesiastical and literary leaders of the nation.

The march was ordered and directed by the imperial authority, under the Eagles of Rome.

The mighty procession included representatives from all the known world who had gathered to keep the Passover, unwitting of the fact that they were now

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attending the sacrifice of Christ our Passover slain for us.

In the sight of all the world and of all the ages the Son of Man was lifted up that He might draw all men unto Him.

Question: Who is this man?—Answer: "IN HIM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY."

Then He is a worthy sacrifice for sin! And acceptable as such before the Law of Eternal Righteousness.

Question: But what of the sacrifices of animal life in the Temple, and the preceding Tabernacle? Were not these sufficient to put away sin?—Answer: Heb. x, 1-9.

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

But in those sacrifices there is a remembrance again made of sins every year.

For it is not possible that the blood of bulls and of goats should take away sins.

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

In burnt offerings and sacrifices for sin thou hast had no pleasure.

Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God.

Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Why, then, were they offered? As we have seen in the last Leader, these offerings were the medium through which the sinner found his way in Spirit to God.

Why is the offering of the Body of Christ acceptable before the Law of Eternal Righteousness?

The offering of inferior orders of life could never be accepted as an equivalent for the redemption or atonement of man, the superior.

Because "death had already passed upon all men for that all have sinned," there could be no offer of life for life by man. The life of every man was already forfeit to the law. Therefore, in man there was no redemption nor atonement.

But "He died the just for the unjust."

He died in Whom dwelt all the fulness of the Godhead bodily.

Question: Did that fulness dwell in Him really, or sacramentally?—Answer: It is sufficient that the fulness of the Godhead dwelt in Him.

This must mean that in Him dwelt infinity.

Now every unit of the created universe is finite. Moreover, all the units of the created universe added together, including man and all mankind, still form but a finite aggregation. Of that aggregation mankind is but a part.

Therefore, when He in Whom dwells the Infinite offered Himself as an Atonement for the sins of mankind, the finite, the Law of Righteousness was satisfied.

Thus it is proclaimed as a glorious fact in law "Jesus Christ by the grace of God tasted death for every man."

By whom was He offered? Isaiah says in chapter liii: "WHEN THOU SHALT MAKE HIS SOUL AN OFFERING FOR SIN . . ."

Jehovah-Tsidkenu fulfilled the prophecy made by Abraham to Isaac as they walked towards Mount Moriah, the Hill of Sacrifice: "My son, God will provide himself a lamb for a burnt offering."

"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."

Question: By whom was He put to death?—Answer: Our Lord solemnly declared: "No man taketh my life from me. I have power to lay it down; and I have power to take it up again."

In the Levitical law the sinner must offer his own victim. He must put it to death. It was sacrificially the sinner pouring out his own blood. So with Our Lord. It is physiologically well attested that He did not die of the wounds in His hands and feet, but He died of a ruptured (broken) heart. Of Him it is written: "He poured out his soul unto death" (Isaiah liii), and this is literally true.

Thus the Gospels record the greatest of all facts. The offering of the great and final Sacrifice upon Calvary's Hill.

Question: Is not this a somewhat old-fashioned doctrine?—Answer: Necessarily so, for there has been no change in the processes of Divine justice for nearly two thousand years, and there will be none until the coming of Our Lord. There is, therefore, no room for modern innovations here.

Is this the basis of the administration of the Department of Divine Justice as laid down by Jehovah-Tsidkenu, the Lord our Righteousness? None may read carefully the great law of sacrifice without conviction that it is so.

Next week we shall see the final word regarding this great law, as written in Hebrews ix and x.

THE RELIGION OF THE GOTHS.—I.

(FROM DEL MAR'S "ANCIENT BRITAIN REVISITED.")

EXTRACTED BY REV. COMMANDER L. G. A. ROBERTS, R.N.

A FITTING sequel to the former articles, "First Settlers in Britain" in *Banner*, and "The Later Settlers in Britain" in THE NATIONAL MESSAGE, is Del Mar's "RELIGION OF THE GOTHS."

The Religion of the Goths, so far as it is known to us, was much corrupted; the numerous place-names in the north which begin with "Ies," the octonary division of the year, the octonary ratio of gold and silver, the sacrifices of horses, and many of their festivals, belong to the Solar worship; the worship of Bhadr, Balder, Teut, Tat, or Woden, and of the Mother of God, the sacred sign of the swastica, and the absence of caste—these are Bhuddic. On the other hand, the festival of the Vernal Equinox, the triune godship of Thor, Woden and Frica, the rite of baptism, the sacrifice of human beings, the institute of hirsars, and the code of retts, are Brahminical. The runic letters, which are peculiar to the Goths and which have been found either on bedrocks, or heavy boulders, or slabs, all the way from the banks of the Yen-Iesei river to Greenland, and except in the last-named case always between latitude 50 and 60 north, point to the vicinity of that vast inland sea, Lake Baikal, as their original habitat. Starting from this point, probably as early as the eighth century before our era, the Baltic Goths appear to have descended to

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the White Sea, and made their way round the Cape, and reconnoitred the coast of Norway, which in the Sagas is called Halgaland, or the Holy Land, probably in reference to the religious rest or freedom which they had hoped to derive from their removal thither. It is likely that many such voyages were made and many colonies planted in Halgaland before the main body of the more northern Getæ ventured to cross the Steppes and approach their future country on horseback. Their route is indicated by the place-name of the god Ies, which, like a woodman's "blaze" through a forest, they left wherever they dwelt. This name will be found in Russia and along both shores of the Baltic Sea as far west as Britain; circumstances which make it probable that these migrations were spread over a lengthy period. Some portions of this interval may be filled up from the meagre annals of the Massegetæ and other desert tribes mentioned by Herodotus; but, for the most part, it is blank. At the end of this time, that is to say, when Pytheas visited the Baltic, the Goths encircled Northern Europe, and the same gods were worshipped and a similar dialect spoken, certainly in Esthonia, North Britain, and Northern France, and probably at every sea-port between Novgorod, Leith and the mouth of the Loire, where Cæsar found a powerful colony of Veneti . . .

The Goths of Britain, though proud of their Roman citizenship and loyal in their adhesion to the Empire, had long neglected their kinsmen, the Sacæ of the Baltic. The persecutions of the Augustines induced them to remember their relatives and renew their former intimacy. The growth of the Roman hierarchy only served to reunite the Gothic tribes and races. They no longer sought alliances with Roman families, but with each other. The marriage of Thurber, King of the "Scots," to the daughter of Froude III of Denmark, A.D. 310-24, is an instance of this kind; it doubtless found many followers, both among the nobles and citizens.

During the third and fourth centuries the Goths of the Baltic organized numerous maritime expeditions which were despatched east and west to despoil the rich and now more and more detested shrines of Rome. One of these descending the Dneiper, reinforced an ancient colony of the same race in Mœsia and Dacia, which won its independence from the Roman Empire.

NOTE.—The ecclesiastical account of the occupation of Lower Mœsia is difficult to understand and impossible to believe. . . .

It is now necessary to allude to the Goths within the Roman Empire. Between A.D. 284 and 304 at least six colonies of Goths were established in Gaul under the Roman Emperors, or proconsols. Of these three were in Normandy, at or near Beauvais, Amiens and Cambrai, one on the Moselle near Treves, one at Troyes in Champagne, one at Langres, in the Haut Marne. A portion of these were the Norse-Burgundian prisoners taken either by Probus in 275, or by Maximinian Hercules in 287. All of these colonists were employed as wood-cutters, shepherds and husbandmen; and except when it was found practical or expedient to enrol them in the legions, they were denied the use of military weapons. On the other hand, they were permitted to acquire land, and retain their national religion and customs. Among the latter was their inclination always to settle near the sea, or a navigable water-course. The Roman patricians of Gaul probably exulted in the thought that these pagans, lately an object of terror to the frontiers, now peacefully cleared and cultivated their farms, drove their cattle to the neighbouring fair, kept their roads and public works in order, and enhanced by their presence the value of land. Their passionate love of freedom, their racial detestation of an hierarchy, and the rebellious designs against Roman rule which were apt to be fostered by such prejudices, were forgotten; for there appears to have been no warning of the coming storm. However, come it did.

ISRAEL'S LAW, THE DIVINE COVENANT OF HEALTH.

VANCOUVER CONFERENCE, 1924.

ADDRESS BY WM. SAVAGE (BARRISTER).

MR. CHAIRMAN AND BRETHREN,—We have not always recognised the principles of law and health as having a vital and necessary relation; the observance of the one a condition and the occurrence of the other a consequence. It may be that the multiplicity of man-made laws is responsible for our lack of understanding of the benefits which inevitably flow from obedience to the law of the Lord.

All God's plans for man are for a perfect life. There is no disease in perfection. Be ye holy even as I am holy, is God's command. There is no disease with God. He created man in His own image—perfect and gifted with eternal life. There is no disease possible with an eternal life.

God rules all things by law. His commands are absolute because they are right. Creation was by His command. There was perfect command and perfect obedience until our great forefather Adam fell. With the fall of man came death. Disease is the forerunner of death. Even disease and death are governed by law. "The law of sin is death."

Grace is a Divine prerogative. It is the gift of God made necessary because of sin. Grace was super-added to the law. The Ark of the Covenant contained the tables of the law. Above rested the Cherubim and Seraphim, signifying the Grace of God for a fallen race.

The Psalmist says, "The law of the Lord is perfect, converting the soul" (Ps. xix, 17). The Ten Commandments are righteous, natural and inherent law, written by God to correct and guide a fallen race and to establish a holy race. This for the glory of God and for the blessing of the human family. It is obvious that a diseased race cannot be a glory to God.

Therefore, when God gave the law to the children of Israel at Sinai, He made with them a covenant of blessing for obedience to His law. It is found in Exodus xix, 3:—

"And the Lord called unto him (Moses) out of the mountain saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. *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 of priests and an holy nation.* These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."

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This was the solemn covenant of the Law, given by the Almighty to Israel, communicated through Moses, and accepted by the people, who returned their unanimous acceptance to God by the same Moses.

Immediately after the covenant the people received the Law in the Ten Commandments, and commenced their journey to the land of the Covenant, and God gave the first performance of His promise in the following words :—

Exodus xxiii, 20 : " Behold I send an Angel before thee, to keep thee in the way. (21) Beware of him, and obey his voice, provoke him not, for he will not pardon your transgressions, for *My Name* is in him. (25) And ye shall serve the Lord your God, and he shall bless thy bread and thy water, *and I will take sickness away from the midst of thee.*"

A study of the Law of Israel reveals the chief one of the principles of health to be righteousness. These principles are well divided thus :—

1. Holiness ; obedience to the first four Commandments will accomplish right relationship with God.

2. Righteousness ; obedience to the last six Commandments will result in right relationship with man.

Obedience to all these laws constituted righteousness or right living, resulting in perfect harmony with God, our fellowmen and nature.

This accomplishes that attitude of mind called peace. It implies the fatherhood of God and all the benefits of that relationship. It acknowledges the supremacy and authority of God over man and nature, but it involves the protection and beneficence of God over all. This is perfect life banishing all sin and disease. The philosophy that man is " master of his fate," that he goes through life with " head bloody but unbowed," is a false and atheistic philosophy. Such a man is in constant conflict, turmoil, worry and care, battling without assistance against disease and in conflict with God. How much better it is " casting all your care upon Him," for " He careth for you." Nationally this fatherhood of God is promised in Leviticus xxvi, 3, *et seq.* : " If ye walk in my statutes, and keep my commandments, and do them ; then I will give you rain in due season—ye shall eat your bread to the full—I will give peace in the land—I will set my tabernacle among you—I have broken the bands of your yoke, and made you go upright." Read ! The national health and prosperity is to be equal to the great Covenant at Sinai, following which God promised, " I will take sickness away from the midst of thee."

2. This national and individual righteousness compels and secures another one of the great principles of health—rest. The statutes of the Lord accomplish this rest for men, for the animal and inanimate world, and even for the land. This universal rest, induced by the law of God, is one of the principal Divine guarantees of health. God made provision in the law for rest, first by the law of Sabbath : " 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 do no manner of work, thou, nor thy son nor thy daughter, thy manservant, nor thy cattle, nor the stranger that is within thy gates." We break this law in a thousand ways. We weaken it by our systems of transportation, our lust for pleasure and greed for gain, all this to our national and individual ruin. The terms " Puritan Sabbath," " Scottish Sabbath," and the idea of the English Sabbath of Cromwell's day, are all too often mentioned with a sneer. It is the sneer of a pitiful ignorance of the great principles underlying the law. The first offender under this law after Sinai came up for judgment. His case was stood aside or remanded for judgment much as we remand for judgment now. But Moses the Judge went to the Lord of the Covenant for direction in the matter, and the sin was found to be worthy of death. Could we but visualise the years of sin, the millions who have suffered disease, the worn-out bodies, the miserable, shortened, and unblessed lives, all caused by the centuries of disobedience of this law of the Sabbaths of God, we would restore and maintain the law in its purity. " Verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations." Thank God it is still the law of Britain and her Dominions. Let us pray and work for this Statute in its original wording and force. Even as the law stands it is our chief distinction from the other nations, and one of our best guarantees of safety.

Second : There was the Sabbath of the *land*. It was for the land and for the poor in Israel. Ex. xxiii, 10 : " Six years shalt thou sow thy land, and shalt gather in the fruits thereof : but the seventh year thou shalt let it rest and lie still." Lev. xxv, 20-23 : " 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. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year. The land shall not be sold for ever, for the land is mine." The Divine plan co-ordinates everything. We are the Lord's, bought with a price. The land is God's. There is rest sufficient to ensure the health of both, and there is a Divine alchemy of soil that our scientists have not yet commenced to study. We summer fallow to kill weeds, we turn under cover crops to restore soil, we talk of the necessity of humus and other qualities and means for conditioning soil, we study bacteriology, but it yet remains for some scientist to base his study upon the theory of absolute rest of the soil from tillage. Can it be that we have during all these years destroyed the rest for the bacteria which was ordained by God to treble the crop on the sixth year, and make rest possible for the seventh ? The principle was considered so important by God, that He assigns us the reason for removing His people from the promised land, that they refused to rest the land upon its Sabbaths, and He boasts that during all these years (pending the final return) He has again given rest to the land.

Third : There was the year of Jubilee. It, too, was a year of rest and restoration. A year of such joy and blessing as to give a healthful poise and rest for every man, woman and child during the remainder of their lives.

Fourth : The feasts of Israel. There were seven annual feasts, the principal benefits of which were the sanctification of the people, but there was also the importance of the rest provided. There were two feasts of seven days each. If we assume the remaining five were one-day feasts, that gives a total of nineteen special days, principally of rest and sanctification. Some of these feast days were regarded as being so holy that the doing of any work therein brought the penalty of death. Cessation of work must of necessity have largely resulted during all the time of feasts. What a wonderful influence these feast days must have exerted upon the health of the race. There was change of environment, rest of body, mind and soul, correcting all the evil tendencies of the mind and body seven times each year, in addition to the rest and

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worship provided by the weekly Sabbath. Truly our bodies are the Temples of the Holy Ghost. There should be no disease there.

Fifth: There was the great factor of national and racial environment.

God's love is universal, but God's covenant is for a separate people. Exod. xix, 5: "Ye shall be a peculiar treasure unto me above all people—and ye shall be unto me a *Kingdom of priests, and an holy Nation.*" Notwithstanding our failure to keep the Covenant, it is still true that the Anglo-Saxon represents the ideals of justice and truth throughout the non-Christian world. In this sense we are and should be a distinct, separate, and holy people. All God's laws were to keep the racial blood pure and clean from the moral filth that surrounded it. Read Lev. xx. After setting forth and enjoining against some specific sins of the heathen nations, there is again stated, "Ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." All these judgments and laws were to ensure the moral and physical health of the people. Read also Lev. xviii, 24-29: "Defile not yourselves in any of these things," &c., respecting which abominations God said, even the land had become so defiled that it was now to vomit out its inhabitants. There follows the history of the Children of Israel passing through these defiled people, and coming into the land that was to vomit them out. Important lessons in national health and racial purity appear. There was the uncleanness with Moab, one of the sins above forbidden (see Num. xxv). "Those that died in the plague (because of this uncleanness) were twenty and four thousand." Other instances of severe punishment for failure to keep clear of the contamination of Canaan appear. It is not too much to say that the infection of venereal diseases, and many other of the infectious diseases found within our nation, come from contact with other races. The contaminations of Europe and Asia during the last war filled our home and military hospitals to the shame of Israel. The interests of our national health imperatively require that we come out from among them and be clean, even as our God-given laws of health enjoin us to do.

All uncleanness was "put without the camp." Every contaminated garment and thing was "burned in the fire." Every Israelite who had touched a dead body, or who was afflicted with any disease, or had touched any unclean person, was put without the camp for the exact time required for scientific—*i.e.*, Divine—purification. After entry into Palestine even the houses were inspected, and when the evidence of disease was demonstrated the house was torn down. In the detection of human disease in plaster and stone they were far in advance of our day in scientific knowledge. In fact, the Mosaic laws of isolation, sanitation and purification were more exact and scientific than those of our Empire to-day. But, isolation and purification of the person and property were not sufficient to restore an Israelite to the congregation. *He must first purify his soul.* For this he presented himself before the Lord with his proper offering, and received the Divine purification.

Intermarriage with Gentile blood was forbidden. There must be no lowering of ideals by marriage. We still have a natural and inherited revulsion against intermarriage with foreign blood, colour or type. It is one of our most sacred racial traits.

The laws of naturalisation were based upon the applicant actually becoming a citizen of the congregation by choice, learning, religion, training, and by the forms of ceremonial law; and where, because of racial depravity, there was inherited moral hindrance, the element of time became important. It required ten generations to complete application for citizenship in Israel on the part of a Moabite or an Ammonite. Both the physical and the moral health of Israel must be safeguarded. It would be well if we restored such naturalisation laws to-day. Any family that had continued in good faith an application for naturalisation for ten generations, meanwhile living under and observing the civil and religious laws of Israel, would be cleansed of all inherited moral taint, and would have become worthy of citizenship. We bestow our priceless gift of British citizenship too easily.

Our Holy Testaments, Old and New, ring out clearly, "Come ye out from among them and be ye clean." A holy environment ensures individual and national health.

This brings us to our last point, viz., Divine intervention. It is expressly provided in the second Commandment that God will interfere on behalf of the righteous to stay the natural and decreed consequence of sin. "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 law of heredity is here stated and promised to be stayed. It is a plain declaration that God will interfere by Divine power to set aside the results of sin, *i.e.*, disease. The keeping of God's Commandments is the condition of Divine intervention.

Do not apologise for the justice of God in promulgating the law of heredity. It is another way of stating the wages of sin is death. We are free-will agents. The choice of righteous obedience to the Divine law which ensures health is open both to the nation and the individual. Rather, rejoice in the Grace of God which provides forgiveness. The books of the law ring loud with this truth of Divine intervention. At Kadesh-barnea they sinned and the penalty followed, "Your carcasses shall fall in this wilderness forty years," a day for a year. But even the course of nature was stayed in favour of Moses, Caleb and Joshua, the only men who obeyed God.

The Old Testament is full of miraculous intervention in favour of the righteous nation and of men of faith. We have not fathomed the will of God in this matter. It seems impossible to fully state this truth, but it is wicked to deny. The fact of miraculous healing is carried into the New Testament in the miracles of Jesus and His Apostles, our Lord giving the promise, "Greater things than these shall ye do if I go unto My Father." The basis of this article is the covenant of God for Israel, "I will take away sickness from the midst of thee." It is plain that Israel failed in keeping the commandments and covenant with God, and as a result sickness followed. Moses looked down the generations of national history with prophetic vision and under Divine inspiration stated with eternal truth in Lev. xxvi, not only the diseases that would inevitably follow the breach of the law and the periods of the infliction, but he also stated the blessings that would follow obedience to the law. The diseases commence with tuberculosis and include most of our modern ills. In Deut. xxvii these evils are repeated and enlarged to include "all the diseases of Egypt and also every sickness and every plague which is not written in the book of this law." We are still discovering these new unwritten

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diseases. The sleeping sickness and many others baffle science, and we multiply scientists. It is futile. When shall we understand that God rules in the affairs of men? "See now that I, even I, am He, and there is no God with me. I kill and I make alive; I wound and I heal; neither is there any that can deliver out of my hand." It is well that a way is provided for a return to all the blessings promised for obedience to the law. It is stated plainly in Lev. xxvi, 40-45. It involves national confession of the present iniquities of the congregation of Israel, *i.e.*, the Nation. It also requires confession of the sins of our ancestors. God will make us review the long sinful period of our history since Moses and confess it. He requires the humbling of the stubborn hearts of this people and the public acceptance of the fact that the centuries of punishment are just. This should be immediately set about by His Majesty the King and by his advisers elected and chosen by the people in Britain and all her Dominions. O for that day! It must come. When that is accomplished, God says that even though we have despised His judgments and abhorred His statutes, "yet 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 th t I might be their God. I am the Lord."

HAS EDOM RECEIVED HER JUDGMENT?

SIR,—I am a constant reader of THE NATIONAL MESSAGE and *Banner*, and enjoy and am profited by reading the Rev. Pascoe Goard's excellent articles in those papers.

One thing is noticeable—you are very strong on the subject of another war between Britain and Turkey.

In your article, "Shall Armageddon be Fought?" in NATIONAL MESSAGE, March 1st, 1924, you say: "In the Scriptures there is pre-written a war yet to come with Edom—Turkey; for instance, the book of Obadiah seems to be very clear upon this."

Would you please allow me to ask you to reconsider this matter? The most important verses for British-Israelites are 17 and 18. "The House of Jacob shall possess their possessions, the House of Jacob shall be a fire, the House of Joseph a flame, the House of Esau for stubble, they shall burn among them and devour them, there shall not be any remaining to the House of Esau." These verses were literally fulfilled by the British Army of over half a million in Palestine in 1917; the burning and devouring was so complete that there was *none remaining* of Esau's armies or authorities in Palestine or in Esau's old home south-east of Jerusalem. The House of Jacob immediately came into "possession of their possessions" thus fulfilling verse 17.

Seeing this is already accomplished, why need we look for it a second time? The possession of Palestine by Britain-Israel was the great event of the Great War, so it is also the great event of Obadiah's prophecy.

I am sending you a book entitled "The New Zealanders in Palestine," issued by the New Zealand Government, which describes a small part of the *burning and devouring* accomplished by them while assisting the great British Armies.

Some folks object to this as a fulfilment because America was not with us. The House of Joseph they say, includes America, but Ezek. xxxvii, 19, speaks of the Stick of Joseph which is in the hand of Ephraim. This was the stick the Lord used to thrash Esau.

Also please note particularly the location of Obadiah's and its closely-related prophecy. Ezek. xxv, 14, says: "I will lay My vengeance upon Edom by the hand of My people Israel," but this is preceded by verse 13, giving the location where this vengeance is to be specially executed, from Teman to Dedan.

Obadiah includes in the location all Israel's old home as well as Esau's old home, and there is literally *none* (of those lands) *remaining* to the House of Esau, nationally.

This vengeance on Edom and its location are also spoken of in Jer. xlix, 7-22. The main course the British Army took was through the Jordan valley, fulfilling verse 19, "Behold, he shall some up like a *Lion* from the swelling of Jordan."

One reason we had to retire from Gallipoli was that our troops had to execute the "vengeance on Edom" in the very places mentioned, Teman to Dedan and elsewhere.

Also verse 22 was fulfilled by the aeroplanes. "He shall come up and fly as the Eagle and spread out his wings against Bozrah." The latter locates the time as our present day.

Is it not possible when we took Palestine and Mesopotamia (through which the Euphrates runs) from Turkey, that completed the "drying up of the Ehphrates," and Edom-Turkey is now to prosper as a republic, until they, with Russia and probably Germany together receive their dues at Armageddon, which is to fall mainly on their armies assembled at Har-Magedon in Palestine? As of yore, Esau is to throw Jacob's yoke from off his neck, his neck is at the Bosphorus, Constantinople, out of which we must retire and be content with the *Gate*, the Dardanelles. Britain-Israel must be in possession of Palestine before Armageddon, and because they are already in possession, Armageddon may come soon. And if Edom-Turkey has already received the vengeance spoken of in Ezek. xxv, 13, 14; Obad. 18; Jer. xlix, 7-22, Armageddon may come sooner than otherwise expected.

The drying up of the Euphrates is under the sixth Vial, so is the coming of the Lord to the *Air*, as the Bridegroom (His title at that event). F.F. translation of Rev. xvi, 15, says: "See, I approach *like a thief*." Not *as a thief*. We must not give Him the title "*thief*." His titles denote His office or position. He comes as the Bridegroom for His bride, but when He comes to judge it is as "the Son of Man." The gathering for Armageddon is just at the close of the sixth Vial; but the seventh Vial is the execution of the wrath poured out on the earth, but first upon the air.

As we see the intense preparations for aerial warfare, with aeroplanes, airships, bombs, deadly gases, wireless, and Matthews' rays, all of which are connected with the air, we must feel that the coming of the Lord as the Bridegroom is nigh, with Armageddon looming just on the other side of that great event.

Some writers use the words of Obad. 18, "There shall not be any remaining of the House of Esau," to try and prove the total destruction of Esau, and say "Esau is to be wiped out," but that is impossible. Our soldiers would not kill prisoners of war, or women and children, and the other nations would not allow such a thing. Jer. xlix, 7-22, also mentions this great affliction of Edom in words similar to Obadiah.

Verse 11 says, "Leave thy fatherless children to Me. I will preserve them alive"—(not wipe them out)—"and let thy widows trust in Me."

The "none remaining to Esau" referred not to their

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wiping out, but to their armies, authorities, and possessions in Palestine and surrounding lands.

The great advance of British-Israel teaching since the judgment of Esau in 1917 is in fulfilment of Ezek. xxxv, 2, "I will make Myself known among them (Israel) when (or as) I judge thee" (Esau); and probably after the Lausanne Treaty is ratified by Britain we can expect a much greater advance, for under that treaty Turkey-Edom renounces all claims, none remaining—(they still have a legal claim until treaty is ratified by Britain)—to Palestine and the surounding countries.

But the great universal day spoken of in Ezek. xxxix, 22, "The House of Israel shall know that I am the Lord their God from *that day* and forward," cannot come before, but immediately follows verse 21, "I will set My glory among the nations, and *all the nations* shall see My judgment that I have executed, and My hand that I have laid upon them."

That blessed day cannot come before Armageddon—the great judgment of the nations. But the intense preparation of British-Israelites portend that great day as being nigh, when they, like Gideon's band, will break their pitchers, show their lights, and shout for the Lord and Israel. Then they will scatter the Modern Midianites, the Modernists, Higher Critics, Evolutionists, and Spiritists, the great army of evil that has come in like a flood. British-Israel is the standard the Lord will raise up to scatter those enemies. All preparations have become intense since the judgment of Esau in 1917.

Some are being intensely prepared for translation, as gold refined by fire. Others are being intensely prepared to *carry on* in Israel, but the greatest sign of all is the intense preparation connected with aerial warfare to fulfil Rev. xvi, 17, "The Seventh (Angel) poured out his Vial upon the Air."

"The Lord be with you and bless you, the Lord make His face to shine upon you," is the wish and prayer of your would-be helper— CHAS. BEADLE.

ADDRESS ON OCCASION OF OPENING NEW HEADQUARTERS.

MONDAY EVENING, JUNE 23rd, 1924.

BY T. W. PLANT.

THERE are certain red-letter days we take good care not to miss, and in my calendar this day was, of course, duly noted. And so I have come up to London to join with you in mutual congratulations on the wonderful series of happenings that have ended in the acquisition of these eminently suitable premises. We ought to congratulate ourselves, and be exceedingly thankful to God for having given us these premises in the way He has.

I have been asked to give a very brief speech; but I am afraid I am not very good at generalities. I like to go into details, which are sometimes difficult to condense. Recently we had an interesting address from the Rev. Pascoe Goard, in which he spoke on his old theme, which becomes more and more studied as our Cause progresses—the Gospel of the Kingdom. I must say that I have often wondered what type of preaching it was that Christ preached in Palestine. What did He find to say? He went about doing good; but His chief theme was the Gospel of the Kingdom. Bear in mind there was no New Testament in His day, and so He could not find any text in the New Testament from which to preach. We often forget that! But He was learned far more than ordinary in "all that the prophets have spoken." It is a great loss to expository literature that we have not got those sermons by Christ. How I should have revelled to have read the account of that exposition of His on the road to Emmaus. It would have been very unconventional from present-day standpoints. But I wonder over and over again what He found to speak about as the Gospel of the Kingdom. It was *not* the Gospel of salvation. He was talking to the Jews, and they had an uncanny consciousness that He referred to them.

Just in the few brief minutes that I have at my disposal I wonder if we can get a glimpse of what He meant in the Lord's Prayer. Fancy the Lord's Prayer being a British-Israel sermon! Of course, I quote from the translation I generally use, viz., that by Ferrar Fenton, and I am quoting from memory. The usual Authorised Version reads: "Our Father Who art in Heaven, hallowed be Thy Name, Thy Kingdom come, Thy Will be done on earth as it is in heaven." We repeat these words after the minister, we recite them privately. I wonder if we can find something more out about the real meaning and force of the original if we go into some further details. It is so seldom that you get a different translation of the Lord's Prayer. Ferrar Fenton remarks that it is difficult to translate the Lord's Prayer into its equivalent in modern English. It was taken from the Latin translation, which was taken from the original Greek in use in Christ's day; and it is said that the Latin has no aorist of the imperative passive mood used by Matthew and Luke, and therefore it is difficult to translate. And he writes: "I have therefore translated it into the clearest English I could, retaining the original Greek moods and tenses as used by Our Lord. The force of the imperative first aorist seems to me to be that of what is called a 'Standing Order,' something to be done absolutely and continuously." What a sense of omnipotence! A standing order! Something to be done absolutely and continuously throughout all the ages! Yes, there is omnipotence there. It then becomes not so much a prayer but a statement on the part of Christ, because He knew what His Father was going to do. I will now quote Ferrar Fenton's rendering: "Our Father in the Heavens. Your Name must be being Hallowed; Your Kingdom must be being *restored*." In this one word "RESTORED" you have all the preaching of Christ crystallised. The restoration of the Kingdom. Something to be done absolutely and continuously. Every single item of history through the ages up to the present time all converge to the fulfilment of this standing order of the universe—that the Kingdom must be being restored. "Your Will must be being done, both in heaven and upon the earth."

Now we have the key of the sermons of Christ on the Gospel of the Kingdom in that one word "restored." "Thy Kingdom must be being restored" to Palestine, with Jerusalem as the religious metropolis of the world. That one word "restored" comprises all that the prophets have spoken about the Davidic monarchy; the pre-eminence and permanence of Israel as a nation, and the ultimate rule in righteousness of the whole world through Israel as God's executive governors and administrators. This also includes the tracing of the lineage of our Royal House, and the future ideal King of David's line will, at the time of our coming restoration to Palestine as one reunited nation, have the right of direct priestly access to Jehovah, to receive instruction in the righteous government of the world. "Thy Kingdom must be being restored."

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ARE WE DEPENDENT UPON EGYPT FOR RECORDS OF PAST GLORIES?—III.

By ANDREW B. BUCHANAN.

WE come now to light shown on the subject, by a further study of the PILLARS and SEA, of the Temple of God as built by Solomon.

1 Kings vii, 13: "And King Solomon sent and fetched Hiram out of Tyre."

1 Kings vii, 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."

1 Kings vii, 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."

1 Kings vii, 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."

1 Kings vii, 24: "And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast."

1 Kings vii, 26: "And it was an handbreadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths."

It will be necessary at this stage for the reader to get some idea of the magnitude of these castings.

For this purpose Figs. 4 to 7 show the relative magnitudes compared with the four-story building, Fig 2 (p. 404).

Fig. 4 shows the height of the PILLARS, 18 cubits = 37 ft. 6 in.

Fig. 5 shows the diameter of the PILLARS, 4 cubits = 8 ft. 4 in.

Fig. 6 shows the height of the SEA, 5 cubits = 10 ft. 5 in.

Fig. 7 shows the diameter of the SEA, 10 cubits = 20 ft. 10 in.

We point out here the mathematical analogy between the Great Pyramid and those Temple castings. The dominating factor in the Pyramid is its π (3.14159) value, and this value is never directly found. If we take the length of our solar year 365.2422 and divide by the ratio of the diameter to the circumference (π) of a circle we get 116.26 and this in Pyramid inches is the length of the Ante-chamber. Ten times this value is the height to the centre of the 35th course of masonry, fifty times its value gives the height of the Pyramid, and there are many other cases. In the same way π is never found directly in the Bible, but the significance of its existence is drawn to in the words:—". . . ten cubits from the one brim to the other . . . and a line of thirty cubits did compass it round about."

We must SEARCH for π in the Pyramid, so must we also SEARCH for π in the Scriptures, as the verse just cited indicates clearly.

In previous articles we have drawn attention to the magnitude of these Temple castings, each of the PILLARS being about 55 tons and the SEA about 72 tons.

To the practical man the work involved in making the castings is appalling. Without being too technical, let us give the reader an insight into the difficulties.

Take the PILLARS first and refer to Fig. 9.

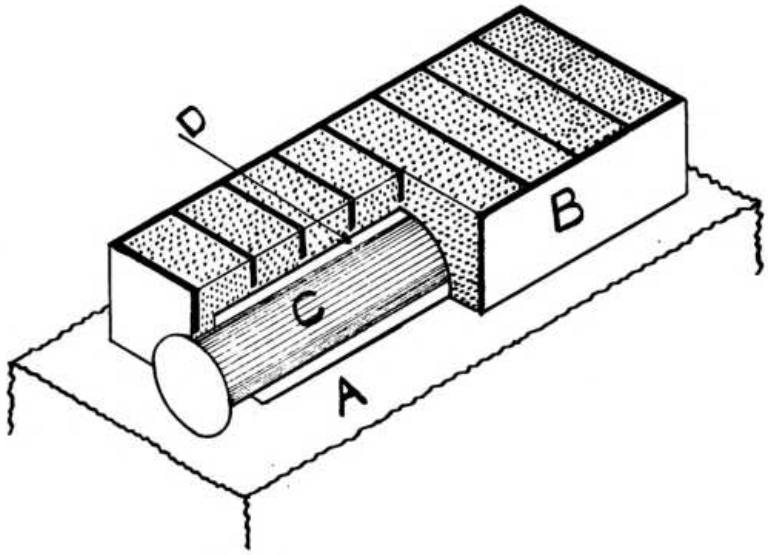


FIG. 9.

A great hole about 40 ft. long, 10 ft. wide and 5 ft. deep is made in the floor "A" of the foundry, one-half of the pattern (round part uppermost) is then inserted and sand rammed all around it; the top half of the pattern is then fixed in position over the bottom half, a hollow box "B" with ribs is placed over the pattern, level with the floor and sand rammed round the pattern; the top box "B" is next lifted off and the two halves of the pattern extracted. A core "C" (to form the hollow part or inside of the PILLAR) is then prepared and fixed into holes in the mould, formed by the pattern. The top box "B" is then placed into position and the completed mould is shown in Fig. 9, which shows a hollow space "D" all round the core "C." Molten metal is then poured through a hole (not shown) in the box "B," runs round about the core "C," fills the hollow space "D" and forms the casting.

Turn now to the SEA and refer to Fig. 10.

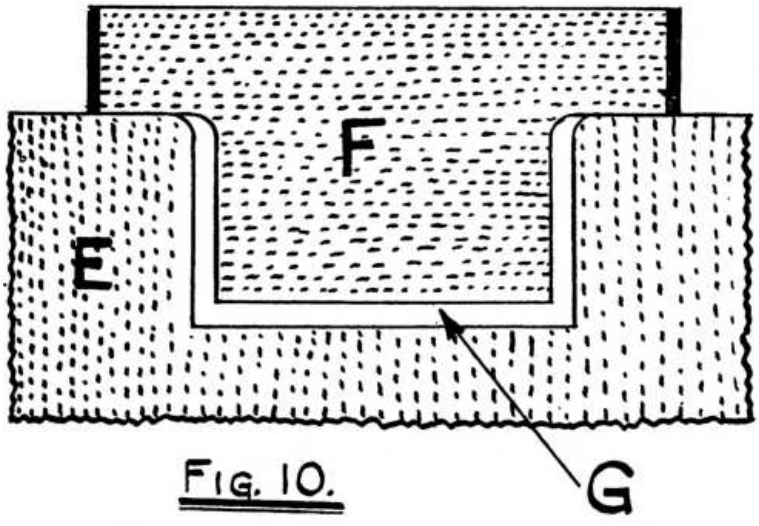


FIG. 10.

An immense hole about 22 ft. square and 11 ft. deep is made in the floor "E" of the foundry, the pattern is then inserted and sand rammed all round the outside of it; a hollow box "F" with ribs is placed over the pattern and sand rammed into the box right down to fill up the inside of

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the pattern. The top box "F" is then lifted off, the pattern is next extracted, the top box "F" replaced, and a section of the completed mould is shown in Fig. 10. This section shows a hollow space "G" left by the pattern. Molten metal is then poured through a hole (not shown) in the top box "F," fills up the hollow space "G" and forms the casting.

The top box "B" complete with sand would weigh about 80 tons, the core "C" would weigh from 60 to 70 tons, the top box "F" would weigh about 160 tons, and all these would require to be lifted without any jerking movement, "F" especially being lifted clean upwards a distance of over 10 ft.

How did the Israelites accomplish this?

When we take an empty tumbler and place it in a basin of water, we find that we require to press it down with some force. This is known as static pressure. We have to take this pressure into account in dealing with metals. When molten metal is poured into "G," "F" acts as a tumbler and the upward pressure tending to lift "F" would be about 900 tons. Modern founders weight "F" to keep it down, otherwise a spoilt casting would be the result.

How did the Israelites know how to overcome this enormous pressure?

The space "D" occupies about 240 cub. ft., and the space "G" about 315 cub. ft. When molten metal is poured into these spaces the air expands from five to six times its original volume and must be got rid of, else a violent explosion would result.

How did the Israelites know about this heated gas?

We turn to our Bibles and we read in—

1 Kings vii, 46: "In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan."

A modern founder could not make these castings in clay because of the difficulty in getting these heated gases to escape through the clay. The marginal reference in the Bible for clay is given as "in the thickness of the ground," and when we think of the great holes already mentioned, the rendering becomes clear. To the practical man, however, it has a deeper significance, and literally means the porous nature of the soil through which the gases escape.

The reader will be surprised to note that the overcoming of all the difficulties mentioned is summed up in the simple Scripture statement, ". . . and he was filled with wisdom, and understanding, and cunning to work all works in brass . . ." The moulds being ready, we next turn our attention to the furnace. The writer is of opinion that one furnace was used, and for the following reasons: The amount of copper contained in the composition of the brass determines its colour. A brass known as gun-metal contains 88 parts of copper, 10 parts of tin, and 2 parts of zinc. Any variation in the copper content would cause a variation in the colour of the brass. Now the whole of the metal must be melted at one time, and for the SEA about 80 tons would be required. If several furnaces were used the composition might vary, causing differences of colour in the casting. We have already stated that God's laws are perfect, and so also are God's works. When the time came, therefore, for the castings to be "scoured bright" their beauty would be marred. A Biblical reason will be apparent later. A modern iron furnace produces about 15 tons per hour, and large modern steel furnaces have a capacity of about 80 tons. What then shall we say to such furnaces being used in those early days and for melting BRASS. It should be noted that in a modern foundry machinery is used for blowing air into the furnace so that the required temperature may be attained. When the molten metal is ready, it is collected into ladles preparatory to pouring into the moulds. Assuming that ladles, each having a capacity of 10 tons were used, then eight of these would be required for casting the SEA. How were the ladles containing the molten metal lifted and moved about, and placed into position for pouring? Only by the direct application of lifting machinery. What we have placed before the reader is modern metallurgy. Will you be astonished to learn that it is all contained in Scripture? Before giving the passages, we must make quite clear the meaning of one word—dross. Dross does not mean coal; it is a purely metallurgical term, and is known in our day as slag. Now, neither dross nor slag convey any meaning to the average reader. Let us illustrate. When we watch the making of jam or jelly, we notice that a pink frothy substance, known as scum, rises to the top. The scum represents the impurities of the fruit. In like manner, in dealing with molten metal, all the impurities rise to the top, and must be skimmed off. What the housewife knows as scum, God speaks of as dross and the metallurgist as slag.

Let us turn now to the metallurgical chapter of the Bible. It is contained in—

Ezek. xxii, 17: "And the word of the Lord came unto me, saying,

Ezek xxii, 18: "Son of man, the house of Israel is to me become dross; all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver."

Here we have the mixing of the metals, the use of the furnace and the slag.

Ezek. xxii, 19: "Therefore thus saith the Lord God; Because ye are all become dross, behold therefore I will gather you into the midst of Jerusalem."

Ezek. xxii, 20: "As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you."

Here we have the additional information regarding the blowing of air into the furnace.

Ezek. xxii, 21: "Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof."

Literally to blow air into the furnace.

Ezek. xxii, 22: "As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you."

The symbolism of the molten metal being poured out of the ladle.

Let the reader digest these verses in the light of what has already been given.

Truly, Hiram had need to be "filled with wisdom and understanding and cunning to work all works in brass."

We note that he came of a distinguished line, for he was "of the daughters of Dan." If we turn to the Tabernacle, we get a further insight into the ways of God's working.

Exod. xxxi, 1: "And the Lord spake unto Moses, saying,

Exod. xxxi, 2: "See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

Exod. xxxi, 3: "And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

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Exod. xxxi, 4: "To devise cunning works, to work in gold and in silver, and in brass.

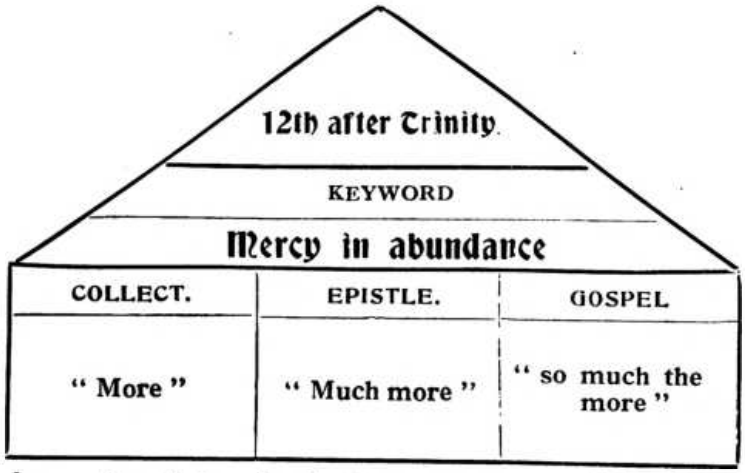
Exod. xxxi, 5: "And in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship.

Exod. xxxi, 6: "And I, behold, I have given with him Aholiab, the son of Ahizamach, of the tribe of Dan; and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee."

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



LIKE a river glorious the abundance of God's mercy bears blessings all along its course, from Paradise lost to Paradise regained. The preamble of the Collect carries us back to the old covenant days, when we read of the Lord being "abundant in goodness (mercy R.V.) and truth" (Ex. xxxiv, 6) visiting iniquity upon three or four generations only, but showing mercy unto thousands (Ex. xx, 6). His "mercy is great unto the heavens, and His truth unto the clouds" (Ps. lvii, 10). "Let the wicked . . . return unto the Lord . . . for He will abundantly pardon" (Isa. lv, 7). "I will open you the windows of heaven until failure of enough" (Mal. iii, 10). Such passages show God's readiness to hear and His wontedness or habitualness to give more than either we desire (in the sense of request) or deserve. But when we follow the stream of mercy into the New Covenant it is more abundant still. "Exceeding abundant" is the grace of our Lord (I Tim. i, 14). Who came, not only that we might have life, but have "abundance" (John x, 10, R.V. margin), through Whom the Father is able to do exceeding abundantly above all that we ask or think (Eph. iii, 20). Accordingly, St. Paul, in the Epistle, looks to the source of his power. *We* are not sufficient. Sufficiency is of or from God. He made us sufficient or efficient as ministers of a new covenant, which is a ministration or conferring of the Spirit, and a ministration or conferring of Christ's righteousness. "Much more" do these ministrations exceed in glory even the abundant ministration of the old covenant times.

The Gospel.

Look at the Gospel, as a symbol, and discover the inner meaning. Here was a man deaf, and probably speechless. Jesus takes him by the hand apart, for individual treatment, as if he were the only soul in the universe; and then He begins to get into contact with him by the language of symbols and signs, of gesture and action—deaf and dumb language, in fact. He thrusts his fingers into his ears, He touches his tongue with saliva from His own sacred lips. These were *physical* means, and their signification was: I am about to open a passage for hearing through these ears, and for speaking with this tongue. Then followed a heavenward sigh and a heavenward look. These were *devotional* means, and their signification was: The gift of healing is coming from above whence all good gifts do come, words for the dumb, hearing for the deaf, and healing for all infirmities. In the meantime this would cause lively expectation in the sufferer and prepare him for the authoritative word Ephphatha which followed, and removed the obstruction caused by sin or Satan, which was hindering the inflow of the life in abundance that God would open the windows of heaven to send down, and that Christ came to ensure for all who will receive it.

After the sighing of sympathy and pity, the uplook of prayer, and the word of power Ephphatha—Be opened—let there be sound and speech—the sealed ear opened to the Master's voice, and the emancipated tongue proclaimed His praise. So much so that although he and his friends were asked by Jesus not to do so (doubtless because He wanted a time of quiet) "so much the more" a great deal they proclaimed the Saviour's fame. Mercy in abundance, it seems, produced testimony in abundance.

And we cannot wonder at those who, when forbidden to speak, could not be silent, so much as we can at ourselves who, commanded to speak, to testify, to bear witness of Jesus and His love, have not the courage, or the gratitude, and sometimes not even the inclination so to do.

As the stream of God's mercy gets wider and wider, fertilising all the kingdoms of the world, so much the more a great deal should believers call attention to it, testifying. He does all things well, He maketh those who are deaf to the spiritual world to hear, and those with silent or stammering tongues to praise His Name and to call upon Him in prayer.

In Malvern Priory Church there are four clappers of the old ring on a board with this inscription:—

"Our duty done in belfry high,
Now voiceless tongues at rest we lie."

The tongues there are *metal* tongues; but are there not many human tongues (that ought to be witnessing for Christ) "*at rest*" before their time?

Miss Havergal's hymn (356 A. and M.) is an inspiration to all Christians who would do otherwise: "Lord speak to me, that I may speak in living echoes of Thy tone"; "O teach me, Lord, that I may teach the precious things Thou dost impart"; "O give Thine own sweet rest to me, that I may speak with soothing power."

"O fill me with Thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show."

See also Addison's hymn. "When all Thy mercies" (517 A. and M.).

If, after musing, the heart flamed and the Sweet Singer of Israel burst out into articulate speech, how much more should it be said of the Christian that "Out of the abundance of the heart his mouth *speaketh*" (Luke vi, 45).

Ephphatha.

By nature the ear is deaf to the Divine command, the tongue dumb when it should celebrate His praise, while the heart is hard, the affections frozen, the mind shrouded in darkness. Hence the old custom in Baptism of touching the nostrils and ears of the infants with saliva from the priest's lips. But there are so many of us not living up to our Baptismal covenant and profession that we need consciously again and again to come to the Master that our ears may be opened more clearly, our hearts warmed more intensely, and our tongues more loosed than ever, that we may have the abundant life which He brings and waits to bestow. Surely there is great need of a great Ephphatha from the Master not only to individual Christians, but to the Nation at large.

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Let the ears of a deaf Nation be unstopped.

The tongue of a dumb people be loosed.

"Who is blind, but My servant (nation)? or deaf, as My messenger that I send?" (Isa. xlii, 19).

Ye shall be my witnesses, nationally and individually, to the world, for the world and in the world.

Out of the abundance of his heart, one year after his Conversion, Charles Wesley wrote his exultant outburst of thanksgiving:—

"Oh for a thousand tongues to sing My dear Redeemer's praise."

Originally, the exuberance of his gratitude overflowed into sixty-eight verses, of which not more than ten are used by the thousand thousand tongues that sing this popular hymn. Thus his wish for a thousand tongues has been *abundantly* answered in a way, and certainly to a degree, that perhaps he never conceived. But how many sing the words without using the one solitary tongue they possess for the important work of witnessing for Christ along the streets and roads of life, at home and abroad!

"My gracious Master and my God,
Assist me to proclaim,
And spread through all the earth abroad
The honours of Thy Name."

"Then shall the tongue of the dumb sing and the ears of the deaf shall be unstopped" (Isa. xxxv, 5).

When the priest, in the earlier centuries, touched the ears of the child brought to the font, he said, "Be opened." This meant that the ears of the baptized should be open to Christian teaching. Now refer to the end of the Baptismal office: "The Priest shall say to the Godfathers and Godmothers, Ye shall call upon him to *hear*," &c. So, correspondingly, in the daily Exhortation, in these later centuries, we are not only reminded to use our tongues in thanking God, praising God, and asking God, but our ears also, in *hearing* God, Who "didst ears and hands and voices for His praise design."

THE COLLECT.

The **Invocation** finds its justification in such passages as the following:—

"God your Father knoweth what things ye have need of before ye ask Him" (Matt. vi, 8, R.V. mar.).

"Before they call, I will answer; and while they are yet speaking, I will hear" (Isa. lxv, 24).

"When the Prodigal was yet a great way off, his father saw him, and had compassion, and ran" (Luke xv, 20).

"At the beginning of thy supplications the commandment went forth" (Dan. ix, 23).

"God giveth to all liberally and upbraideth not" (James i, 5).

"I have also given thee that which thou hast not asked" (God to Solomon, 1 Kings iii, 13).

"Bring forth the best robe, and put it on him" (The Forgiving Father, Luke xv, 22).

Compare the Invocation of the short Collect placed in the Prayer Book before the Prayer for Parliament: "O God, Whose nature and property is ever to have mercy and to forgive." But His nature and property is to give as well as to forgive, as shown in the Lord's Prayer, that is to say, He is "The giving God" (literal rendering in James i, 5), as well as the forgiving God.

Hence to-day's **Petition** for mercy in abundance, first in God's forgiving and then in God's unmerited giving. The giving we can understand and appreciate, but what about the forgiving? A little boy was asked how God forgave sins? He silently answered by taking a slate and scribbling all over one side, and then taking a sponge and washing it all out. Such mercy in abundance should cause us to come with boldness to the Throne of Grace, and no matter the disquieting of conscience, since God is more ready to answer than we to ask, and wont (pronounced wunt) to give more than we ask or have a right to expect, we may tranquillise our heart before Him as we plead the merits of the Crucified, and the mediation of the Ascended Lord. (1 John iii, 19, 20).

A BEAUTIFUL ILLUSTRATION.

"It is common knowledge that in California all kinds of experiments have been and are being made with a view to the production of new and finer specimens of fruits and flowers, and many admirable results have been thus obtained. But an expert told me that the most astonishing facts in his experience of what Nature could do along this line were the totally unexpected and unprepared for. He said it filled him with awe and something akin to worship, for he could not but feel that a smiling, divine artificer, working from the other side of the veil of sense, took delight in surprising him occasionally by a sudden and unanticipated touch of creative power. Thus he, the human worker, would be labouring at the cultivation of a certain bed of blooms of familiar hue, shape, and size, when lo! one fine morning a new specimen would appear among them differing *in toto* from its fellows, yet more gorgeously garbed than they, more delicate in shade, more exquisite in design. Not only so, but once that new specimen came it remained; it was a permanent feature of the garden, reproducing itself continually. What was this but a miracle, the kind of miracle that is for ever recurring, not only in the world around us, but in our inmost souls? It is an illustration of the way in which divine grace operates in our experience. You do your best within the laws and conditions of your being and yet come short, or you fail altogether, as the case may be, and then you find that God in his unearned mercy and loving kindness has gone immeasurably beyond what you ever asked or looked for, has thought for you, and planned and brought to perfection over and above all your care and striving a beauty and sweetness which are not of time but eternity."—DR. CAMPBELL, at Holy Trinity, Brighton.

THE COMMENCEMENT OF THE COLLEGE AT HEADQUARTERS.

A BEGINNING will be made in connection with the work of the College on Monday, September 29th.

Monday morning of each week will be set apart for a Clerical Conference. It is hoped that many of the Clerical and Ministerial Brethren will rally to this weekly meeting.

The importance of this will be that the great doctrines will be canvassed in the light of Israel Truth. Please send in your registration quickly so as to give the matter a good send-off.

REV. PASCOE GOARD'S CLASSES.—Monday afternoon and evening of each week will be given for the purpose of lecture training classes. It will be the aim to help those who wish to devote some time and energy to preparing and delivering addresses, lectures and sermons, to teaching in Sunday Schools, in clubs and societies, etc. Many persons of leisure may thus aid, and busy people will find the evening classes just the thing they want.

Tuesday of each week will be taken up in the presentation of the general theme: This to make the student master of the Bible and its teachings.

Other lecturers will take up the classes on other days of the week; history, archæology, applied constitutional law, and general branches.

Unlike the Churches, who only start young men out on a life work, we shall also offer assistance to the retired to use to the best advantage the years that remain, in work for the Master's Kingdom.

Please make application for the class membership to—

THE REGISTRAR, The College, 6, Buckingham Gate, London, S.W.1.

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THE SECRETARY-GENERAL'S PAGE

As in past years we must appeal for donations towards the expenses of the Congress. Rents, advertising, and printing items are heavy, and the Council will be most grateful for such help as our ever-generous supporters can give. It is desired to make every effort to secure proper publicity, and for this posters and thousands of leaflets must be used in addition to advertisements in selected papers. It is suggested that one way of helping which might perhaps commend itself to some of our readers would be the purchase of Congress tickets for presentation to whomsoever donors may select, or to persons selected by the Executive on behalf of the donors.

* * *

We are glad to be receiving applications daily for railway vouchers entitling to reduced fares for those attending the Congress. As we have to guarantee a given number we would urge on all who propose to visit London at Congress time to avail themselves of the concession, and to send on to us their applications as quickly as possible. The tickets will be available for fourteen days, from October 11th. This will cover the period of the Congress, and the Continuation meetings in the week following, lasting until October 25th.

* * *

Mr. J. J. Morey will speak at the Waterloo Brotherhood, near Lambeth Tram Terminus, to-morrow (Sunday) afternoon at 3; at Barking Municipal Cafe, on September 10th, at 8; and at Croydon (Eldon House, Wellesley Road) on September 11th, at 3 and 7.45.

* * *

The Worthing Branch meets on Wednesday next, and each second Wednesday of the month, at 71, Rowlands Road, at 3 o'clock in the afternoon.

* * *

Tickets are already being sold for the Lantern Lecture by Mr. Garrison on October 15th, at the Central Hall, Westminster. It should be noted that applications for these should be sent to the Box Office at the Hall, not to 6, Buckingham Gate. Reserved and numbered seats 3s. and 2s.

* * *

Lieut.-Commander Trumper, R.N.R., M.R.A.S., of Alexandria, a member of the Federation, writes a valuable article in the *Bible League Quarterly* on "Recent Discoveries and Biblical Critics," wherein he brings forward facts that put the so-called Higher Critics in a very tight corner.

* * *

A correspondent in British Columbia writes: "Before reading the book 'The Destiny of Britain and America,' by the Roadmaker, I knew nothing whatever about British-Israel. Now both my wife and I are thoroughly convinced, the matter being put so plainly and so well, I cannot understand how anyone can disbelieve it. I think every clergyman, every minister and every statesman in the British Empire and America should read this book. I am recommending it to everyone I know. The book came to us in the blackest hour of our lives, and it restored our faith in God and the Bible."

* * *

Mr. B. H. Norton had a very interesting article in a recent issue of the *Morning Post* on "Britain in the Prayer Book," which should make thousands think seriously. He says: "In the 'Venite' we declare what if we are not Israel is absurd—we are the Lord's people, the people of His pasture, and the sheep of His hand. We repeat it in the 'Jubilate,' and in the 'Litany,' and we confirm it in the 'Thanksgiving Service,' and in the Communion Service."

* * *

Mr. John H. Tench gave a few days ago a convincing address on the prophecies in the Book of Daniel, for our Great Yarmouth Branch. He pointed out that if Britain were not the Stone Kingdom Israel, she must sink into oblivion, giving place to a sixth World Empire. There was a full meeting, presided over by Mr. G. H. Rix, the newly-elected President. The local paper published a long and friendly report.

* * *

In view of the acute stage of the Irish Boundary question, a prayer meeting was held on August 27th at the Y.M.C.A. in Belfast, to supplicate for Divine intervention and definite deliverance. The chairman, the Rev. Dr. Montgomery, said he did not think it was in the power of statesmen to settle the question apart from God. He deplored the reticence on the part of statesmen in settling great difficulties to appeal to the God of Heaven and earth. He yet hoped that some courageous statesman might arise who would ring out the needed appeal to Almighty God. One speaker emphasised the need for the Churches in Ireland to put the position before the Churches in Great Britain, and he referred to the drilling and other preparations now proceeding with the object of seizing Ulster.



THE CENTRAL HALL, WHERE THE CONGRESS WILL BE HELD.

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

No. 141. Vol. III. **SEPTEMBER 13, 1924** **Price 3d.**

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 DEPARTMENT OF DIVINE JUSTICE.

By Rev. Wm. Pascoe Goard.

Jehovah-Tsidkenu (The Lord our Righteousness). In the last two leaders we have been studying the law of sacrifice. In the first leader on the subject we introduced the matter from the standpoint of the Book of Leviticus, taking the first four chapters only in the scope of our study.

In the second leader we took the second word on that great law as found in the Gospels, which record the great fact of the supreme sacrifice made on Calvary.

In this leader we take a further word upon the great law of sacrifice as set forth in the Epistle to the Hebrews. The latter Epistle is a sequel to the Book of Leviticus.

* * *

The Book of Leviticus opens with the words, "And the Lord called unto Moses and spake unto him out of the tabernacle of the congregation. . . ."

The Epistle opens with the words "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. . . ."

It is, therefore, the same voice which spoke in Leviticus and in the Epistle to the Hebrews.

Regarding the latter Epistle, it is important to note that the human authorship has been kept in the background. It is still more important to note that in the signature place of the Epistle, that is to say, the first word of the Epistle, appears the signature name God. It seems evident that the intention was to indicate that, in an especial sense, this is a direct word from God.

Now we find that the Epistle is a testimony by God the Father to the Son. Thus He describes Him :—

(1) "Whom he hath appointed HEIR OF ALL THINGS" (Omega).
(2) "By whom also he made the worlds" (Alpha).
(3) "Who being the brightness of his glory,
(4) and the express image of his person,
(5) and upholding all things
(6) by the word of his power,
(7) when he had by himself purged our sins,
(8) sat down on the right hand of the Majesty on high;
(9) being made so much better than the angels,
(10) as he hath by inheritance obtained a more excellent name than they."

Thus the enthroned Father addresses the enthroned Son :—

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

"Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

"And Thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands: they shall perish but thou remainest; and they all shall wax old as doth a garment and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same and thy years shall not fail."

Thus we see at the outset of this extension of the Book of Leviticus is the unfolding of the Wonderful Personality of Christ.

In our last we saw this same Wonderful Personality, in Whom dwells the fulness of the Godhead bodily, offering Himself upon the Hill of Sacrifice as

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the Lamb of God which taketh away the sin of the world. Thus He is presented in the Gospels.

To-day we see Him as the great High Priest, offering His blood in Heaven itself as an atonement for the sins of the world. Let us proceed.

OUR HIGH PRIEST.

Chapter iii: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Read all this chapter as a part of this article.

A PRIEST FOR EVER AFTER the order of Melchisedec.

Chapters v, vi, vii and viii.

He, the Priest, for ever removed and replaced the Aaronic priesthood and the Levitical sacrifices.

Chapter vii, 24: "But this man, because he continueth ever, hath an unchangeable priesthood.

"Wherefore he is able also to save them to the uttermost (margin, evermore) that come unto God by him, seeing he ever liveth to make intercession for them."

ONE SACRIFICE ONLY, ONCE OFFERED.

Chapter vii, 27: "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: FOR THIS HE DID ONCE, WHEN HE OFFERED UP HIMSELF."

Chapter viii states the fact gloriously.

Chapter viii, 1: "We have such an high priest, who is set on the right hand of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

OUR HIGH PRIEST MUST HAVE SOMEWHAT TO OFFER.

Chapter viii, 3: "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat to offer." Read the folllowing verses up to the tenth verse of Chapter ix.

CHAPTER IX.

11. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12. "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.

13. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15. "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

Verse 24. "For Christ is not entered into the holy places made with hands, which are the figures of the true;

BUT INTO HEAVEN ITSELF,

Now to appear in the presence of God for us:

"NOR YET THAT HE SHOULD OFFER HIMSELF OFTEN (those who partake of the alleged sacrifice of the Mass take notice of this) as the high priest entereth into the holy place every year with blood of others;

"FOR THEN MUST HE OFTEN HAVE SUFFERED SINCE THE FOUNDATION OF THE WORLD; but now ONCE IN THE END OF THE WORLD HATH HE APPEARED TO PUT AWAY SIN BY THE SACRIFICE OF HIMSELF.

"And as it is appointed unto men ONCE to die, but after this the Judgment;

"So CHRIST WAS ONCE OFFERED to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Chapter x, read verses 1–10.

Verse 11: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

"But this man, after he had offered ONE SACRIFICE FOR SINS FOR EVER, sat down on the right hand of God;

"From thenceforth expecting till his enemies be made his footstool.

"FOR BY ONE OFFERING HE HATH PERFECTED FOR EVER THEM THAT ARE SANCTIFIED."

Verse 18: "Now where remission of these is, THERE IS NO MORE OFFERING FOR SIN."

How this most solemn Scripture insists upon the great fact that in the great sacrifice made by Our Lord there is but one offering for ever.

In the third and fourth chapters of Revelation there is a most wonderful pageant of the great coronation of the Lord.

One might desire that there had been a similar revelation of that time when our Great High Priest entered into heaven itself, bearing His own offering, there to appear in the full Court of Divine Justice for us, there making an atonement once for all for us.

That this is a great fact in law we are informed beyond peradventure. "When he had by himself purged our sins," tells the wonderful story.

No High Priest, no Pontifex Maximus, no Pope nor prelate, may enter here. Alone, our Priest for ever "BY HIMSELF" purged our sins. And having accomplished that great priestly act "SAT DOWN AT THE RIGHT HAND OF THE MAJESTY ON HIGH." The priestly work was finished as far as offering sacrifice for sin is concerned, and finished for ever. Henceforth, "he ever liveth to make intercession for us."

What have we on earth which takes the place of the daily sacrifice?

We have the simple remembrancer of the great sacrifice. He took the bread and brake it and gave to them, Likewise He took the cup and said, "Do this in REMEMBRANCE of me."

Only two priests have ever administered the Sacrament of the Lord's Supper. The first was Melchisedec, who ministered to Abraham bread and wine. "And he was Priest of the Most High God." No sacrifice had Melchisedec to offer, for there was but one sacrifice to be offered by the Priests of that order. This sacrifice Jesus Christ, a priest for ever after the order of Melchisedec, offered, even Himself. But Melchisedec offered the bread and wine which prefigured the offering to be made by his fellow priest in the ages then long distant.

Jesus Christ offered Himself, our Great High Priest.

Jesus Christ instituted the Sacrament of the Lord's Supper to be thereafter used in the Christian Church as the remembrancer of the great sacrifice.

Let us approach that Table with reverence, for there we almost come into touch with the hand of Our Lord Who first broke the bread and filled the cup. But let us beware how

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we presume to think that we are again participating in a renewed offering of the body and blood of Our Lord. No earthly priest ever did that nor ever shall.

Now let us glance for a moment at the principle of sacrifice laid down in Leviticus, and see how we may each for himself claim and share in this great sacrifice. Sacramentally we will do so when we take the bread and cup of remembrance. We will go to Calvary and there see "OUR PASSOVER SLAIN FOR US." A thing of remembrance. And we will accept Him as our Saviour.

By faith without the elements we will go and kneel at His feet and claim Him as our Saviour and crown Him as our King.

* * *

Thus in outline the great law of sacrifice stands. The work is done and our High Priest has sat down at the right hand of the Majesty on high. It is a culmination and a vindication of Divine Jurisprudence worthy of our God Who has revealed Himself as

Jehovah-Tsidkenu (The Lord our Righteousness).

OUR INHERITANCE.

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

WE have a great national and spiritual inheritance. No people who have hitherto inhabited this earth has had such a glorious combination. As our people have realised their covenant relationships with God and kept His precepts and commandments, He has graciously showered upon them the richest of blessings, power and dominion in their earthly career—the hope of immortality through Jesus Christ in the higher realm of celestial glory.

We believe that Deut. xxxii, 9, sums up our relationship with God. He owns us, and we own Him. He is our God, we are His people. He again and again reminds us that "He found him (Israel) in a desert land; and in a waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye." What more suggestive language could be used than in these phrases to describe the progression and evolution of this people. Through all the changes and chances of their mortal pilgrimage He has led them on and up to a pinnacle of power never experienced by a race in the misty years that have passed. Surely the words of Isaiah (liv, 3) are fulfilled: "Thou shalt increase upon the right hand and upon the left. Thy seed shall inherit the nations. And the desolate cities they shall inherit." Now note how this has been so literally fulfilled. Here is a record of a few events of the sixteenth and seventeenth centuries. In 1497 John Cabot discovers Newfoundland. 1562, John Hawkins goes to the West Indies. In 1580 Drake returns from a voyage round the world. 1585, Raleigh founds colony of Virginia. Three years later the Armada is defeated. 1620, Settlement of Plymouth by Pilgrim Fathers. 1633, first East India Company factory in Bengal; 1639, at Madras; 1640, at Hoogly. 1642, first voyage of Tasman to Australia. 1655, Jamaica conquered. 1661, first Territorial settlement of Britain in India. 1662, mouth of the Gambia occupied by African Company of London. Space forbids a longer list. The British Colonial Empire now comprises over forty distinct and independent governments administered under the Colonial Office, besides the territories under the Foreign Office.

No one can disprove these facts. A literal Empire has been bequeathed to us with a striking proviso attached thereto: "Never a weapon formed against thee shall prosper, and every tongue rising against thee in judgment thou shalt condemn. This is the portion of the servants of Jehovah. And their acquittal is of me, saith Jehovah" (Isaiah liii, 17).

Because we did our part in the late War in honouring our pledged word and maintaining right against ferocious might, 1,000,000 square miles of territory has been added to this our Empire. The deep-laid schemes of the German militarist party had been deliberately planned and prepared for our destruction. Their failure is obvious to all, but there is another power as cunning and crafty as ever sat in Potsdam—a power that is subtly at work to undermine the whole fabric of the British Empire. The Bolsheviks have partially succeeded in hoodwinking our present leaders. It will be a calamitous day for us if we are landed into some unholy compromise with them, which seems to be the import of the cryptic trade agreement which has been signed by the Prime Minister, and which cannot possibly be signed by His Majesty the King. A vast majority of our population are unaware of the malignity of our foes. This agreement is a snare, and for entering into such an unholy alliance we shall have to pay the price. Whenever Israel entered into a league or covenant with those who were enemies of her God she invariably suffered, and it will be so again. Why cannot we trade with all our Colonies and leave these God-dishonouring nations to their own devices? This, combined with the departure of multitudes at home from the ways of God, will cause Divine chastisements to come to bring the people back to a sense of their right relationship with God. Note the following: "If thou restrain thy foot during the Sabbath; From doing thy pleasure on My holy day; And shalt call the Sabbath a delight; The holy feast of Jehovah, honourable; And shalt honour it by refraining from thy accustomed work, From seeking thine own gratification and ordinary conversation: But rather shalt delight thyself in Jehovah. Then will I make thee to ride upon the high places of the earth, And I will feed thee upon the inheritance of Jacob thy father. For the mouth of Jehovah hath declared it." (Isaiah lviii, 13, 14.)

The earthly inheritance would be doubled and trebled if Israel would only return unto God.

How God must yearn over His disobedient people! Though there may be a vast earthly inheritance, and a habitation among the high places of the earth, there is a far richer inheritance if Israel would say, "Thou art my portion, O Lord" (Psalm cxix, 57). There is a great inter-relation between heaven and earth, and this inheritance is a possession not earned by human merit or effort, but freely bestowed by God. Placing the spiritual aspect first, there is a rich inheritance of fellowship with God possible, which is the true motive of observing God's laws. Disobedience does forfeit the full enjoyment, but the grace of God is ever at hand to refresh the needy, and those who aspire after the likeness of Christ, the Lord and King.

So that this inheritance of fellowship can be the source of the true gladness of life, and all the other things which men strive for and often misuse, which they worry over and abuse, can be made stepping-stones to fuller and richer gladness as the outcome of St. Matt. vi, 33.

Not for Israel only are these privileges to be enjoyed, but for all the world who, through Israel's teaching and example,

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see that this is a great people whom the Lord hath blessed, and they, too, will crave a part and share in the good things of God's inheritance, both spiritual and material. Let us dispense our inheritance for God's glory and man's enrichment, and thus use it aright.

THE RELIGION OF THE GOTHS.—II.

(FROM DEL MAR'S "ANCIENT BRITAIN REVISITED.")

EXTRACTED BY REV. COMMANDER L. G. A. ROBERTS, R.N.

OBTAINING the assistance of their relatives and friends in Scandinavia and of allied or subject tribes in Scythia, Iestia, Saxony, and Denmark, the various communities of Goths combined in the fourth century, and swept, chiefly in two great torrents, one through Northern Gaul, the other along the valley of the Danube. Augustine of Hippo has left us a highly-coloured picture of the devastation which marked their path from Denmark through Holland to the Sieges of Tourney, Reims, Amiens and Arras; while Procopius alludes to the revolt of Jovinus and the establishment of the Gothic kingdom of Burgundy. Long before the date assigned by the monks to the Gothic or Anglo-Saxon risings in Britain, the Goths were in possession of the whole of northern and eastern Gaul; and Gothic standards waved from Upsala to Marseilles, from Novgorod to the Western ocean.

In the fifth century their sway extended continuously along the coasts of the northern seas, from Russia to the Irish Channel. In the sixth century "Ivan Vidfami subdued the whole of Sviaveldi (the Swedish realm); he also had Daneveldi (Danish realm), a large part of Saxeland, the whole of Austriki realm and the fifth part of England. From his kinsmen have come the Kings of Denmark and Sweden, who have sole power in these lands." It should be observed that Ivan is here stated to have "subdued" Sweden, and that he "had," probably meaning that he already had, all the other dominions mentioned. Indeed, a great part of them had been in possession of Norse kings for several centuries. In Ragnar Lodbrok's *Saga*, c.c. 10–19, we are told that Ivan won his English dominions from Ella (560–87) and that he rebuilt London. An extension of such dominions may indeed have been acquired from King Ella, but, as previously shown, the acquisition of the northern portion of Britain by Norsemen had taken place centuries previously. If it be admitted with Gregory and Bede that the Franks and Anglo-Saxons spoke the same or nearly the same language this extension of Gothic supremacy must also embrace both shores of the Channel.

Simultaneously with the rising of the Northern occurred that of the South-Eastern Goths under Alaric. Nurtured in the camps of Rome, this chieftain had learnt the perfected art of war in the civil contests between Theodosius I. and Eugenius. After the death of the Conqueror, Alaric headed that formidable revolt of the Goths, who, issuing from Mœsia, soon overran Greece and spread to Italy and Spain, where they were known as Visigoths. Their watchwords were Freedom and Spoil—freedom from a hated worship of Emperors and from the exhausting labour of the fields and mines, to which their fealty to the Roman Government had exposed them; freedom from the conscription; freedom from exactions for the benefit of a defeated hierarchy; and the spoil of the patricians. More than once were the Goths baffled by the good fortune of the helpless Honorius, or else placated by bribery of office or treasure; but such concessions could but ill appease an injured and infuriated people in arms. Yet it was possibly with some reluctance that the Gothic chieftain gave the command which devoted the Eternal City to the licentious fury of his followers. The temples and sanctuaries of the ancient mythology were spared; but all the rest, together with many valuable lives, were swept away in the whirlwind of contempt and hatred which Emperor worship and its monstrous demands had invoked.

Authorities quoted and consulted by Del Mar: Pliny, Strabo, Pytheas, Cæsar, Tacitus, Pococke, Herr Meyer, Durham, Guizot, Ynglinga Saga c. 45–6, Saxo Grammaticus, Du Chaillu 1–22, Greg. Epistles 56, Eccl. Hist., etc., etc.

The early Christians utilised the ancient priests of Hesus to Evangelize (as it was deemed) an entire people.

The Rev. Dr. Henry ("Hist. Brit." I, i, 155) identifies the Gallic and Gallican god Hesus with the Hebrew N'IZZUZ, "the Lord *mighty** in Battle." The name is omitted in the English translation of Ps. xxiv, 8, although it appears in the original Hebrew.

The Rev. Moses Marjoliouth, in "Jews in Britain," asserts that the Cornish had many quotations which were entirely Hebrew, and this Ps. xxiv was one in whole, and accounted for Hesus being their God.

"We do not continue to set up Christmas trees and mistletoe boughs for nothing; they mark some of the numerous concessions which our forefathers, struggling against a world filled with low forms of religion, were obliged to make to Druidism."

All these allusions to the presence of Goths and Saxons in Britain are from Roman writings previous to the alleged invasion of the fifth century, in respect of which Kemble furnishes the following remarks:—

"Bede's narrative is apocryphal. . . . There seems to be every probability that . . . Saxons and Angles had colonised the Eastern shores of England long before the time generally assigned for their advent. . . . The received account of our (Anglo-Saxon) migrations, our subsequent fortunes and ultimate settlement are devoid of historical truth in every detail. The tale of Hengist and Horsa conquering England *with three ships** is found in the Gothic legend of three shiploads of Goths and Bepidæ who landed at the mouth of the Vistula; the murders of British chieftains by Hengist is told by Windkind of the Saxons in Thuringia; while the story of measuring the conquered land with oxhide cut into thongs is found in the myths of many nations."

Lappenberg also shows that the history of the Anglo-Saxon invasion is mythical.

The Gauls were of the same race, and spoke the same language as some of the southern Britons. The former used coined money several centuries before our era. The art of making and using it must, therefore, have been known to their insular brethren. So far we have extracted from Del Mar.

A very excellent work to consult on the organization of the Angles or English for the invasion from *cir.* A.D. 450 to A.D. 520 is that of Major P. T. Godsal, "The Storming of London and the Thames Valley Campaign." The chief point of this work is to prove that the invasion was not carried out

* The italics are ours.—ED.

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by a series of independent raids, but in reality was a connected scheme conceived and carried out in a masterly manner.

(1) "That the Angles were an organized people or nation in their home country before they set out to invade Britain. This point may be conveniently styled the *Pre-conquest Nationhood of the Angles.*

(2) "That the Angles made the fullest use of their national organization in the process of the invasion and concurrent settlement of Britain, and that all the other invaders came as contingents under Angle leadership."

The naval and military operations on a large scale, and extending continuously through long periods of time, show considerable tact, and experienced skill must have been used.

There probably never was a time that the stream of sojourners ceased to flow from east to west in the coming together of the drybones to the place where they should hear the Word of God.

It is hoped that this account of the first and later settlers in these British islands will afford to all our readers a sufficient argument that there is no missing link in our chain of evidence which connects Britain with Israel. For we must remember that "in the latter days" we were to consider these things; and the promise is that "He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." How else shall we bring forth our strong reasons, and produce our cause? How else shall we prove that we are Israel who was given to the robbers, the "people robbed and spoiled" by the worldly powers, and "hidden as it were in prison houses," and of whom no one of the scientists of the day have said "RESTORE"?

The Jews have appropriated to themselves the name of Israel, or allowed it to be fixed upon themselves alone. The Christian Church has allowed the headings of the chapters in the Bible to make it appear that literal Israel is no more, but the Church is heir to Israel's blessings. No one of them imagining that by doing so they rob Israel and God also of His glory, making the Word of God of none effect through their tradition.

THE GOSPEL OF THE KINGDOM.

THE Doctrine of *the Gospel of the Kingdom* is *the Gospel of Jehovah* self-revealed and established as God and King in Israel for ever.

The Gospel, as recorded by the four Evangelists, is *the Gospel of the historic Christ*, and of the great work which He accomplished, securing *Redemption* for Israel, and *Salvation* for all men.

The Gospel as a dynamic factor in individual and corporate life is chiefly *the Gospel of the Holy Ghost*, and His activities in the Christian Church, as far as the New Testament is concerned, and in the Ecclesia of God in the Old Testament.

There are very many at this stage of Christian life and outlook who know God as manifested in Jesus Christ, and not otherwise. To them Jehovah is "the high and lofty One who inhabiteth eternity," "dwelling in the light which no man can approach unto, Whom no man hath seen at any time nor can see." Most certainly God is all of this and more.

But still, to meet the comprehension of mankind and to offer Himself for human apprehension, He has, as Jehovah, come nearer to, and taken up His abode with men. Out of the eternities He came, and His feet rested upon the Mount of Sinai. Down from the Mount He came and entered into the Tabernacle made by human hands. Thus, while Israel was a tent-dwelling nation, Jehovah became a tent-dwelling God. He stepped from His high and lofty estate, and set up His Tabernacle with men.

When Israel became a settled people, and built houses for themselves to dwell in, He permitted them to build for Him a House, and placed His Glory there. From that time forward it was true to say, Jehovah is in His Holy Temple.

While it remains true that He, the Creator, "upholds all things by the word of His power," it is also true that *He set up His Throne*, and *established His Government in the Nation Israel.*

He allowed Moses to glimpse His person. The same privilege was accorded to Isaiah and to Ezekiel. The latter was even allowed and inspired to write a description, as far as human language could compass it, of His person and glory. At last St. John was permitted to look upon His person as He sat upon the throne "set in heaven."

He caused His voice to be heard by assembled Israel at Sinai, and again and again He spoke face to face with His holy prophets, through whom He sent His messages to men and nations; but especially to Israel.

While He permitted the establishment of the throne of David, He retains in His own right the superior throne, before which David was anointed as "Chief Governor" over Israel.

He superintended, and still does so, the great outlines of the national life of Israel. He defended them in battle when they called upon and trusted in Him; and He does so under like circumstances still.

He multiplied the fruits of their land and the results of their toil when they were obedient to Him and abode in His fear. He broke the staff of their bread, and caused their wealth to pass from them when they forgot and ignored His Kingship. He is permitting Israel and the so-called Christian nations to thus suffer to-day when as never before in history they have forgotten and denied His Kingship.

He has ever stood ready and still stands ready to cause His smile, and nature's smile also, to be turned upon the nation, and upon the individuals which make it up when they shall turn in repentance and sincerity to Him.

The Gospel of the Kingdom is the Gospel of Jehovah, the God and King of Israel in Israel to the present day, and to the end of the age.

Israel-Britain is His Kingdom Nation. Through her shall all the nations of the earth be blessed.

He—Jehovah—is the King in His Kingdom Nation, resident among them and ever causing "His eyes to run to and fro through all the earth to shew Himself strong on behalf of those who fear Him."

His Name is LOVE. "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."

* * *

"The Gospel" is the Gospel of the Son—the historic Christ.

It tells of His birth in Bethlehem, marked in the heavens by His star; heralded by the voice of the Angel Messenger; acclaimed by the host of heavenly voices in the sky; and

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noted in the precincts of the Temple by the Chief Priests and Pharisees who, in response to the demand of Herod, read from the Sacred Scriptures the prophetic declaration of the place of His birth.

It tells of His baptism with water and with the Holy Ghost.

It tells of His hunger and temptation in the Wilderness.

It tells of His years of kingdom ministry and teaching.

It tells of His transfiguration and counsel concerning the "death which He should accomplish at Jerusalem."

It tells of His striking march to Jerusalem to accomplish that death.

It tells of His inauguration of the Christian Ministry in the Temple, and of His and its expulsion therefrom.

It tells of the wondrous Passion week.

It tells of the greatest of facts in the world's history—the great tragedy of Calvary.

It tells of the RESURRECTION FROM THE DEAD.

It tells of His Resurrection activity and the finishing of His teaching. It tells of the manifestation of His very presence in bodily form as the demonstration of the great fact that God hath raised Him from the dead.

It tells of His Ascension into heaven.

It tells of the promise of His return to earth in like manner as He ascended up to heaven.

It carries the commission, "Go ye into all the world and preach the Gospel unto every creature."

This is the Gospel of the Son.

* * *

The history of *the Gospel movement* begins at Pentecost. There came the Descent of the Holy Ghost.

There preceded the promise of the Saviour, "If I go away I will send the Comforter unto you."

There followed the Gospel of the Holy Ghost, as preached by the Apostle Paul and others, and as demonstrated in history at Pentecost and elsewhere.

The question is still asked of the believer in the Holy Scripture, "Have ye received the Holy Ghost since ye have believed." From how many would the answer come to-day, "We have not so much as heard whether there be any Holy Ghost"?

There comes the assurance to every one, "For the manifestation of the spirit is given to every man to profit withal."

This is the activity manifest in the Christian Church.

* * *

What shall we say, then? Shall we be satisfied with less than the full Gospel? The Gospel of Jehovah as the God and King in Israel; the Gospel of the Son, who is at once the Redeemer of Israel and the Saviour of the world; the Gospel of the Holy Ghost, who administers the Gospel of the Father and the Son to all who will receive Him into their hearts.

This is a full and glorious Gospel. It takes account of the present and of the future. It takes account of the individual and of the nation, and secures salvation for each and all who will accept. As the Church administers the Salvation to the individual throughout all the world, so does the Kingdom Nation administer the national blessings of God among all the nations; yes, and also His punishments when such are unavoidable.

Only as the Israel-British Nation reinstates the consciousness of God as Her King, and His law as Her Constitution, can she give of the blessings which she will then enjoy to the full to the external nations.

When the Church is apostate, the individual wanders hopeless from God also. When the Nation is rebellious, the nations of the world walk in the darkness and have no light. When the Church repents and purges herself from her sins and apostasies, then Salvation comes to the individual. When Israel-Britain repents and returns to Jehovah Her God shall peace and prosperity return to all the families of the earth. Then indeed shall the kingdoms of this world become the Kingdom of our God and of His Christ.

ARE WE DEPENDENT UPON EGYPT FOR RECORDS OF PAST GLORIES?—IV.

BY ANDREW B. BUCHANAN.

PERHAPS from what has already been discussed, the reader will be able to appreciate the following extract of a lecture given in Edinburgh by Mr. Howard Carter, of Tutankhamen fame:—

The Glasgow Herald, Tuesday, September 11th, 1923.

Tutankhamen's Tomb.

Ancient Egyptian Culture.

Lecture by MR. HOWARD CARTER.

". . . To compare Ancient Egypt and the Valley of the Tombs of the Kings and all that had been brought to light by the excavations with material discoveries, such as steam or electricity, or the like, would be ridiculous, but archæological investigation showed that such discoveries as *the harnessing of these powers were the only real advantage, other than that of the science of medicine, that modern civilisation had over that of ancient Egypt*." The italics are ours.

We wonder! We have seen from this discussion that the evidences of the use of machinery are clearly established. What, then, was the power used for driving this machinery? Was it steam? Was it electricity? Was it water power? Or was it some power of which we have still to learn the secret? Again, we exclaim, Oh Lord! More light! More light!

To continue:—

"Culture in the Ancient Days."

"Culture in the way of intellectual development and the arts in general were in the ancient days in many ways higher than they were to-day. *In fact, modern progress, in the mechanical sciences and industrialism generally, were largely responsible for the complete collapse of spontaneous and unconscious artistic productions. . . .*" The italics are ours. Again we wonder! The mechanical sciences were in existence in those early days and if by "industrialism" is meant the employment of large numbers of workpeople, we do not see how that should affect "artistic productions" in our day.

One of the sights of Paisley is to see the workpeople emerging from the famous thread works of J. & P. Coats, Ltd.; of Dalmuir, the workpeople of the Singer Sewing Machine Co., Ltd.; and in Belfast, the workpeople of Harland & Wolff, Ltd. Others will occur to the reader.

What is the Scripture record?

1 Kings v, 13: "And King Solomon raised a levy out of all Israel, and the levy was thirty thousand men." 30,000

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I Kings v, 15: "And Solomon had three score and ten thousand that bare burdens, and four score thousand hewers in the mountains" .. .. 70,000 / 80,000

I Kings v, 16: "Beside the chief of Solomon's officers which were over the work, three thousand three hundred which ruled over the people that wrought in the work." 3,300

A total of .. .. 183,300 people.

When we think of the organization necessary to control this vast army of workpeople, we stand appalled at the magnitude of it.

Wasn't it because of the mechanical sciences and the industrialism that the great beauty of the Temple was made apparent?

Wasn't it because of the mechanical sciences and the industrialism that the great stones were sawn with saws and placed into position?

Wasn't it because of the mechanical sciences and the industrialism that the kings of the then known world came to hear his wisdom and to behold the glory of his kingdom?

Wasn't it because of the mechanical sciences and the industrialism that the Queen of Sheba had no more spirit in her and made her statement that the half had not been told her?

As we cast our eyes over the vista of the ages, we see in our vision the Ark of Noah, the Great Pyramid, the Tabernacle in the Wilderness, the Temple of God as built by Solomon—and we repeat our question, "Are we Dependent upon Egypt for Records of Past Glories?" The answer is "Great and marvellous are thy works, Lord God Almighty."

The vision of the Temple grips and holds us.

"And King Solomon sent and fetched Hiram out of Tyre. 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."

For he cast two pillars of brass .... 110 tons.
And he made a molten sea .. .. Over 70 tons.
And all the other works of brass, the amount of which was so great it was *unweighed*.

And King Solomon made a levy out of all Israel, and the levy was 30,000
And he had burden bearers 70,000
And hewers in the mountains 80,000
And overseers 3,300

A total of .. .. 183,300 men.

What a triumph of engineering!
What wonderful skill in metallurgy!
What marvellous organization!

What a tremendous lesson from the Israelites of old to our modern days!

And as we think of all the difficulties so triumphantly and so successfully overcome, we hear again the voice of God, "See . . . in the hearts of all that are wise-hearted, I have put wisdom that they may make all that I have commanded thee."

All Glory to God.

ANCIENT LANDMARKS.—III.

By Dr. W. Gornold.

THE successive ages of the Patriarchs as given in Genesis, when set off from the epoch, October 24th, —3999, which was the "fifteenth day of the seventh month," so constantly in evidence throughout Scripture history as a signpost of great spiritual happenings, bring us in the year —1991 to the year of the birth of Abraham in Ur of the Chaldees. This great event happened 352 years after the Flood. In direct succession from Adam he was the eighteenth generation. The son of Terah, the Chaldean, he was called Abram—*i.e.*, father of elevation, or "exalted father," but after his call he was given the name of Abraham—*i.e.*, father of a multitude. It would appear that originally names were not conferred by succession, and children did not take the names of their fathers and relations, but they were conferred upon them in knowledge of their peculiar destinies or in connection with some incident attaching to their births. Thus Adam was of "the earth," and was distinguished as the progenitor of the Adamic race. Eve was so called *because* she was the mother of all "the living," perhaps as distinguished from all those who were spiritually dead. The epoch we call Creation is therefore one that marks the production of the "sons of God." It is the most important epoch in the whole cycle of manifestation in which we now move. And just as Abram's name was changed to Abraham at the time of the Covenant, so Jacob's name was changed to Israel in the day that he "prevailed with God." The study of Scripture names is of great interest in connection with the destinies which attach to those who bear them, a fact that is brought out conspicuously in the last prophetic blessing of Jacob. And here it may be mentioned that "Israel" is the first family name recorded in the Bible, for it descended from the man Jacob to the whole of his posterity after God had confirmed the Covenant with him as with Abraham. At the age of 75 years, in the year —1917, on the "fifteenth day of the seventh month," Abraham was called with his father Terah out of Ur and thence journeyed into Canaan. He had been commanded to leave his country and kindred and go to a land which should be shown to him. This was his first call and trial of faith. All his material interests and social ties were abandoned in obedience to the call, and he went forth, accompanied by his father and his wife Sarai and others of his family to seek the Land of Promise. Most important of all is the fact that Abraham left behind the strange gods that Terah and his family served while living at Ur (Josh. xxiv, 2). Abraham had scarcely completed his 75th year when his father died in Haran, —1916, but he pursued his journey to Canaan and reached Shechem, where the Lord confirmed His promise of the "land that I have given thee." Driven by famine, he was forced to go into Egypt, and thinking to protect themselves he proposed that Sarai should pass as his sister, lest the Egyptians should kill him in order to possess his beautiful wife, who would thus remain unprotected. The Pharaoh under whom that part of Egypt was governed got to know of the beautiful daughter of Eber and sent for the immigrants. To obtain Abraham's favour Pharaoh loaded him with presents. But God ruled otherwise and so afflicted Pharaoh with plagues that he made inquiry and found that Sarai was Abraham's wife, whereupon he sent him away with his wife, and Abraham departed and went again to Canaan, "very rich in cattle and silver and gold."

Then arose the strife between the servants of Lot,

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Abraham's nephew, and those of the Patriarch. He gave Lot the choice of way, to the right or to the left, conscious always of God's promise that Canaan was to be his own land. Lot chose the eastern way and went into the valley of Siddim, where Sodom and Gomorrah then stood. They were known as the "cities of the plain," at that time fertile and well-populated. Separated thus from his kindred, Abraham prepared to settle in Canaan and moved to the plain of Mamre. It was here that he learned of the invasion of Sodom, where Lot dwelt, and of the fact that his nephew was taken prisoner. The Battle of the Kings has great historical interest, for we find confirmation of it in the Assyrian cuneiform records. Therein Chedorlaomer figures as Kudar-lagamah the Elamite, who, in the year —1909 was at the head of a confederacy in which Amraphael, king of Shinar (Babylon), Arioch (Eri-Aku), king of Elasar, and Tidal (Tidkhal) were leagued together against the kings of Sodom, Gomorrah, Admah and Zoar (Beal). They came into conflict in the Valley of the Salt Sea (Siddim). In the engraving of the prism discovered by the Weld-Blundell expedition, the Babylonian kings are listed, but without dates. Amraphael is therein mentioned by his dynastic name of Hammuraki or Kammurabi, and the eighth of the twenty-one years comprised in this record is mentioned as "the golden year." This has been linked up with an eighth year in the cycle of the planet Venus, one of the Chaldean records preserved in the British Museum (NATIONAL MESSAGE, July 26th, 1924). In this connection Sir Charles Crauford ventures the approximation of 2045 B.C. as the date of the Battle of the Kings. The birth of Isaac had place in the year —1891. We are told specifically (Gen. xxi, 5) that Abraham was 100 years old when his son Isaac was born. Dr. Fotheringham is cited as authority for identifying the "eighth year" brilliance of Venus with the year —1914. The phases of Venus are repeated very much the same every eight years, and the point of greatest brilliance is when the planet is at an apparent angle of about 45 degrees from the rising or setting sun, when it appears as the evening or morning star, exceedingly large and bright.

Of the angelic visitation at Mamre, the destruction of Sodom and Gomorrah, of Abraham's humane pleading for the Cities of the Plain, and of the meeting he had with that mysterious figure Melchisedek, Priest of the Most High God, and King of Salem, it is not essential to make any chronological note.

The next landmark to attract our attention is the Trial of Abraham. The offering of his only son Isaac as a burnt offering, in obedience to the voice of the Lord, was a trial of faith greater than God is wont to require of frail humanity. In offering Isaac he offered everything that the present and future held for him, even the Land of Promise. He had no incentive of patriotism, no purpose to serve other than to obey the Lord, but everything to lose by this act. He did not question it, nor did he question the evidence of his senses or the dictates of his own heart. He obeyed, and there on Mount Moriah the sacrifice was prepared. It was on "the third day" (Tuesday) that God prepared Himself a sacrifice whereof Abraham had prophesied even better than he knew. Thus, despite the prophecy that Isaac should be born when Abraham was one hundred years old, and that the Covenant would be confirmed in him; and despite the promises of God that his seed should possess the land of Canaan, Abraham made no question, but simply obeyed.

Isaac was married to Rebekah when he was forty years old—that is to say, in the year —1851. Abraham continued to live for another 35 years, and died at the ripe age of one hundred and seventy-five years, in —1816. Isaac was married for twenty years before Rebekah bore the twin sons Esau and Jacob, and from this we have the birth year of Jacob in the year —1831. These, then, are the chief landmarks in the history of Abraham, the father of Israel.

THE NATIONALISATION OF LAND.

SOCIALISTS' UTOPIA.

By Rev. Wm. Pascoe Goard.

ONE of the political parties of Britain, apparently led by the fallacies of Communism, is aiming at the nationalisation of land.

Many of Britain's leaders—ecclesiastical and otherwise—apparently think that there may be "something in it," and that at all events it would do no harm to try the experiment.

It is a pity that all of these were not trained to use their imagination less and their observation more.

The great experiment of the nationalisation of land has been in operation in the British Empire for generations past now. It was the case a little while ago that the greater proportion of the land area in the British Empire was nationally owned. It would probably be true to say that, including the Overseas Dominions but excluding the countries of the subject races, such as India, &c., fifty per cent. of the land is still nationally owned. This is true of Canada and of Australia, and so on.

It is significant that in Canada, Australia, and so on, where the greater portion of the land is nationally owned, that Communist and Socialist and a scattering of ethical preachers and lecturers are demanding the nationalisation of the individually-owned land. WHY?

The story of the experiment can be told in a paragraph.

THE NATIONALLY-OWNED LAND LIES DORMANT AND MAKES NO CONTRIBUTION TO INDUSTRY AND COMMERCE, NOR TO THE NATIONAL TREASURY.

THE INDIVIDUALLY-OWNED LAND, ON THE OTHER HAND, FURNISHES THE FULL CONTRIBUTION TO INDUSTRY, TO COMMERCE, AND TO THE REVENUES OF THE COUNTRY.

The nationally-owned land is a burden to the Government, requiring the expenditure of large annual sums of money, all of which has to be found by the income arising from individually-owned land and other individual resources.

Here is an experiment as big as the Continent of North America with Australasia thrown in, but, of course, people who deal in theories can see no significance in facts, nor learn from any experiment over which they have not themselves burned their fingers.

A COMMUNISTIC RACE.

Before North America was occupied by the Anglo-Saxon, it was occupied and administered by the red man, who was Communistic through and through. Here, again, in the eyes of Anglo-Saxondom the Communistic experiment has been fully demonstrated and is being so still. With the Indian there was no individual ownership of land. In energy and mentality he was in no degree inferior to his Anglo-Saxon

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successor. Taken from his Communistic surroundings, and trained in individualism in our schools and Universities, in our workshops or factories, the son of the Indian approves himself the equal of the son of the white man.

In racial standards of living and in racial accomplishment the Indian race has utterly failed to keep pace with the white race. WHY? Because of his Communistic law and environment. The writer knows whereof he speaks, and can point to undoubted facts on a large scale which prove his statements.

Because there was no individual ownership of land, there was absolutely no cultivation of land by the Indian tribes of the great Canadian and American West.

That which the land produced, without human interference, was all that the Indian looked for from the soil. Deer in the forest regions and other flesh- and fur-bearing animals; fish in the lake regions; and buffalo on the plains were the dependance of the Indian tribes. Forests untouched by the hand of men; minerals exposed to view but never mined; plains capable of abundant harvests, never cultivated, was the story of the Communistic race.

Needless to say there was a sharp limit to the population the land would thus sustain, and whenever the population increased beyond that limit it was automatically reduced by inter-tribal war. This was a natural law of Communistic conditions.

The writer has known of individual Indian men, breaking from the Communistic law, to fence and cultivate a field, and raise in it a promising harvest of grain. He has known the Sachims of the tribe order the fence to be thrown down and the tribal herds to be driven in to the ripening harvest that they might consume the crop of the individualist enterprise.

After ages of this, the Anglo-Saxon found a continent of virgin forest and untilled plain awaiting his individual enterprise.

On the field kept barren by Communism the individualist made to appear, almost in a generation, the mighty structure of the nations of North America.

* * *

The Communist has been busy propagating his doctrines in this land, and has already had sufficient influence to cause the cultivation of the land in Britain to be unprofitable.

One wonders if since the great Plague, which, in the seventeenth century swept away a quarter of the workers of Britain, leaving insufficient men to till the soil, England has ever been so green as it is in the present day. Cultivated fields have disappeared, and the land turned into pasture for scanty flocks and herds, because labour conditions debar the necessary force to till the soil.

* * *

Communistic womanhood has a hard time, being everywhere the burden-bearer.

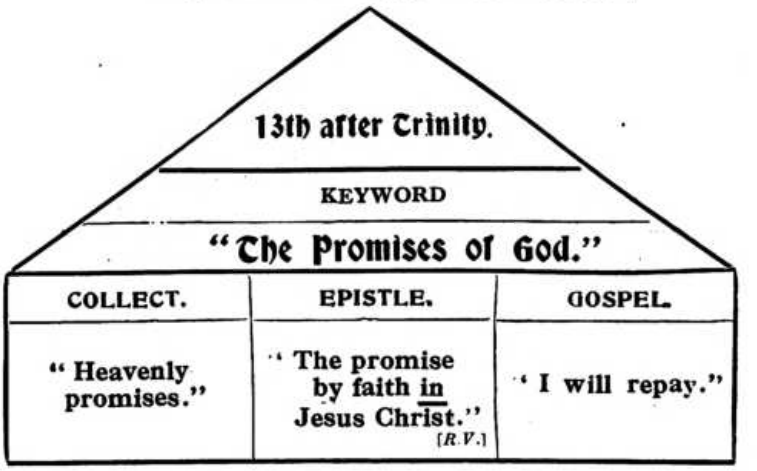
In every continent where the Communistic experiment has been allowed to run its natural course, it has carried the race which has continued the experiment to its death.

With eyes open to these great experiments, past and present, we say nationalisation of land has no promise in it, neither for the nation nor the individual, and every lover of the race and nation to which we belong will oppose it as a deadly menace to our well-being.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.



"THE comforts of the promises are universal, such as agree with every estate, and suit every malady; they are the strong man's meat, and the sick man's cordial, the condemned sinner's pardon, and the justified person's evidence; but the best of the world's comforts are only applicable to some particular conditions, and serve as salves for some few sores."—(*Spurgeon.*)

"God builds for every sinner, if he will but come back, a highway of golden promises from the depths of degradation and sin clear up to the Father's house."—(*Beecher.*)

"Where is thy casket of promises? Bring it out. Open the jar of jewels. Pour out the golden ingot, stamped with the image and superscription of heaven's King. Count over the diamonds that flash in thy hand like stars.. Compute the worth of that single jewel, 'Ask, and ye shall receive'; or that other ruby, 'All things shall work together for *good* to them that love God.' Bring forth that royal Koh-i-noor, 'He that believeth shall be saved.' Then remember who it is that gave them, and to what an unworthy sinner, and tell me if they are not 'exceeding great and precious.' . . .

"God scorns to act meanly and stingily by His children; and how must He scorn us often when we put Him off with such contemptible stinginess of deeds or donations."—(*Spurgeon.*)

* * *

The Bible is a book of promises, or a casket of jewels. There are said to be 30,000, *i.e.*, 82 for each day in the year—a rich provision, surely, for our daily needs; for these jewel-promises are largely the Christian's inheritance (II Pet. i, 4); and there is not an experience in life by whose side God has not fixed at least one of them. But "how many soever be the promises of *God*, in Jesus Christ is the yea" that fulfils them (II Cor. i, 20, R.V.)

Eternal life was promised in Christ our Head before the world began (Titus i, 2). In Him that life was and is concentrated, and the Tree of Life in Paradise lost and Paradise regained is the symbol of the reality. So the promise of life is in Christ Jesus (II Tim. i, 1), and this is *the* promise or blessing made over to Abraham and his spiritual seed. All through Old Testament times men were saved by the promise not by the Law, for Abraham, to whom the promise was made, antedates the law by more than four centuries, as the Epistle declares. But the promise was *conditional*, and had to be appropriated by the individual through an act of faith (submission combined with confidence) as is clearly shown in Rom. iv, and particularly in verses 21 and 22, where we see an inseparable connection between the promise and faith.

So the Promise was and is the only revealed mode of salvation, though now Christ has completed His atoning work, the word

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Gospel has taken the place of the word Promise; and so it is equally true to say that the Promise was, or the Gospel is, "the power of God unto salvation" to everyone who believeth in Christ. "For in it there is a revelation of the Divine Righteousness resulting *from* faith and leading on *to* faith; as Scripture says, 'Through faith the righteous man shall find life'" (Rom. i, 16, 17; Twentieth Century Test.).

Faith is the starting-point, and faith the course. Faith is the first rung, and faith the every rung of the ladder of life, but it is faith in Christ.

"'*All* I have is thine,' said He,
'*All* things are yours,' He saith again;
All the promises for thee
Are sealed with Jesus Christ's Amen."

Such is the message of to-day's Epistle.

THE EPISTLE EXPLAINED.

What the Epistle really means, in its Prayer Book setting, after the prayer for the attainment of *heavenly* as distinct from temporal promises, may be thus paraphrased:—

Various promises were made to Abraham. But the greatest was that of blessing to come through the paramount Seed, which is Christ. What I say is this, that the ceremonial law cannot disannul the older free promise of eternal inheritance in the Seed that should come. Probably the yoke of ceremonial law was largely inflicted as a punishment for the national sin of Idolatry, being conveyed by the ministry of angels to Moses, as a mediator between God and the Hebrews, to remind them of the great Mediator (Heb. ix, 15). Therefore Moses had nothing to do with the promise that God, without a mediator, made direct to Abraham.

Does it follow, then, that the law is against the promises of God? By no means, for if the law could have entitled a sinner to life, God would have spared His own Son, and justification would have been by the law. But, on the contrary, the Scriptures, wherein that law is written, hath shut up all under sin, as in a prison, under sentence of death, to the end that all being cut off from expecting justification by the law, the heavenly promise of the Spirit (v, 14) which includes all the heavenly promises, might be freely given to them that believe in Jesus Christ.

THE COLLECT.

The promised blessing by faith in Jesus Christ (of the Epistle) we may call the promise of grace, whereas the "heavenly promises" (of the Collect) are those of glory. *All*, as the Collect ends, are "through the merits of Jesus Christ our Lord." We pray for the obtaining of these promises in the Collects on the Sixth, Eleventh and Fourteenth Sundays after Trinity; and, in the Benedictus, we constantly sing of these promises, "promised to our forefathers," and, in the Magnificat, "promised to our forefathers, Abraham and his seed for ever." It is, of course, true that very many of God's promises of old were of a temporal and earthly character, but to-day our prayer-thoughts are directed towards His "*heavenly* promises," the promises of glory conditioned by faithful service (C.), faith in Jesus Christ (E.), and love to neighbour (G.)

Mark the Reformer's addition of "only" to the ancient Collect, showing how jealous they were of the doctrine that every good thing in man is wrought in him by the Spirit of Christ. The same idea underlies the expression "from Whom all just works do proceed" in the second Collect at Evensong. The faith that brought us on to the first rung of the Gospel ladder was the gift of God, and the faithfulness it develops into as we mount the ladder heavenward, is God's "only gift," and the "Well done" for a life of faithfulness—all betoken the free, unmerited love, favour and bounty of the Father of Mercies.

Yet there will be a proportion between the service and the recompense, between the way in which we allowed God to use us and the heavenly promises made over to us, as we see in the Parable of the Pounds (Luke xix, 17–19), though the truth must again be accentuated that the "pound" in each case was the Master's own and came of His only gift.

THE GOSPEL.

Now, we turn to the parable of the Good Samaritan, and whether our Lord intended it or not, we can see, very clearly, a faithful portraiture of Himself. Jerusalem and Jericho are about 15 English miles apart; and this particular way was notoriously called "the bloody way." Infested by thieves and robbers, we can understand how that when the Priest and Levite, going home from their Temple duties, and seeing that some deed of horror had been committed, hastened on as fast as possible. Not so the Good Samaritan, who risked his all and gave his all. When he saw him (he gave his eyes), he had compassion (gave his heart), and went to him (feet), and bound up his wounds (hands), pouring in oil and wine (substance), and set him on his own beast (arms) and brought him to an inn (time), and took care of him (personal attentions and the loss of a night's rest). And on the morrow, when he departed, he took out two days' earnings (money) and gave them to the host, and said unto him, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

In giving all, as above, he gave himself, as well as the promise to come again and recompense the good and faithful service. How like Him in Whom all the promises of God are centred, is the Good Samaritan! Seeing our stray world in the ruthless hands of evil powers, He travelled down from the Heavenly Jerusalem, taking all the risks, putting at our disposal every faculty of His nature—His eyes, heart, feet, hands, substance, arms, time, talents, His all—and at last Himself, as a supreme sacrifice. Then, leaving the world in the hands of His Church, that she might go on with her life-rescuing and life-saving work during the two days (of a thousand years, 2 Pet. iii, 8), or parts of two days, He was to be absent, He left the corresponding "two pence," whether Sacraments, Covenants, Testaments, or the Spirit and the Word, for future services to be rendered, declaring His reiterated purpose, "I come again," and making the reliable promise, "I will repay," repay "His holy Bride," by fulfilling the heavenly promises when He, as Bridegroom, shall mystically unite Himself to her and raise her up to His own glory and honour, when it shall be seen, by all the assembled worlds, that God's promises have become indeed God's performances and all His purposes, achievements.

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

GREEK & HEBREW CONNECTIONS.—XXI.

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

EPHESIANS VI, 16: The shield of Achilles, made by Vulcan, was composed of five plates, two of brass, two of tin, and one of gold (Homer, "Iliad" i, 270).

1 Timothy vi, 14-16, 22: St. Paul had read some of the Greek poets. He quotes Aratus, Epimenides, Menander. He seems here to quote or refer to Sophocles, Æschylus, "Suppliants," 820, Porson:

"O King of kings, most Blessed of the blessed, most Perfect of the perfect."

1 Timothy vi, 16: In the "Antigone" of Sophocles, 608, Brunk, we read: "But thou, an ever-during Potentate, doth inhabit the refulgent splendour of Olympus. Synesius, in his "Third Hymn, has a fine idea, which very probably he borrowed from Paul. "O, intellectual Being, veiled in thy own effulgence." A few lines after he says: "Thou are He who art concealed by Thy splendours." *Vide* Euripides.

2 Timothy iv, 8: There is a passage in the "Alcestis" of Euripides, in which the very expressions used here by the

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Apostle are found and spoken on the occasion of a wife laying down her life for her husband, when both his parents had refused to do it: "Thou wouldst not, neither darest thou to die for thy son; but hast suffered this strange woman to do it, whom I justly esteem to be alone my father and mother, thou wouldst have fought a good fight hadst thou died for thy son" (*vide* Sophocles' "Æschylus").

Hebrews x, 20: See the "Chœphoræ" of Æschylus, 801, where there is an expression very similar to this one of the Apostle.

Hebrews x, 22: Conscience. So Shakespeare: "'Tis conscience makes cowards of us all." As if borrowed from Menander: Apud Stobœum, Serm. xxiv, 192. "If a man be conscious of any crime, although he were the most uneducated of mankind, his conscience makes him the most timid of mortals" (Acts xxiii, 1; 1 Tim. i, 5, 19; Heb. xiii, 18; x, 23; 1 Tim. iv, 2).

Hebrews xiii, 2: The Greeks highly applauded the virtue of hospitality. A stranger was supposed to be under the protection of Zeus. Homer gives the sentiment in all its beauty when he puts the following words into the mouth of Eumœus, when he addresses Ulysses, who appears as a forlorn stranger, and, being kindly received, implores a divine blessing ("Odyssey" xiv, 33):

"Zeus grant thee and the gods above, my host,
For such beneficence thy chief desire!"
To whom, Eumœus, thou didst thus reply,
My guest! I should offend, treating with scorn
The stranger. For all the poor that are,
And all the strangers are the care of Zeus."—*Cowper.*

Compare Deut. x, 18, 19; Matt. xxv, 35; Rom. xii, 13; Heb. xiii, 2; James i, 17. This declaration forms a Greek hexameter verse.

"Every goodly gift, and every perfect donation
Is from the Father of Lights, and from above it descendeth."—*Clarke.*

There is a sentiment very like it in the "Olympic," Ode ix, 41, of Pindar:

"Man, boast of nought: whate'er thou hast is given.
Wisdom and virtue are the gifts of Heaven."

James v, 14: We find precisely the image in Homer, as that "even as a vapour," which was a frequent metaphor with the Hebrews (*vide* Psalm cii, 11; Job viii, 9; I Chron. xxix, 15; James i, 10, 11; Eccles. xiv, 18). Did the Jewish Apocryphal writers borrow from Homer?

"Like leaves on trees, the race of man is found,
Now green in youth, now withering on the ground;
Another race, the following Spring supplies,
They fall successive, and successive rise.
So generations in their course decay,
So flourish these, when those are passed away."—*Pope.*

II Peter ii, 4: Tartarus is the word in the Greek; it is not found elsewhere in the New Testament. The Greek poets make Tartarus the place where the giants who rebelled against Zeus, and the souls of the wicked, were confined; as Hesiod says: "Here in Tartarus, the rebellious Titans were bound in penal chains." (*Theogon*, 119,720). So Homer also: "I will hurl him into gloomy Tartarus, very far hence, where there is a very deep gulf beneath the earth, and iron portals, and a brazen threshold, as far below Hades as Heaven is from earth," says Zeus. "Iliad" viii, 13; *vide* Newton's Notes on "Paradise Lost," i, 74, Buckley.

Revelation xiv, 13: "Blessed" here means happy. The phrase, "Happy are the Dead," is a proverbial saying, frequently used by the Greek poets; thus Homer in the "Odyssey," v, 306:

"Happy, thrice happy, who in battle slain."—*Pope.*

So in the Greek Testament, Luke i, 28, 45, the word means happy (Campbell).

AN IGNORANT ATTACK.

PEOPLE who attack others should at least be accurate in their statements, and should avoid making false assertions. Both these rules are infringed by a writer in a certain paper.

The subject is "British-Israelites," and the writer is so ignorant of his subject that he states: British-Israelites "tell us that the prophet Jeremiah took Jacob's pillow stone from Bethel." With a large acquaintance with Israel literature, I am certain that I never met such an ignorant statement in any one of them; and I do not believe it is to be found in any Israel book.

The next blunder is still worse. He actually makes the ignorant statement that it "was taken by King James to Westminster," when any schoolboy should know that Edward I brought it to England. In trying to foist these incorrect statements upon Israel writers, the author of the paragraph exposes his own ignorance. His statement actually is that "everything was carried on camels and donkeys." Has this poor creature never heard of Solomon's navy and the ships of Tarshish, or the ship of Jonah, long before Jeremiah? He is quite obsessed with the Stone problem. His imagination seems too feeble to realise that a small stone, which two men could easily carry, would take no more space in a Tyrian ship than a modern traveller's trunk! His crowning error is that it weighs a ton; in reality, not a quarter. The next absurdity consists in dragging in the well-known Saxon Coronation Stone at Kingston.

As Edward I was a Plantagenet, of course he and the Norman Kings were not crowned on a Saxon Coronation Stone.

He now refutes himself; for he first states that James I brought the Scotch Stone from Scone—(we never did)—and now he asserts that Edward I brought it!

As to the material, he begs the question by asserting that it is "Scotch" sandstone. He seems unable to grasp the idea that such a common stone as sandstone can be found in Palestine as well as Scotland. Canon Tristram, however, says it is found near Bethel itself!

On p. 4 we find another shallow attack, in which we are told that the "Anglo-Israel theory" produces self-esteem, and "tilts" at the "Covenant people." These theoretical platitudes, mixed up with the complaint of "paid professionals" of Protestant Societies, is such a hotch potch of confused ideas and objects that it seems waste of time and space to attempt to untangle the useless mass; so we can conclude with the useful advice to study a subject before writing on it.

"ZENO."

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THE SECRETARY-GENERAL'S PAGE

MEMBERS and Associates of the B.-I.-W. Federation are invited to a Prayer Meeting, for the Divine Blessing on the Congress, on Thursday next, September 18th, at 7.30 p.m., at Headquarters, 6, Buckingham Gate, S.W.1.

* * *

Invitations are being sent to clergy and ministers to meet the Rev. Pascoe Goard in conference on Monday, September 29th, at 11 a.m., at Headquarters. It is earnestly hoped that a goodly number will respond. There is much misapprehension as to what B.-I. teaching really is, and there is great need to correct this. We shall be glad to receive the names and addresses of any clerical and ministerial friends to whom our readers would like invitations to be sent.

* * *

Leaflets announcing the Congress—October 13th to 25th—are now ready. We ask for the assistance of our readers in securing a wide distribution, and shall be glad to hear how many we may send.

* * *

In reply to enquiries, we would state that Railway Vouchers give the privilege of the double journey at one fare and a third, and they are available from October 11th to October 27th inclusive; that is to say, the passenger may commence the journey on October 11th or any subsequent date, provided he or she uses the return half of the ticket not later than October 27th. A stamped and addressed envelope should accompany the application for a voucher. All applications must be sent to the Secretary-General, B.-I.-W.F., 6, Buckingham Gate, S.W.1. On presentation of the voucher at the local Railway Booking Office, a special ticket at the reduced fare will be issued.

* * *

Some of our readers seem in doubt as to whether the Rev. Pascoe Goard will have sufficiently recovered from the effects of his accident to take part in the coming Congress. We would at once dispel any such doubts and fears. Mr. Goard has made such wonderful progress that he will (D.V.) take the same prominent part as in previous years. There is every indication that the Congress of 1924 will pass all records. We have a fine array of speakers. The applications for tickets exceed those in former years so far.

* * *

In view of the enormous correspondence with which we have to deal, may we say that where a correspondent is writing of several different matters in the same letter it would greatly facilitate our dealings with them if they were made separate paragraphs and numbered.

* * *

Mr. J. J. Morey addressed two meetings for the Kingston Branch last week. Mrs. Modin presided at one and the Rev. Joseph Gay at the other. On Sunday last Mr. Morey spoke to a goodly number of young men at the U.M. Church, near Waterloo Station, and a good work was begun. On Sunday next he is to preach twice at Gosport, and on September 15th and 16th he will address meetings at Portsmouth and Southsea, and on 17th at Gosport.

* * *

A new book by "Discipulus," entitled, "Which?—The Bible or Modernism?" is an examination of the theories of Modernists regarding the Bible, and of the science involved in Scripture, and it makes a valuable contribution towards a correct appreciation of the Bible. The book can be obtained at our Book Depot, 6, Buckingham Gate, S.W.1. The price is 3s. 6d., postage extra.

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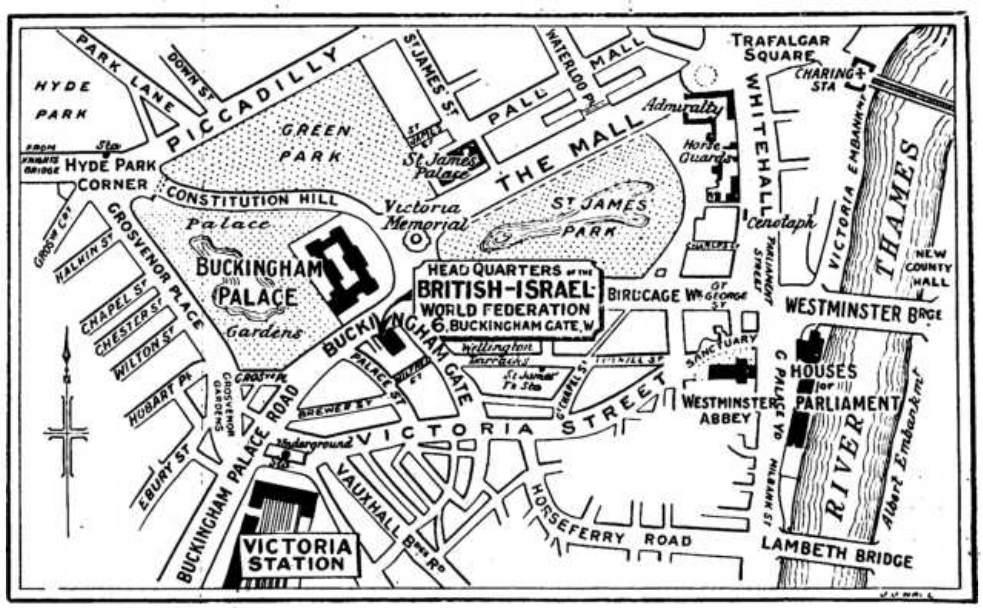
The Rev. Commander Roberts' new address is "The Croft," Mainwaring Road, Lincoln.

* * *

We acknowledge, with best thanks, gifts of many volumes of books for our library, some chairs, and a silver teapot of the Georgian period, also pictures of interesting subjects.

* * *

The East Birmingham Branch meets every Wednesday evening, at 7.45, in the Anthony Road Council School, Alum Rock, Saltley.



PLAN SHOWING POSITION OF HEADQUARTERS.

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

No. 142. Vol. III. SEPTEMBER 20, 1924 Price 3d.

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 DEPARTMENT OF DIVINE JUSTICE.

By Rev. Wm. Pascoe Goard.

Jehovah-Tsidkenu (The Lord our Righteousness). We have in the three preceding articles looked at the law of Sacrifice (1) from the standpoint of the Book of Leviticus; (2) from the standpoint of the record of the Crucifixion as recorded in the Gospels; and (3) from the standpoint of the Epistle to the Hebrews.

We have seen the sacrifice of animals in the Tabernacle, and the significance of such offerings.

We have seen the historic fact of the sacrifice of Our Lord, and also the significance thereof.

We have seen Our Lord, made a Priest for ever after the order of Melchisedec, entering heaven itself with the offering of Himself, there, by the sacrifice of Himself, ONCE OFFERED, making an atonement for us, and for all mankind. Thus by His offering of Himself once, *having made an end of sacrificial work*, in connection with the Atonement, we have seen Him "sat down on the right hand of the Majesty on high."

Thereafter "He ever liveth to make intercession for us."

Having freedom of access to such a Mediator, seeing indeed that "He *ever liveth to make* intercession for us," as though this is now the one object of His life as our Mediator, how foolish should we be to seek elsewhere, either in the confessional box or otherwise, for a lesser, and to God unknown, Mediator between us and our God. Our Lord instructed us, "And thou, when thou prayest, enter into thy closet, AND WHEN THOU HAST SHUT THY DOOR, pray to thy Father which is in secret; and thy Father which is in secret shall reward thee openly."

Give attention to *the shutting of thy door*. Here may be neither father, mother, brother nor sister. Here may be neither priest nor layman. *It must be thyself alone with God.* And thy Father will come to thee; and Jesus Christ Himself "ever liveth to make intercession for thee."

Thus the way into the Holiest is open to us all "through the veil; that is to say, His flesh."

This is the open, and only, door to heaven.

Thus far we have seen the perfect machinery which Divine Grace has provided, in accordance with the Eternal Law of Righteousness, by which "He may be just and the justifier" of all those who call upon Him.

* * *

Let us now go back to the principles of the law of Sacrifice as laid down in the first chapters of the Book of Leviticus. The procedure has changed, but the principle remains unchanged.

The sinner must BRING the offering!

We cannot "bring" the Lord Jesus Christ, "our Passover," but we can bring the plea which He has provided for us:—

"Guilty I stand before Thy face,
On me I feel the doom abide;
'Tis just the sentence should take place,
'Tis just, but O my Lord hath died."

"I need no other argument, I want no other plea; it is enough that Jesus died, and that He died for me."

Thus we must approach the Mercy Seat, pleading the Atonement—and none may plead there in vain.

* * *

But *the penitent must offer his life* with the life of the victim. Let us give attention to this great fact. It is a secondary fact connected with the law

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of sacrifice; but still it is a great fact. The penitent must still offer his own life. Not now in the vicarial pouring forth of the blood of a sacrificial animal, but by dedication of our own life to God.

This is most clearly shown in Gen. xxii. Abraham took his "only Isaac" and led him on a long three days' journey to Mount Moriah, the Hill of Sacrifice, there to bind him, and to lay him upon the altar, and to offer him a burnt offering to God.

But *Isaac stood for all the Isaac seed in all their generations.* Read the wonderful story. Then recall the fact that being by natural generation, or by naturalisation through faith, of the Isaac seed yourself, you and I were bound and laid upon the altar there, and *our life with that of all our race was dedicated to God.*

Shall we *ratify that dedication*? Shall we accept confirmation in that which our father Abraham pledged for us in that distant day? Yes, a thousand times, as far as I and my house are concerned!

Such individual dedication is taught in Leviticus, where in the pouring blood and the ascending flame of the sacrifice the penitent offerer poured out his own life and spirit unto God.

It is taught by Our Lord, who said: "If any man will be my disciple let him deny himself, and take up his cross, and follow me."

It is taught in the Epistles—for instance, in the twelfth chapter of Romans: "I beseech you, therefore, brethren, by the mercies of God that *ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*"

DEDICATION TO NATIONAL SERVICE.

Let me ask the reader to turn again to the eighth and ninth chapters of the Epistle to the Hebrews. He will find that the eighth chapter quotes the terms of the New Covenant from the thirty-first chapter of Jeremiah. He will find that *the terms of this Covenant are national* and refer to *the recall of the nation to the Law of God.* Thus both Jeremiah and the Epistle to the Hebrews call the fact to mind that *there is a distinct national side* to this offering of the life to God. In such offering one pledges himself to God *to labour to lead the nation back to the Divine Law.*

This is a man's task, worthy of his best. This is a woman's privilege, worthy of her greatest sacrifice.

In the war we laboured to save the nation from worse than it is now experiencing. In this dedication we pledge our efforts *to win the nation to better than it has known for thousands of years; namely, to the recognition of the Kingship of Jehovah, and the restoration of His Law.*

It is a tragedy that our most spiritual evangelicals have not seen the national phase of the consecration of life to God. It is a tragedy that the modern sociologist preacher has not seen the true nationalism of the Divine Law.

"All we like sheep have gone astray, we have turned every one to his own way," and "The Lord hath laid on him the iniquity of us all."

But now that the light is shining from the sacred page, may God give us grace to follow the light.

A SPIRITUAL DEDICATION.

As we go on to the ninth chapter of the Epistle to the Hebrews, we are again led into *the very Holy of Holies of spiritual sacrifice.* It will not suffice that we give ourselves to national service. We must not withhold ourselves from Spiritual dedication to God.

Neither will we! It is a manly path. It is a glorious path. It is the only path to life.

"And having an high priest over the house of God;

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

"Let us hold fast the profession of our faith without wavering; (for He is faithful that promised);

"And let us consider one another to provoke unto love and good works." Heb. x, 21-24.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

"Faithful is he that calleth you, who also will do it." 1 Thess. v, 24.

ERRATA.—Page 434, col. 2, line 24: "In the *third and fourth* chapters of Revelation" should read "In the *fourth and fifth* chapters of Revelation."

THE SECOND WOE IS PASSED; AND BEHOLD THE THIRD WOE COMETH QUICKLY.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

IT is not the fashion of the present day to dwell much upon prophecy; in fact, it is supposed by many that because many have made mistakes in endeavouring to arrive at their meaning, that it is dangerous even to allude thereto. Those who argue so cannot believe God when He promises "Blessed is he that readeth and they that hear the Words of this prophecy, and keep those things which are written therein; for the time is at hand." If this could have been written 1800 years ago, and the time was then at hand, how can the time be at hand now? Simply because that from the day these things were written, there has never yet been a time when some of these things were not about to take place. In fact, there has been a progressive unravelling as evidenced from the seven seals, seven trumpets, seven signs and seven vials.

Nothing is clearer than that this panorama is in three stages. (1) The things which thou hast seen; (2) the things which are; (3) the things which shall be after these things.

1. The Lord Jesus in His terrible Majesty—the glorified Man, yet God, Prince of the Kings of the Earth, the *Life* from everlasting to everlasting, the Sustainer, the Supporter and Supplier of His people, holding all in the hollow of His hand.

2. The Seven Churches which then existed, their characteristics and destiny.

3. God's Kingdom in embryo and growth, the Kingdoms of this world, as first of all opposed, then persecuting, arrogant, defiant, and finally overcome.

The Kingdoms of this world become the Kingdom of Our Lord and His Christ.

The first vision stands impressed for ever on God's people. The second, as far as mundane (or secular), or historical detail has passed. The third is with us to-day, and is still in process of evolution.

The fourth and fifth chapters stand in relation to the subsequent visions in the same relation as the first chapter does

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to the seven churches. They form an introduction to the seals, trumpets, wonders or signs and vials following.

The seals have to do with the Kingdom of Christ (Israel) during the Roman pagan period, which White horse (the ideal Israel) is seen (Rev. vi, 2) combating at first, but by faith sustained, until (Rev. xix, 11) her Saviour Whom by faith she saw, and comes in Person to fight her last battle of this dispensation. This is what is signified by "The third woe cometh quickly."

The sealing of Israel shows God's wonderful preservation of His people. The security of these during the persecutions throughout the Roman Empire, especially under Diocletian, Galerius, Maximin and Licinius; whilst the sixth seal was being enacted. After the sealing a silence, as if to give Rome pagan time for repentance, after the victories of Constantine the Great.

The trumpets are then allowed to do their work, the first four upon pagan Rome, the last three upon Apostate Christendom. The first trumpet under Alaric the Goth, the second and third under Goths and Vandals, Attila the Hun, and Genseric, the fourth under the Heruti, broke up the unity of the Roman Pagan Empire in A.D. 476.

To Rome pagan succeeded Rome papal or Apostate. The fifth trumpet or Saracenic woe, the first woe was hurled against Syria, North Africa, Spain and France, and lasted in offensive and defensive for 300 years, coming from Arabia and retreating on the Euphrates. The sixth trumpet, or second woe, the Turkish scourge, began about A.D. 1055–1058, culminated at the taking of Constantinople in A.D. 1453, reaching the zenith of its aggression under the walls of Vienna in the seventeenth century, when the Treaty of Carlowitz in A.D. 1699 made her yield up her latest conquests, and the tide which had never ceased to rise began with a sudden fall to flow back, and has never ceased to ebb ever since. This reverse received its greatest blow, when, in 1917, exactly seven times, or 2520 years from the taking of Jerusalem by Nebuchadnezzar, the Head of the Gentile Image, Jerusalem passed from the dominion of the Gentiles into the possession of the British.

The seventh trumpet completes the picture with the announcement that "The Kingdoms of this world are become the Kingdoms of Our Lord and His Christ." But the Turkish woe is not yet altogether passed away, as we gather from Obadiah, Jeremiah and Ezekiel; and Rev. xi, 13, with previous context, seems to point to the death of the two witnesses or (one carcase) and their glorious ascension by the Spirit of Life from God entering into them as the climax.

The seven wonders or signs which represent the persecution of the true Israel at the hands of the Apostasy, and the victories through their patience and faith in the Lamb are followed by the representation of their triumph in chapter xv, when the angels with the seven vials, the last plagues, go forth for the destruction of all their foes.

"Behold I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame," is in preparation to the seventh vial, the conclusion of the seventh trumpet which all were enclosed in the sealed book. Grattan Guinness and others are of opinion that the death of the Witnesses is future. The fact that Turkey still exists as a persecuting power and will yet cause trouble shows that the second woe is not yet passed away entirely.

It is this fact which causes us to look more carefully into the prophecy which succeeds the announcement of the Turkish Woe; chapter ix is followed by chapter x. The era of the Reformation and the printing of the Bible, the opposition of the papacy, the delivering of the little book to Queen Elizabeth and the establishment of Gospel Missions are contained in Rev. x. Then, as a result, the constitution of the Reformed Church of England in the Thirty-nine Articles and her Prayer Book, which had been the matter for great discussions. "Rise and measure the Temple of God and the Altar and them that worship therein" is evidently a confined place, under the protection of the Mighty Angel whose "right foot is in the sea, and his left is on the earth." These British Islands are the Temple and the approval of her glorious Reformation articles is here signified. "The Court that is without, the whole of the Babylonian system, leave out, for it is given to the Gentiles and the Holy City shall they tread under foot 42 months. And I will give power unto my two Witnesses." It is the Mighty Angel who speaks, "and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth." The prophecy is to be looked upon from the Apostle's point of view; having traversed the period of judgment, he shows us the hope beyond. Then again going back he relates what concerns his people, sees Jerusalem in the hands of the Saracens and Turks, the Mohammedan Scourge, and points to the extreme West, instead of the East, as the locality of the Witnesses. "These are the two olive trees and the two candlesticks standing before the God of Earth." The period of the seven material candlesticks or churches is gone, and in their stead "I will remove thy candlestick out of its place except thou repent"; "For this purpose I come quickly." So we hear no more of the seven. Jerusalem was taken by Omar Pasha in A.D. 637, the land remaining in Mohammedan power. Just before this Augustine arrives in England in order to reduce Britain and England to the Papal power. The British won't hear of it. But by subtlety, at the Conference of Whitby in A.D. 664, Wilfrith's eloquence and dogma overcame Oswy, the King of Northumbria yields to the Roman custom, the result being that the British bishops were forced out of their sees, protesting against the arrogancy and superstitions laid upon them. The Anglican Church which has been mainly converted by the Celtic or Scottic Church, now selected Theodore as their Archbishop. He took on in A.D. 668, but this Anglican community refused to be dictated to by the Church of Rome, as Wilfrith found to his cost. Now, if we add 1260 on to 664 we come to this present year. Many of you will know that last year a small minority of Anglo-Catholics announced their intention of insisting upon the Mass being celebrated in every church. The National Assembly has also, by a very small majority of five, asserted that the Reservation of the Sacrament is to carry with it the Adoration of the Host. This is bringing in the very evil which our blessed Lord, in Matt. xxiv, 26, warns us against. So the difference between this Anglican Communion and the Church of Rome is becoming less and less, and quite recently the Bishop of Truro and his following make no difference at all. Before 1911 the King was always required to protest against the errors of the Church of Rome and its idolatry. That was exactly 1260 prophetic years after A.D. 664. So true is it that the Witnessing power of our country is now dead.

We look forward, however, to 1927 or 28 for a grand Revival when the Spirit of Life from God will enter into us, and

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our Witnessing power against Rome will be boldly restored as told us in Rev. xiv, 9–11.

We see from the prophecy that the passing of the Second Woe is by a great earthquake in which a tenth part of the city (Babylon) is to fall, and in the earthquake are to be slain seven chiliads, and the remnant (Israel) is to be affrighted, and to give glory to the God of heaven.

Now this implies, apparently, that one of the Powers of Europe is to disconnect itself from the rest, and with it seven provinces, probably all to the North-west of Europe, who are more Norsemen than Teuton. This has not yet taken place, but what may take place, if Germany fails to fulfil her Pact, is still to be seen.

The Word of God warns us "When they shall say peace and safety then sudden destruction cometh, and they shall not escape." Europe, otherwise, is to come unto the Bolshevist, Soviet, or Russian Woe when, as stated, "The Second Woe is passed."

"Behold the Third Woe cometh quickly." The voluntary from among the people shall be joined unto the people of the God of Abraham, for the shields of the earth are the Lord's and He will be greatly exalted.

Now follow on Ps. xlviii, which seems to be intended. Whilst Europe is in its throes Britain will probably see the Jew restored to Palestine. If now a calamity occurs to her shipping, we shall be thrown upon the deliverance which God has promised at Armageddon that God may be glorified.

GO TO OUR FATHER.

THIS remarkable paraphrase of the Lord's Prayer is said to have been written by King James I, 1603-1625:—

If any be distressed and fain would gather
Some comfort, let him haste unto
OUR FATHER,

For we of hope and help are quite beriven,
Except Thou succour us,
WHO ART IN HEAVEN,

Thou showest mercy, therefore for the same
We praise Thee, singing,
HALLOWED BE THY NAME;

Of all our miseries cast up the sum;
Show us Thy joys, and let
THY KINGDOM COME;

We mortals are, and ever-changing from our birth;
Thou constant art,
THY WILL BE DONE ON EARTH,

Thou mad'st the earth, as well as the planets seven;
Thy name be blessed here,
AS IT IS IN HEAVEN.

Nothing we have to use, or debts to pay,
Except Thou give it us,
GIVE US THIS DAY

Wherewith to clothe us, wherewith to be fed,
For without Thee we want
OUR DAILY BREAD;

We want, we want forgiveness, for no day passes
But we sin—
FORGIVE US OUR TRESPASSES,

No man free from sinning ever did live;
Forgive us. Lord, our sins,
AS WE FORGIVE

If we repent our faults, Thou wilt bless us;
We pardon them
THAT TRESPASS AGAINST US,

Forgive us that is past, a new path show us;
Direct us always in Thy way,
AND LEAD US

We Thine own people, and Thy chosen nation;
Guide us into all truth, and
NOT INTO TEMPTATION,

Thou that of all good graces art the Giver,
Suffer us not to wander,
BUT DELIVER

Us from the fiercer assaults of world and devil
And flesh, so shalt Thou free us
FROM ALL EVIL.

To these petitions, let all on earth respond, then,
With one consent, and heart and voice, say,
AMEN

ISRAEL IN THE NEW TESTAMENT.

BY REV. R. H. SAWYER (U.S.A.).

AN objection often raised to our British-Israel doctrine is that it is a teaching found only in the Old Testament, and therefore not of sufficient authority for Christians to-day. Such Christians have need to remember that Jesus taught the Scriptures, commanding His followers to believe them, and that the Scriptures then consisted of the books which we now call the Old Testament. He said, "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). To fulfil the prophecies would be impossible without placing Israel in a position of power and influence, where her people shall minister in righteousness to the whole world; therefore Israel's future is assured—the Master has proclaimed it. The Apostle Paul emphasised the importance of the Old Testament by saying: "All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." The Christian world cannot discredit the Old Testament without questioning the integrity of the chief Apostle and his Divine Master. But British-Israel does not depend alone upon the Old Testament for proof of its identity. The New Testament is filled with the story of God's promises to His ancient people, and their mission to a self-destroyed world. The present article would deal with a few of the many New Testament references. A popular definition of the term Testament is Will. Whether we consider the Old

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Testament or the New we discover that it is the Will of the Father telling Israel of her rich heritage as the " sons of God."

" Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke xii, 32.)

This language of the Christ was not addressed to either the Jews or Gentiles, but to a separate and distinct people whose national and family name was, and is, Israel.

ISRAEL'S HOPE.

Mary, the mother of our Lord, sang thus of the hope of her people :

" 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.*"

The inspired words of Zacharias serve to confirm the statement made by Mary that the coming of the Christ was in fulfilment of the promises made to a certain people :

" Blessed be the Lord God of Israel ; for he hath visited and redeemed *his people*, and hath raised up an horn of salvation *for us* in the house of His servant David."

Israel was to be saved from her national enemies, and was to enjoy the material blessing promised to the nation : " That we should be saved from our enemies, and from the hand of all that hate us ; to perform the mercy promised to our fathers, and to remember His holy covenant ; the oath which He sware to our father Abraham, that He would grant *unto us*, that we being delivered out of the hand of our enemies might serve Him without fear . . . *all the days of our life.*" (Luke i, 67–75.)

The Gospel of Jesus Christ is not an indefinite, sentimental something that has to do only with the welfare of the soul after death, but, on the contrary, is a very definite history of Jesus Christ as a Messenger sent of God to confirm His promises to a certain people that they should be the means used of God for the blessing of " all the families of the earth."

CHRIST CAME TO ISRAEL.

While it may require a revision of religious opinion upon the part of many sincere souls who profess to believe the gospel story, the fact remains that the very definite purpose for which Jesus came into the world was to reassemble scattered Israel and fulfil the promises made by Jehovah to them. We have St. Paul's word for this :

" Now I say that Jesus Christ was a minister . . . for the truth of God, to confirm the promises made unto the fathers." (Rom. xv, 8.)

Since it is very clear that these " Promises " were not made to the Gentiles, but to the fathers of Israel only, it should not be difficult to understand that the special *mission* of Jesus Christ was *to Israel.*

John the Baptist makes this statement :

" But that He (Christ) should be made manifest *to Israel*, therefore am I come baptising with water." (John i, 31.)

Then, lest there might be a doubt in the mind of the seeker for the truth, Jesus said : " I am not sent but unto the *lost sheep* of the house of Israel." (Matt. xv, 24.)

The Jews were never lost from the sight of the world's historians, and scholars generally understand that the language refers to the " Lost ten tribes," but Jesus leaves no room for doubt as we hear him say to the Jews : " But ye believed not, because ye are not of my sheep . . . my sheep hear my voice, and I know them, and they follow me." We know that the child Jesus was taken " into the land of Israel " where he dwelt rather than in " Judea " or " Jewry." The entire record of His teachings confirms His own positive statement that His special mission was to the nation of Israel rather than to either Jews or Gentiles.

Let it be understood, once for all, that British-Israelites believe, in common with all Christians, that salvation is provided through faith in Jesus Christ for the individual irrespective of colour or race : " Whosoever will, let him come," but that a knowledge of that salvation must come through redeemed Israel, God's chosen messengers to humanity.

The Apostle Peter wrote to the early Church :

" Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should show forth the praises of Him who hath called you." (1 Pet. ii, 9.)

A careful reference to the first three verses of this epistle will prove that Peter wrote, not to the Jew or Gentile but to scattered Israel. In referring to Israel as a " chosen generation, a peculiar people," the Apostle was only quoting the great law giver, Moses, as he said to our fathers : " Thou art an holy people unto the Lord thy God ; the Lord hath chosen thee to be a special people unto himself above all people that are on the face of the earth." (Deut. vii, 6.)

THE HOPE OF THE WORLD.

British-Israel has no selfish aims to serve, seeks not the interests of one race or nation above another : the sacred doctrine for which it stands is as safe and sane as the inspired Word, as broad and liberal as Truth Divine, as unselfish as the love of God. The hope of Israel was, and is, in Jesus Christ, and the hope of the world is inseparably connected with a redeemed and restored Israel for their mission is to teach the Gospel of the kingdom to all the nations.

" Wider and wider yet
The gates of the nation swing ;
Clearer and clearer still
The wonderful prophecies ring ;
Go forth, ye hosts of the living God
And tell the whole earth of your King.'

Portland, Oregon, U.S.A.
August, 1924.

AN ESSAY IN "THEOMETRY."

BY MURIEL LANDSEER MACKENZIE.

To a Bible student every word in the Book of God is precious. If God's method with Israel is that of sifting, so that not one grain may fall to the ground, this should be our method with the revelation that God has given us. Christ has said that each hair of our heads is counted. Then, we may argue, numbers must be significant in the sight of God. And evidently Bible numbers are meant to be especially significant. St. John (Rev. xiii, 18) says : " Here is wisdom. Let him that hath understanding count the number. . . . "

It is then natural and right that we should " count the number," particularly in the writings of St. John where admittedly they are sign-posts to Divine mysteries. Nor may the humblest and least learned of Bible lovers be ashamed of seeking to probe into these matters, for that very wisdom of which St.

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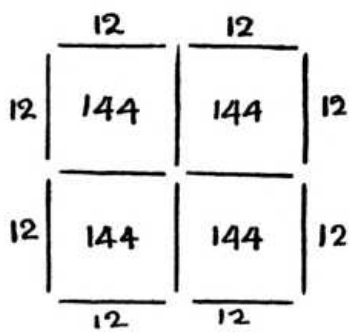
John speaks may, in God's providence, be revealed to "babes."

God's people Israel may fitly give especial consideration to the numbers that St. John has given us as symbolic of His Chosen. First, we have 144,000 in Rev. vii, as the number of those who were sealed out of the Twelve Tribes; then again we have 144 in Rev. xxi, 17, as the measurement of the wall of the Heavenly Jerusalem prepared for God's Elect. In St. John xxi, 11, we have the count of the miraculous draught of fishes,—and these fishes are accepted as the type of the Elect,—their number is given as 153.

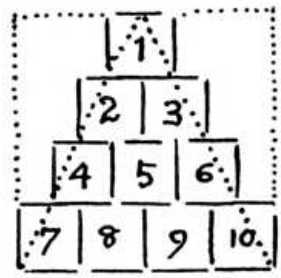
Now between these numbers 144,000 and 153 it is evident there must be a link, and no thoughtful student can be content until that link is found. Let us examine the two numbers. 144,000 presents no difficulties: it is twelve squared, and twelve all through the Bible is the key-number to God's dispositions for Israel. Every measurement that St. John gives us of the Heavenly Jerusalem is based upon this number. The multiplication of 144 by 1,000, 10 in the third power, would seem to indicate the triple mercy and might of God on behalf of His Chosen.

153 is a puzzling number that reveals nothing at first or even at second glance. It appears, considered in alliance with 144, to be incommensurable, the only common factor being 9. Yet no believing mind can leave it at this. So charged with occult meaning do Bible numbers seem that, to furnish a clue, thinkers such as Mr. Bligh Bond and the Rev. Lee, and an anonymous writer in *Light*, have put forward theories assigning numerical values to the Greek and English alphabets. Experimenting on the system of the writer who would have us assign in our English alphabet to A the value 1, B, 2, etc., many hundreds of words and Bible phrases have been counted, and a harvest of interesting results obtained. Only one phrase—"Holy of Holies"—has so far been found to add up to 144. 153 gives us "God of the Living," "House of Israel," "The Secret Chamber," "The Paradise of God," "The Kingdom of God." These results, though remarkable in their way, bring with them no sufficiently definite conclusion to warrant cessation from search. "Brimstone and Fire" and "Beast of the Earth" add up to 153 like the rest. There is no finality here!

The problem remains to find a convincing "hard-and-fast" link between 153 and 144. (We limit the field by omitting the thousands multiplying the latter number, which add to it without altering it). 144 is a square number, but not a cubic one. Associating 144 with the New Jerusalem, built "four-square," let us postulate a square of twelve to be the fourth part of the ground plan of the Heavenly City. The total area will thus represent a square 24 x 24, containing 144 x 4 parts=576.



How can we fit 153 into this area? 153 is not a square number, nor is it cubic. Considered merely as 17 x 9, it remains a sealed book. But if 153 is not a square number, the next thought is, can it prove to be a triangular number in the sense that 3, 6, and 10 are such? Take the numerals and arrange them so that out of the first grow the two sequent numerals, and out of these the three sequent, and so on. A triangle is thus obtained whose height is equal to its base—the one triangle that fits exactly in a square. 153 is a number of this order, representing a seventeen-tiered triangle, in a square of seventeen. Let us place this triangle in the upper and central portion of our 24 x 24 square. Prolonging the sides of our 153 triangle to the lower corners of the square, we obtain a triangle numbering 300. Of this great triangle the upper portion represents 153, and the base 147. That is to say, by the exact amount of its great Head-cornerstone of 3, this upper triangle is greater than its base. Subtract the 3 to add it to the nether portion, and equality between the two is obtained. Surely this triangle of 153 demonstrates to perfection the power of "Emmanuel, God with us," that the Elect may claim; and emphasises the lesson, "Without Christ ye are nothing."



Let us seek for a further link between 153 and 144. 153 fits exactly into a square of 17, and 17 proves to be the length of the diagonal to the square of 12. Next we find that the square of 17 gives us an area of 289, which is the half of 24 x 24 = 576. To those who are familiar with the properties of the root-rectangles, this discovery is arresting. Those who are not familiar with this subject are referred to Jay Hambidge's book, "Dynamic Symmetry," published by the Yale University Press in 1920. There we learn that the root-two rectangle is such that the square upon the end is equal to half the square upon the side. The root-two rectangle divides exactly into two minor root-two rectangles, when the side is divided into the end. The ratio of end to side of the root-two rectangle is as one to the square-root of two, *i.e.*, 1 : 1.41424.

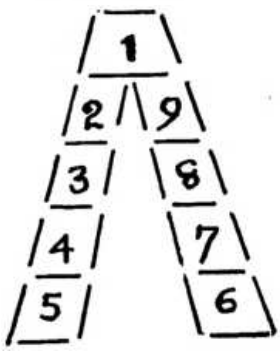
Now we are hot upon the chase. A root-two rectangle is formed within the square by measuring off the length of the side of the square upon the diagonal of the square. We proceed in this manner with our 24 x 24 square, and find that the diagonal is cut exactly level with the limit of the seventeenth division, the level of the base-line of the 153 triangle. Let us apply a few tests. The root-two rectangle formed in the square represents an area of 17 x 24=408. The remaining area of the square measures 7 x 24=168. These totals added give us the total of 24 x 24=576. Test our rectangle by the rule of three, and we find 1 : 1.41424 : : 17 : 24.0114 We are justified in writing Q.E.D.

Let us now be pardoned an excursion into the arcana of the commensurability or incommensurability of square and circle by venturing the suggestion that a circle, whose diameter is equal to the side of the largest triangle that can be placed within a square, will for all practical purposes be equal in area to that square. (Confessed that this circle appears to work out deficient by 1-750th of the area of the square.) The ratio of the side of the triangle to the side of the square exactly containing it is 1.11. Is not this suggestive of the relation between the Pyramid inch and our British inch?

But many readers will say, What is the use of all this; and, above all, where is the symbolism? Yet that this enigmatic number 17 has its symbolism is undeniable; 17 is the sum of 8 and 9, the last two numerals in procession of order; it may, therefore, fitly represent the assumption of the Elect to Himself by God at the close of the Latter Days.

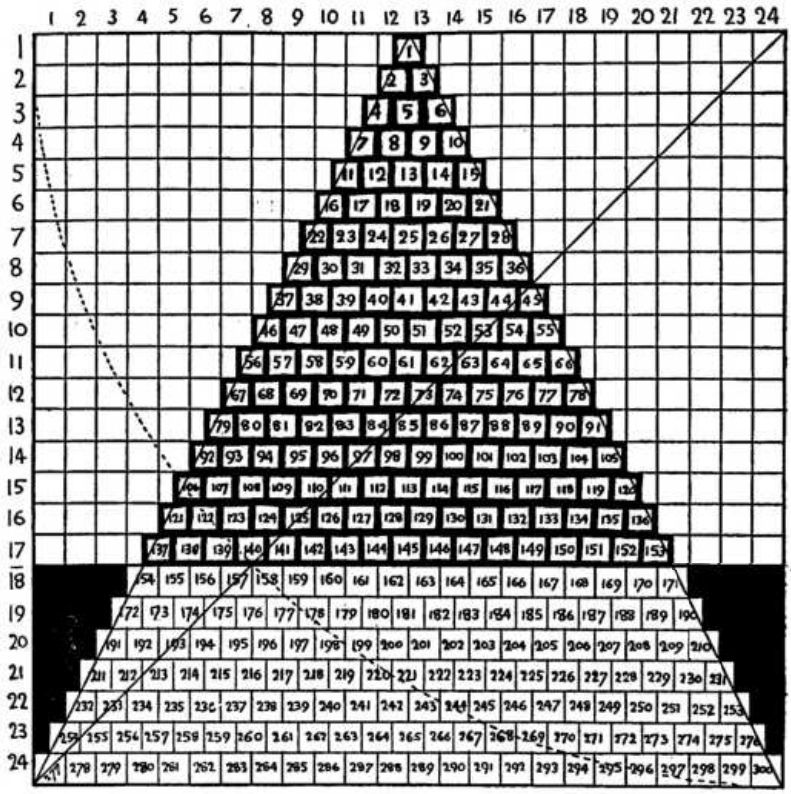
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Eight is the numeral conceded to be representative of Christ (it would need a second article to give all the reasons), therefore 8 is the representative of man made one with Christ. Nine,—3×3,—is typical of the Triune God revealed under a triple aspect. God, revealed in Majesty, Power and Love, in alliance with man raised through Christ to sonship with God, is symbolised by the number 17. Twelve, the product of 3 × 4 (again, two numerals in sequence) speaks to us of the Divine Trinity creating man, and working for man. Arrange the nine numerals in descending and ascending ladders; 3 and 4 come on the downward path; God reaching down towards fallen man. 8 and 9 come on the upward path; Christ-redeemed man reaching up to and attaining God. 6 is here seen to be, in one sense, the numeral which has departed farthest from the 1 forming the apex of the two ladders. The 666 of the Beast would appear to signify a triple alienation from God. It is of interest to note that each pair of numerals arranged in this fashion totals 11, signalising incompleteness. Each pair, added to that topmost all-powerful One, gives us the key-number to God's Providence, 12.



Lastly, the root-two rectangle formed within the square by the side struck off on the diagonal. Of what can that be symbolic? To attempt to discuss this subject proves the superiority of symbol as expressing in a simple sign volumes of meaning that escape the mesh of words. Let us, however, make the attempt. The circle has long been used to typify God Absolute and Unmanifest, Infinity without beginning and without end. The square partakes of the nature of the circle, representing, as it were, the circle in evolution towards form. But form, in all its many-sided development remains latent until from pole to farthest pole of the square is flung the diagonal, and Heaven, so to speak, gets into touch with Earth. Once that Divine short-cut is made, the birth of the endless sequence of root-rectangles begins. (We have omitted hitherto to say that while the side of the square measured off on the diagonal begets the root-two rectangle, the diagonal of the root-two rectangle gives the length of the root-three rectangle, whose diagonal becomes in turn the root-four, and so forth.) Thus, to some minds at least, the Diagonal of the Square comes to speak of Christ. Christ in the Bosom of the Father, begotten before all worlds, that is the blank square whose diagonal is implicit but as yet undrawn. The drawn diagonal is the spoken Word, Christ made manifest, Christ incarnate. The Diagonal cut by the radius of the side that the root-two rectangle may come into being, is Christ crucified, the Lamb slain before the foundations of the world. And the Diagonal is severed to bring into being—what? The most perfect symbol of the Macrocosm and the Microcosm that could be devised. The major root-two rectangle exactly divides in half into two minor root-two rectangles. Here we may see revealed that mystery of Creation, how man, infinitely less than God, can yet be created in His image. And we may understand how God, lessening Himself by Infinite condescension to take the form of a servant, can come to stand level and like with man.

There is one step farther, and it is the last. Within the root-two rectangle we can measure off a square. We have seen that in the 24 x 24 square, which suggests itself to us as representing the final mysteries of God to be revealed in the Heavenly Jerusalem, the square within the root-two rectangle will measure 17 x 17. In the shape of all shapes that aspires upwards with utmost intensity, the triangle drawn within this square yields us the number of the miraculous fishes in their unbroken net.



ORGANIZATION OF BIRMINGHAM AND THE MIDLAND COUNTIES.

As already announced in these columns, Rev. T. H. Whitehouse has been appointed Organizing Secretary for the Birmingham district, embracing Warwickshire, Worcestershire, and Staffordshire, and has now entered on the full discharge of his duties. Already great enterprises are shaping, and we are confident that great blessing will attend the new developments. We call upon all British-Israel believers in this area to rally to the help of our trusty representative and support him in his responsible labours. Give him your confidence, your prayers, your co-operation, and a very generous financial backing, especially in the opening up of new fields for British-Israel work.

Mr. Whitehouse is keenly anxious to know what associations exist within his area, and to come into close fraternal touch with them and their officers with a view to giving every possible assistance. Where there are openings for the formation of new branches please let Mr. Whitehouse know, and give him the opportunity to visit the district and take all necessary steps. He will always be ready to arrange meetings, lectures, conferences, or missions where possible for the teaching of British-Israel Truth.

We ask every British-Israel believer in the three Midland

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counties to please communicate name and address, and write Rev. T. H. Whitehouse, 132, Gravelly Hill North, Birmingham.

BIRMINGHAM BRITISH-ISRAEL FELLOWSHIP.

On Saturday afternoon, August 30th, the lovely rural parish of Rowington, near Warwick, of which the Rev. A. Pritchard, M.A., is vicar, was invaded by a big contingent of British-Israelites from the Birmingham centre. Train, char-a-banc, car and taxi each contributed its quota, and streams of cheerful wayfarers gathered about the age-old church, whither have resorted at least forty generations of sturdy Warwickshire folk.

For weeks the thoughts of many people had gone forward to this day in anticipation of the bright fellowship of the gathering. So we all gathered at Rowington, where we were met by the genial vicar and Mrs. Pritchard, who gave us the warmest of welcomes, and instantly we felt at home.

About 130 of us sat down to tea in the National School. Mrs. Pritchard and a company of willing helpers had been at work for many hours previously making preparations, and it was with a thrill of pleasure that one looked on the daintily-spread tables, and enjoyed the abundant provision their kind forethought had set before us.

After tea a short meeting was held, the vicar presiding. Councillor F. G. Whittall announced amid resounding cheers that the former Honorary Organizer, the Rev. T. H. Whitehouse, had now become by formal appointment the official representative of the B.-I.-W.F. and Organizing Secretary for Birmingham and the Midland counties. The Rev. A. Pritchard added some words of counsel and encouragement, and after which appreciative cheers for Mrs. Pritchard and her band of workers were given whole-heartedly.

Mr. Leaney, in his own calm, methodical and businesslike way, dealt with the financial side. The majority soon resorted to the church to inspect its interesting features, so full of historical reminiscences and suggestion. Mr. Pritchard took pains to point out and explain outstanding architectural features and historical associations, as well as the more sacred connections of his fine old parish church, and was followed with very keen interest.

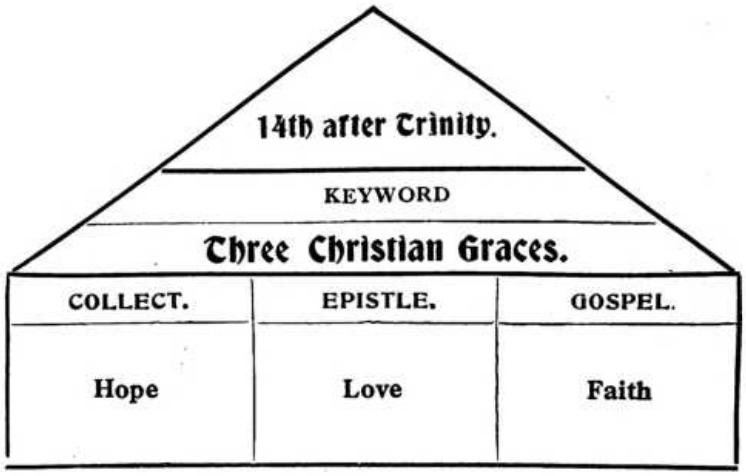
At 6.30 the parish ringers took their places under the massive central tower, and the bells sent forth their summons to Evensong. At 6.45 nearly every seat was occupied by our party and others. The robed choir and clergy took their places in the sanctuary, and the noble prayer-hymn pealed out, "O God of Bethel." Inspiring! The Rev. A. Pritchard conducted the service, arranged suitably to the occasion, and impressively read the prayers, the metrical version of Psalm xc, "O God, our help in ages past," being sung instead of the Psalms. The lesson was read by Councillor F. G. Whittall, and a fervent British-Israel sermon, with a ringing Gospel appeal, was preached by the Rev. T. H. Whitehouse.

About eight o'clock the gathering broke up, the several contingents made their way home by the various means of transport chosen, and not a soul among us but felt that in this, our first fraternal outing, we had established a truly valuable precedent which must be annually followed, and will contribute splendidly towards welding Birmingham British-Israelites into a united and happy fellowship. We shall remember long and gratefully the hospitable kindness of our friends at Rowington.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



EARLY in the fifth century St. Augustine's handbook concerning Faith, Hope and Charity was written; and about 30 years afterwards, to-day's prayer for growth in the same three Christian graces or virtues appeared in the Sacramentary of Leo. The inter-relation of the C.E.G. is more evident than usual. The G. is from Luke xvii, where we read that the Apostles prayed for an increase of F. as *we* pray in the C.; and our Saviour's answer practically was: Act on the F. you have, however small, and you shall not act or wait in vain. The next recorded incident is that of the ten lepers who had F. enough to come and ask for an act of love; but our Lord had a blessing for the soul as well as the body, and He wanted them all to have it. If an outcast leper by any chance or providence got better, the law compelled him to go to the priest before he could go back to his home. So when Jesus said "Go, show yourselves to the priests," they would take it as a promise of blessing in store, and their F. and H. would be developed as they proceeded to do what they had been commanded. Well, "it came to pass that as they went, they were cleansed." But one developed a deeper F. than the rest, a F. that had its roots down in the heart, and this F. developed so quickly into love that he went back and was recompensed by a blessing in his soul to which the other nine were strangers. As the C. suggests to us, in the act of doing what he was commanded he obtained that which was practically promised. Thereby he had the increase of F., H. and C.—the trinity of Christian graces—which the E. shows us to be the fruit of the Spirit's working in the hearts of the Faithful. Such working is the Force of Life causing gradual growth of the graces (2 Thess. i, 3: Rom. xv, 13); and proper growth issues in fruit with various names, though they only represent the different phases of love. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith (which suggests hope, for they are twins), meekness, temperance (or self-control).

* * *

There are many virtues as there are many vices. If vices are the fruits of folly, then the Book of Wisdom must be right in declaring that "The fruits of wisdom's labour are virtues." For she teaches (as the Douay version puts it) temperance and prudence and justice and fortitude, which are such things as man can have nothing more profitable in life. Yes, there are many virtues, but the lesser seem to hinge on the four CARDINAL virtues (Latin *cardo*=the hinge of a door); and anyone who has seen the great west window in New College, Oxford, knows how beautifully Sir Joshua Reynolds, in his life-sized emblematical figures, has made them appear to us. Now

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what are called the cardinal virtues concern ourselves in relation to others, but the three virtues F. H. and C. are the theological virtues.

"What must you do to save your soul? To save my soul, I must worship God by F. H. and C., that is, I must *believe* in Him, I must *hope* in Him, and I must *love* Him with my whole heart." (R.C., Id. Catechism.)

"My duty towards God is to *believe* in Him, to *fear* Him, and to *love* Him" (P.B. Catechism). Hope and fear are the two things which influence our actions. Fear restrains, hope constrains. To fear God is to be restrained from evil, to hope in God is to be constrained towards God. And whether we be restrained or constrained the result is all the same for, like the sun rising more and more to the perfect day, we are advancing through the heavenlies.

So, to save our soul, we must first of all believe, believe in God and in Jesus Christ, Whom He has sent, believe in the body of knowledge compressed in the Creed. The head assents to it and the heart consents to it—this is saving faith. Head and heart, faith and will together. I believe God's revelation, I believe *in*—*i.e.*, I trust God with all things, in all things, for all things, in time and for eternity.

* * *

Next, I must hope in Him. What is saving hope?

Like F., hope is founded on revelation; the head assents to it and the heart consents to it. But there is a difference.

When a steamer is nearing its haven, the sailors are all alert getting their cables and ropes in readiness. On goes the vessel ploughing its determined way. The captain is on the bridge all attention, and at the earliest possible moment, a sailor throws a thin cord which is fastened to a thick cable which is fastened to the ship.

The sailor, waiting on the pier, catches the thin cord, pulls it in, winds up the cable, and promptly fastens it and the ship to the pier. Now, F. is the sailor who throws out the cord, and H. is the sailor who fastens it. F. casts off, H. fastens on. F. this end, H. the other. And, of course, the cord is Love. F. and H. might *look* at each other, but without the cord of L. the landing could not take place. Now abideth F., H., L. these three; but the greatest of these is L. F. pulls at this end of the cord, H. at the other, and the great barque of our life is held firmly by the cable of L. which is, the religion of the Lord Jesus Christ at its best. Certainly F. is a good thing, for we are justified by it (Rom. v, 1), and H. is a good thing, for we are saved by it (Rom. viii, 24), but L., being the object of our F. and the foundation of our H., is the best of all.

Since the Reformation, justification by F. has been a prominent doctrine, but it is not the only one. By itself it is a somewhat selfish doctrine. And so with many, the chief thing is to get saved one's self, to look after Number One, like the worldling does. This is individualism glorified, selfishness triumphant, and produces the most unlovely characters called by the Christian name. Even H., by itself, may degenerate into selfishness, H. of eternal life for one's self. What shall I have? I get? I be? All number one! But L. never thinks of number one at all. While H. is the Optimist, ever expecting that the best things will come his way, and F. is the Pacifist looking mainly for personal peace at any price, L. is the Philanthropist—lover and benefactor of man—who isn't always hoping for a good time for himself or believing that his own personal salvation is the *main* thing, but one who is a missionary of helpfulness and heartfulness to all God's other creatures.

* * *

How beautiful is St. Paul's description of Love in 1 Cor. xiii, and how beautifully Drummond, in "The Greatest Thing in the World," explains the chapter. First, he contrasts L. with eloquence, prophecy, faith, almsgiving, sacrifice and martyrdom; and these all pale into insignificance before it. Next he *analyses* L., showing that the spectrum of L. has nine ingredients—patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, and sincerity. Lastly he *defends* L. And the defence is simply this: that whereas prophecies, tongues, knowledge, faith and hope all vanish, L. never faileth, *i.e.*, it lasts. And so the conclusion is: Because L. is going to last, it should be the supreme thing *now*, a thing to have *now*, not that we get when we die. To be saved is to love unselfishly, to love God, our neighbour, everybody, everywhere. For L. is wide as earth's remotest bounds, yea, it is as wide as the universe and as long as eternity. Love is life, life here, life hereafter, and life is love, love now, love in the future. And so there is really only *one* commandment, and it is—Thou shalt love.

When we have fulfilled this we have fulfilled the entire Law of God. (See Keynotes for Quinquagesima.)

* * *

Now, to-day's C. is a prayer that we may have love for the entire law of God, and for what God doth command, because it is the highest and best for us. "We needs must love the highest when we see it." What do we care for most?

Generally speaking, it is our own way, our own things, our own personal happiness and glory. But this isn't ideal. The ideal for man is to lose himself in God and then he will find himself again. Not *my* will, but Thine be done.

Thy way, not mine, O Lord.

Thy kingdom come and not anything less than this. But we cannot climb such ascents without Divine help, and so, day by day this week, we must keep on praying: Almighty and everlasting God, give us the increase of adventurous faith, clinging hope, and Divine charity, and that our faith and hope may be gratified, make us to love Thy commandments and the doing of Thy will, from this time forth and for evermore, through Jesus Christ our Lord. Amen.

* * *

A BRIEF SYNOPSIS OF

"THE ENCHIRIDION OF AUGUSTINE."

Christian Classics Series (*Religious Tract Society*).

St. Augustine's small handbook of Christian doctrine was written in reply to certain questions propounded by a young man named Laurentius, about A.D. 421.

The true wisdom of man, he says, is piety; and piety is right worship; and right worship is the worship of God; and God is to be worshipped with Faith, Hope and Love; and though, he says, there is no L. without H., no H. without L., and neither L. nor H. without F., he yet separates them and endeavours to unfold the *objects* of the three graces—viz., *what* we are to believe, and to hope for, and to love.

We begin in faith. The sure foundation is Christ; and, in a building, nothing comes before the foundation. F. is concerned with the past (Christ died), the present (He is "sitting") and the future (He will come to judge). It is enough for the Christian to believe that the only cause of all created things is the goodness of the Creator, the one true God . . . and that He is the Trinity.

The whole human race is corrupt, having descended from first parents who had corrupted themselves. Not so the angels. Only those who fell are eternally corrupt, and their exact number in the Jerusalem which is above is to be replaced by human saints, who shall one day succeed to the place of the fallen angels.

Jesus had no original sin but, like the old covenant sacrifices, He was called sin, that He might be sacrificed to wash away sin. So His death was, in a certain sense, a death unto sin, and His resurrection a new life springing up out of the old death in sin. And this is the meaning of the great sacrament of baptism. What our birth imposes upon us, our new birth relieves us from; and by this act of favour commences man's restoration. Christ's baptism is not with water only, as was that of John, but with the Holy Ghost also; so that whoever believes in Christ is regenerated by that Spirit, of whom Christ being generated, He did not need regeneration.

The Christian life is a life modelled on Christ's life. Will human saints go to the eternal kingdom by merit? God forbid! By grace are ye saved through F., and F. too is the gift of God.

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Having dealt with F., as briefly comprehended in the Creed, the Bishop of Hippo (for such St. Augustine was) writes of Hope, the good H. of believers as embraced in the Lord's Prayer, which is the daily prayer of the believer who prays for what he hopes for.

As to love, he says, the greater the measure in which it dwells in a man, the better is the man in whom it dwells. For when there is a question as to whether a man is good, one does not ask what he believes, or what he hopes, but what he loves. (I Tim. i, 5). Every commandment has love for its aim, and this love, which the Spirit of God sheds abroad in the heart, embraces both the love of God and the love of our neighbour.

"KHUMRI."

By Henry Proctor, F.R.S.L., A:V.I.

Few people are aware how complete the chain of evidence is that the earliest known immigrants into Britain were of the same race as the later Saxons, Danes and Normans, for they were all offshoots of the same Kimmerian race, who gave the name of "Crimea" to that tract ot country north of the Euxine or Black Sea, so well known to us since 1853 as the seat of the fearful war with Russia, called the "Crimean War." That these Kimmerians were Hebrews of the Ten Tribes, does not admit of a particle of doubt, for otherwise how could they have left in the Crimea hundreds of inscriptions in the Hebrew square character? These consist of fragments of Hebrew scriptures and epitaphs, some of which were sawn off and deposited in the Asiatic Museum at Petrograd. Professor Chwolson translates one as follows:—

"This is the tombstone of Buki, the son of Izchak the priest; may his soul be in Eden at the time of the salvation of Israel. (He died) in the year 702 of the years or era of our exile." And another reads:—

ר' משה לוי מת שנת ת'ש'כ'ו

726 (in) year died Levi Rabbi Moses,

לגלותנו

of our captivity, or

after our exile—*i.e.*, A.D. 5.

Yet another is translated:—

"Zadok, the Levite, son of Moses, died 4,000 years after the Creation, 785 after our exile, *i.e.*, A.D. 64."

Now these people were called by the Greeks: "Κιμμεριοι"= Kimmerians, which Sharon Turner identifies with the "Cimbri" of the Romans and the Welsh "Cymri," pronounced "Kumri," corresponding to the "*Khumri*" of the Assyrian inscriptions, by which name they called the Israelites of Samaria, because *Omri* was known to them as the founder of Samaria; they called them by a new name, no doubt in the providence of God, in order that prophecy might be fulfilled.

That this was the Assyrian equivalent for עמרי (Omri) is proved by the fact that Shalmaneser records the receiving of tribute from "Yaua (Jehu) son of Khumri." King Sargon (of Isaiah xix) tells how he settled colonists in *Bit-Khumri* and Tiglath-Pileser III writes: "The country (mat) of Bit-Khumri (I occupied); all its men I carried away to Assyria." Also on the Black Obelisk in the British Museum Shalmaneser II records the receiving of tribute from "Yaua (Jehu) son of Khumri."

The Greek "Κιμμεριοι" was simply their equivalent for the Assyrian "Khumri." Sharon Turner, in his "History of the Anglo-Saxons," (p. 30) says that "the earliest inhabitants of Europe were the Kimmerians or Kimbri, and they spread over it from the Kimmerian Bosphorus to the Kimbric Chersonesus, *i.e.*, from Thrace to Jutland, and that the "Cymri" of Britain originated from the continental Kimmerians, and that they were the ancestors of the Anglo-Saxons, who were called by the Persians, "Sacal," and by the Greeks *Sakai* = Σακαι.

Thus: "Our ancestors range themselves in two main groups: (*a*) The Cymry and Gael; (*b*) the Sacal or Anglo-Saxons—for we do not recognise any essential distinction between the latter and the Norsemen. The former seem to have led the van in the emigration from Asia into Europe. Previous to 633 B.C., according to Herodotus, with whom Rawlinson agrees, they had occupied the Crimea, which received its name from them. . . . Subsequently, they penetrated into Britain, and Cumberland and Cambria, the ancient name of Wales attest their colonisation." (*Vide* "Darkest Britain's Epiphany.") Thus we may see the Hand of God through the centuries, gathering the dispersed of Israel to these "Isles of the Sea," in fulfilment of the promise (Jer. xxxi, 10): "He that scattered Israel will gather him and keep him as a shepherd doth his flock."

EARLY BRITAIN—EARLY CHRISTIAN.

By Professor Edward Odlum, M.A., B.Sc., F.R.G.S.

In our journey among many topics, chiefly of human interest to humans, we meet a few observations on Britain in relation to Christianity.

During 1921 I visited the ruins of the old Glastonbury Church, and was impressed much with what I saw, heard and read, with the resulting conviction that Christianity reached Britain during the *first century*.

Robert Parsons, a Jesuit writer, says: "The Christian religion began in Britain within fifty years of Christ's Ascension."

The learned Alford says: "It is perfectly certain that, before St. Paul had come to Rome, Aristobulus was absent in Britain."

Fuller says: "If credit be given to ancient authors, this church of Glastonbury is the *senior church of the world*."

Polydore Vergil says: "Britain, partly through Joseph of Arimathea, partly though Fugatus and Danianus, was of all kingdoms the first that received the Gospel."

Bede A.D. 740, says: "The Britons preserved the faith, which they had received under King Lucius, *uncorrupted*, and continued in peace and tranquillity until the time of the Emperor Diocletian." This is a remarkable testimony, showing that for 600 years "the *Britons preserved the faith uncorrupted*."

The actions of the church councils of Pisa, Constance, and Basle show that the *British Bishops had precedence* on account of their claims that Britain *was the first country* to receive and accept Christianity.

Lionel S. Lewis, M.A., Vicar of Glastonbury, referring to this matter says: "It was there (at the three above-mentioned councils) decided that the churches of France and Spain *must yield in points of antiquity and precedence to that of Britain*, as the latter church was founded by Joseph of Arimathea *immediately after the Passion of Christ*" (Statim post passionem Christi).

We read that the aged Bran and his noble son Caractacus became Christians. "They fostered and protected in Siluria or South Wales, the Christian Church." This was about 60 A.D.

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Joseph of Arimathea, with eleven companions, reached Glastonbury, an island at that time, and there they settled.

There is to be found the famous Thorn Tree, which blooms in May and again about Christmas time.

While visiting ancient Avalon, Glastonbury, I took from that "Thorn Bush," or its descendant, a small branch about eight inches long—taken from a larger *dead limb*.

Botanists say it is a Levantine or Eastern thorn.

Eusebius A.D. 260–340, says: "*The Apostles passed beyond the ocean to the Isles called the Britannic Isles.*"

Gildas, A.D. 516–570, says: "Christ, the True Son, afforded His light, the knowledge of His precepts, to our Island in the last year, as we know, of Tiberius Caesar."

St. Augustine, A.D. 600, writing to Pope Gregory, says: "In the Western confines of Britain there is a certain royal island, surrounded by water, abounding in all the beauties of nature and necessaries of life. *In it the first Neophytes of Catholic law*, God beforehand acquainting them, found *a church constructed by no human art, but by the hands of Christ Himself, for the Salvation of His People.*" "The Almighty has made it manifest by many miracles and mysterious visitations, that He continues to watch over it as sacred to Himself."

Cardinal Baronius, the great church historian, and most learned librarian to the Vatican, in his "Ecclesiastical Annals," on which he spent thirty years, quotes a Vatican MS. under the year A.D. 35, which states that in that year Joseph of Arimathea, Lazarus, Mary, Martha, Marcella their maid, and Maximim, a disciple . . . *crossed to Britain* and preached the Gospel there, "where they finally died."

These are interesting items concerning early Christian Britain, and should be used by certain historians.

ANGLO-SAXON REUNION.

I.

From the *Vancouver Star*.

SIGNIFICANTLY enough, the *Portland News*, a leading newspaper published in Portland, Oregon, in an editorial article advocates the inclusion of United States in a greater empire or league of British-speaking nations. It says of this "new Englishry" that it wishes United States to join:

"The union, augmented by the United States, would be the supreme naval power of the world. We should be drawn closer to Canada, without political connection except through the great congress. Such a body would be the most influential legislative and consultative body the world ever saw. It would in the nature of things be a union of great peoples all of which have everything to gain by peace and everything to risk in war. It might make it easy to give up this losing struggle to build up an American merchant marine and allow the British merchant marine and the two navies to work together in peace or war.

"The British Empire almost or quite monopolises such trade essentials as nickel, cobalt, asbestos, mica, rubber and diamonds, and produces half the world's wool. We should gain by joining that productive array. But we should take into it such things as our more or less monopolistic control of petroleum, hemp, cotton, sulphur, copper and tobacco.

"In the main, however, this English-speaking league of nations would be able to speak the deciding word in world affairs. No combination of nations would think of going up against it. It would make for democracy. It would make for freedom of trade. It would make for the more rapid development on better lines, perhaps, of such lands as Australia and New Zealand and South Africa. It would gradually weld all these peoples together for better things. It would make us better neighbours to our fellow peoples."

ENGLISHRY.

From the *Portland News*, Portland, Oregon.

"The vision of a basic change in the government of the British Empire, through abolition of the British Parliament and the substitution for the Parliament of a congress of the dominions making up the Empire, is a thrilling one.

"It would make the British Empire a United States of the Englishry. England would be one of the States, Scotland another, and the same with Ireland, Australia, India, South Africa, and the other Dominions. Each would have its legislature for domestic government. The Imperial congress would act for all.

"When this comes, why should not all parties, including us, consider the entry of the United States of America into such a league? It is shocking to some at first glance, but why should it be? We also are an English-speaking nation. Why not become a part of the great Englishry? We can see no great disadvantage in such an arrangement. On the other hand, there would be some great advantages.

"We wish we could hope for one great enough, when the time comes, to set in motion the conferences and the thought-processes which would bring all these nations which are so much like us into one combination, a league of nations which could think, speak and act together. We think we should favour going into the congress of the greater Englishry."

THE TEACHING COLLEGE.

SEPTEMBER 29TH has been set apart for the commencement of the work of the College. In the morning the clerical gathering will be provided for. This is intended to be a permanent feature of the week's work. The clerical conference on Monday morning, at 11.

Classes in the afternoon and evening for Monday and Tuesday have been planned. The actual arrangement will be left to the time of beginning. We expect to begin in a small way, and to enlarge the work as it grows. We shall be delighted if the work opens up rapidly.

It is hoped that many retired professional men, and men and women of leisure, will take up the work in order to fit themselves for the task which lies before us.

Communism is a doctrine which is being preached day and night. *This cannot be successfully met by a policy*, and that a policy which is *only advocated at the time of an election.* It is for us to meet the doctrines of Communism with *the superior doctrines of the Kingdom Nation and the Divine Constitution to be administered in it.* To fit oneself for this it will be necessary to study the subject. We hope that both ministers and laity will take the opportunity of taking up the classes.

Foreign missions can only be most successfully carried on by those who know the Gospel of the Kingdom. David Livingstone gave up his appointment as a missionary to take up the work of an explorer. Why? Because he said he found, that the Missionary effort in Africa must fail when not backed by stable Government.

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THE SECRETARY-GENERAL'S PAGE

APPLICATIONS for Congress tickets, for the special Lecture tickets, and for Railway vouchers are pouring in every day. All the indications point to record attendances. Those who have not yet applied are urged to do so without delay. All British-Israelites and all interested in this great subject of the day are cordially invited and earnestly advised to avail themselves of the opportunity offered to enjoy the fellowship and enlightenment provided by the Congress gatherings. There are no meetings like them. The new light on the Bible, and on History and Prophecy, and the new outlook on Life and on World Problems as presented by experienced speakers, will prove illuminating and uplifting in these perplexing times. British-Israel Truth provides an ideal Inter-Denominational Platform. Lord Gisborough will preside at the opening meeting of the Congress on Monday, October 13th, at 2.45. The Rev. Dinsdale T. Young, D.D., will preside on Tuesday, October 14th, at the same hour. Bishop Frank Vaughan, D.D., will preside at one meeting. Other chairmen will be announced later. Among the speakers are: The Rev. Pascoe Goard and the Rev. Merton Smith, of Canada; Colonel Mackesy C.M.G., C.B.E., D.S.O., of New Zealand; the Revs. J. J. R. Armitage, Gregory Bestall, Arthur C. Chambers, W. F. G. Clatworthy, P. Husband Davies, W. E. Woodhams Denham, Kenneth Dodds, Joseph Gay, Osborne Goodchild, J. B. Gratton, Canon C. J. Hollis, Wm. Howell, G. H. Lancaster, M.A., Hector Macturk, M.A., W. M. H. Milner, M.A., James Mountain, D.D., Arthur Pritchard, M.A., Commander Roberts, R.N., J. H. Satchell, B.A., W. H. Stuart-Fox, M.A., J. Oliver Vince, B.A., B.D., R. G. F. Waddington, M.A., E. L. Watson, T. H. Whitehouse, J. T. Wilson, Phillp Young, L.Th., Dr. Gornold, F.R.A.S., Colonel E. F. Gosset, Colonel A. B. Prowse, M.D., F.R.C.S., Captain A. H. F. Young, R.N.R., Messrs. Daniel Farmer, Herbert Garrison, E. N. Dixon, H. D. Houghton, H. A. Marchant, J. J. Morey, T. W. Plant, S. E. Steele, and John H. Tench.

* * *

All Branches of the Federation and all members and associates thereof are requested to pray for the Divine blessing on all the meetings and proceedings of the Congress.

* * *

Every reader of this journal is reminded of the Railway concessions mentioned in our last issue, and is invited to take advantage thereof. Applications for vouchers entitling to reduced fares should be made to the Secretary-General, 6, Buckingham Gate, S.W.1, by whom each voucher must be signed. It should not be necessary to point out to our friends in the Provinces that the arrangement we have made with the Railway authorities is one which affords them the opportunity to visit London at a substantial reduction on the ordinary fares.

* * *

We invite our supporters to render all possible help to fill the large Central Hall, Westminster, on the occasion of the special Lantern Lecture on Wednesday evening, October 15th, as announced in our advertising columns.

* * *

The Rev. J. Oliver Vince B.A., B.D., will lecture for the Manchester and Salford Branch on Tuesday next, September 23rd, at 7.45 p.m., in the Houldsworth Hall, Deansgate, Manchester. Subject: "The Bible's help in taking Long Views." All are welcome.

* * *

Mr. Herbert Garrison will give his Lantern Lecture on "Egypt, and Wonders and Secrets of the Great Pyramid," on Thursday next, September 25th, at 8 p.m., in the Town Hall, Maidenhead, when Dr. James J. Paterson will preside. Reserved seats, 2s.; unreserved, 1s. Seats may be reserved and tickets obtained at Mr. Marsh's, Stationers, High Street.

* * *

A British-Israel public meeting will be held in the Town Hall, Chiswick, on Thursday, October 2nd, at 8 p.m. Our readers in the Chiswick, Ealing, Acton, Kew, Brentford and Hammersmith districts are invited to attend.

* * *

We are receiving with great satisfaction the names of delegates to the Congress from Branches in many parts of the country. A Secretary of one of the Northern Associations writes: "We cannot fully express our joy over the splendid new Headquarters you have secured for our Federation, and how proud we feel here in the North." On our part, we would say that we shall be delighted to see all our friends from every quarter. We can assure them of a warm welcome at 6, Buckingham Gate, close to Buckingham Palace.

* * *

Good audiences and great enthusiasm marked the opening meetings of the new session of the Kingston Branch, on 11th inst., when Mr. Morey gave two excellent addresses. The President (Mrs. Modin) presided in the afternoon, and she took occasion to repudiate certain shameful statements which had been circulated by opponents in the district concerning the teaching and tendencies of the British-Israel Movement. The Rev. Joseph Gay presided over the evening meeting, when a resolution was unanimously carried protesting against the proposal to remove the Coronation Stone from Westminster Abbey. Several new members were enrolled.

* * *

Mr. Morey addressed two meetings for the Croydon Branch last week, to the great satisfaction of the members and their friends. Several questions were answered. The usual Bible Study Circle will be held on September 23rd, at 2.45; and the next public meetings will take place (D.V.) at Eldon House, on October 9th, at 3 and 7.45 p.m.

* * *

"There is more likeness than contrast between the way we English got our island and the way the Israelites got Canaan." —*George Eliot.*

* * *

ERRATA.—Page 413, first column, last paragraph, fourth line, should read "Uzzah," not "Uzziah"; page 415, first column, second line, should read "cubit," not "cubic"; page 428, second column, third line, "round part uppermost," should read "round part undermost."

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

No. 143. Vol. III. **SEPTEMBER 27, 1924** **Price 3d.**

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.

JESUS CHRIST, THE WORLD MAKER.

By Rev. Wm. Pascoe Goard.

"*But unto the Son he saith . . . Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands . . .*" (Heb. i, 8–12).

Jesus Christ is the Master of the Guild of Civil Engineers.

To those who have given attention to the spiritual activities of Our Lord only, the cool consideration of the facts of His activities in the material realm will come as a surprise, and perhaps even with a feeling of distaste. It is common to call the age in which we live "a materialistic age," and to do so with the feeling and meaning that no age should be materialistic. It is common to assume that "material" and material things do not belong to a "spiritually" minded person, communion, age, nor world.

A purely materialistic age is a very unbalanced age. But so *a purely "spiritual" age* is a very unbalanced age.

If choice must be made between the two; if it is impossible to have a "materialistic" combined with a "spiritual" age; then, by all means, let us have the spiritual, for this belongs to the higher realm of things.

But in Our Lord we have both the "material" and "spiritual" activities balanced in due proportion. By His activities as the Maker of "all things," His essential Deity is demonstrated.

To this end we shall give some attention to Jesus Christ the Materialist, the "maker of all things." If we would be like Our Lord, we also in person and age must have the two balanced in due proportion.

"Jehovah Elohim made *the earth and the heavens*" (Gen. ii, 4). In this verse we have the introduction of the name Jehovah, the name of Him who should later be "called Jesus, for He should save His people from their sins."

From this point let us follow the activities of Our Lord, the World Maker.

Gen. ii, 4. In reading this chapter of Genesis from the fourth verse, it will be seen that the activities are confined to the planetary system. We are not therefore called upon to go out into the distant heavens among the stellar systems, but may confine our thought to our own solar system. The great Creation story is told in the preceding chapter, and the name associated with that activity is Elohim.

As the builder must do, in all matters of construction, Our Lord approached the enterprise of world making as an engineer. And as an engineer would, we will consider some of the processes by which He proceeded. That He worked according to established processes we may know, for in all things He who founded law acts according to law. If we look upon this as one single enterprise in world making among the countless other such activities which the heavens reveal to the astronomer, we may be sure that the laws and processes which govern in all the great field of Universal activities were followed by Him.

Material.

We are brought face to face with the problem of *the quality and of the amount of material which He undertook to handle and dispose of for His purpose.*

In quality the material consisted of those elements and compounds of which are formed our earth, sea and air; just familiar rock, soil, sand, water and air, etc.

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The total amount of the material to be disposed of and handled is equal to the combined substance of the sun and planets, and of that which is found in interplanetary space.

This had to be disposed of with absolute accuracy from the standpoint of weights and measures. Any variation from proper balance and plan would have wrecked the intricate system He was about to set up.

Thus the amount of material in the sun and in each of the planets must be carefully settled, if the planets and sun were to occupy that specific relationship to each other which they show in solar system.

With the weights and measures of the planets must be also settled *the scope and speed of their movements in their orbits*, and the rate of their revolution upon their axis.

As a matter of fact the amount of material in each of the planets was settled, and the scope of their orbits and the speed of their movements adjusted. Because of the adjustment of these and other matters we have the solar system as it is and as it moves to-day.

The balancing of the worlds according to the law which governs the momentum of the worlds, and to the law of *gravitation*, required the most exact adjustment, and does so to-day. They are adjusted and are interacting with infinite precision. The maintenance of this balance requires intelligent and constant supervision. Therefore of Him it is said: " and upholding all things by the Word of His power " (Heb. i, 3). He is the Engineer in charge.

HYDROSTATICS.

Coming to the earth itself, most interesting problems faced the Master Engineer. There was the " breaking up for it " the bed of the oceans (Job xxxviii), the arranging of the plateaus, high on the mountain sides as they appear when considered from the standpoint of the level of the bed of the oceans, which plateaus form the broad bases of the continents. There was the elevation of the hills and mountain ranges, without the protection of which the rapidly revolving earth would be so wind-swept that there would be little of vegetable life and little support for animals and man. Thus mountain, hill and valley took place as we see them before us to-day.

Then there was the great matter of the mean sea-level for the oceans. This great and vital matter was arranged by the adjustment of the speed with which the earth turns upon its axis. If the speed were increased, the sea level would be raised. If the speed decreased, the sea level would be reduced. It was by adjusting the centrifugal force of the earth's spin that the Great Engineer said to the seas: " Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed " (Job xxxviii, 10). (Read the whole wonderful chapter.)

Then there followed the necessity for the elevation of waters from sea-level into the upper air, so that they might be distributed in life-giving rain upon mountain, plain and valley. This is done by the alternation of heat and cold, by wind currents, and electric energies.

The hydrostatics of the earth form a wonderfully fascinating study, and Our Lord's activity in that realm are again and again referred to in the Bible. See Ps. lxv.

THE GREAT MASTER CHEMIST.

What a wonderful field is opened here for the careful student. Taking the few basic elements which make up the sum of the material world, our great World Maker undertook the endless variety of compounds which enter into the earth, and the forms of life which are found upon it.

First there was the compounding from the elements of the common or amorphous rock and of the crystalline formations; the rocky ribs of continents and mountains. Then came the fertile soil of the plains, the alluvial soil of the valleys, and the sandy waste of the desert and the sea-shores.

The saline compound of the oceans, so vital for the preserving and vitalising of the air which circulates in life-giving currents over sea and land! What volumes could be written of the interrelated chemistry of the saline waters of the ocean and of the air which comes into contact with it over its wide expanses.

Again, the care with which the chemistry of the " water of life " or living water which sustains the living kingdoms has been arranged.

Distilled from the surface of the ocean, not the preservative infusion of the sea waters are raised, but the exact H_2O compound is selected and raised from the many ingredients of the sea. Think carefully of this marvellously balanced fact. This must be lifted and carried through the upper air, and precipitated pure from the heavens upon the uplands of the earth.

ELECTRICITY.

In the course of its journey through the upper air it must be vitalised by the electric currents. The electrical machinery of the solar system is a glorious study in itself. But we may only touch one related fact. Thus one cloud will come up charged with the positive electricity of the North Pole. Another will approach charged with the negative electricity of the South Pole. When such oppositely charged clouds meet, then the lightnings flash out and the thunder crashes through the heavens. The vaporous clouds are condensed into water drops and are precipitated in downpours upon the waiting earth, *every drop charged with its electric energy*, carrying it to man and beast, and charging the soil with its stimulating activity.

Again, *the composition of the air*. This must be also perfect in its mixture of gases. The infusion of compounds, other than that the great Chemist has provided, is deadly to the life of man and beast. The discovery that this is the case made the poison gas attacks of the late war possible, and the further mastery of this great fact will make such attacks even more deadly in the future. The gases of the mine are deadly to human life, because they are not of the right chemical mixture.

Pure air of the right mixture of gases has been provided for, and its maintenance secured by the Great Engineer.

THERMOSTATICS.

Again, in the matter of temperature there is a wonderful problem. In a range of thousands of degrees of heat and cold there is a very small scope in which human life can be maintained. Now the heavens in which the clouds move are one great field of killing cold. Only on the earth surface and for some thousands of feet above the plain level is the temperature bearable. Thus by absorption and reflection of the sun's heat, by ameliorating currents of warm water in the ocean, by ameliorating currents of warm air in the lower heavens, can the requisite temperature be maintained for the comfort and well-being of the living creatures on earth. The Great Engineer has made use of ***hot water central heating***, and of *hot air central heating*—(*e.g.*, the Gulf stream and other great ocean currents, the Chinook winds of

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Western Canada, and other great air currents)—on a large scale for the keeping up of the needed temperature in the temperate zones and in part even in the Arctic. The mean temperature of the water of the oceans, the mean temperature of the air, the mean temperature of the soil, all these have been carefully considered and provided for.

Now we have referred to the sun and planets in their relation to each other in the solar system; the oceans and continents, with their mountains, hills and valleys; the great system of hydrostatics, the great system of chemistry, and the great system of thermostatics. In these we have some of the chief essentials for the production of the conditions necessary to human and other forms of life. Space will not permit more.

Enough has been said to point out the lines of activities introduced and followed by Jesus, the World Maker.

Scientists in their various fields are unthreading the great plan by which Our Lord is working. By the study of the various branches of science they are being led to the great centre. It does not matter by which line they approach to the centre, when they emerge into the final light and reach the headquarters of their science they will inevitably find themselves at the door of the office of the Master of the Guild of Civil Engineers, Who will say to them: "Come in, my friends, I have long watched your progress and expected your arrival, you have examined the works, come in and I will show you the complete original plan."

For "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment: And as a vesture shalt thou fold them up, and they shall be changed: but thy years shall not fail."

The form of the earth and of the heavens shall perish. But the great Engineer shall remain, and the material in elementary form shall also remain. Therefore, there shall be new heavens and a new earth, wherein shall dwell righteousness. Perchance when we have learned all the lessons of science, which means when we have fully mastered the Master's plan of world making, He will invite us to take a part in the making of the New Heavens and the New Earth. Perhaps He will say to us who have mastered the process, there is material in plenty scattered throughout the stellar heavens; take charge of such and such a combination, and from the material there found make for Me a system after "the pattern which was shown to you in the Mount." [*More next week.*]

A KINGDOM, PRIESTS TO GOD.

By Rev. Commander L. G. A. Roberts, R.N.

We cannot reiterate too often the fact that Jesus Christ came to set up a Kingdom, Priests to God. When asked by the Apostles, "Wilt Thou at this time restore again the Kingdom to Israel?" it was because during the great forty days He was speaking to them things pertaining to the Kingdom of God. In the first place, the individuals in whose hearts He reigned composed themselves into assemblies (churches) in the separate localities where there were two or three who could gather together in His Name. These assemblies were instructors or teachers of the things pertaining to the Kingdom. Every separate community was in itself a component part of the Kingdom. As we realise this in the first formation of these separated bodies, unto whom the Apostles or Disciples preached, we see that, after having preached the Gospel of Grace, without distinction to everyone who heard, the Race itself belonging to the original Kingdom of Israel fell into line. So preponderating is this element in these assemblies that St. Paul addressed them 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." It was to Israel first, as represented in the Jew and Benjamin, and any of them in Galilee of the nations (promised to Abraham) unto whom this message of the newborn King came. He might have been taken by the Galileans (Benjamin and Israel of the Nations) and made their King, but His Kingdom must first come into their hearts. He knew all men, and did not commit Himself to them at that time.

Nothing could effect this but the regenerating Power of the Holy Spirit through the washing of the heart by the Word. How long had it taken the devil to scatter this Kingdom? Promised in Abraham, from the time when Abraham rejoiced to see Christ's day, and he saw it when Isaac was given back to him as from the dead, nearly 1,920 years before the Holy Spirit was given. Is it to be wondered at that the rehabilitation of the fragments scattered into a solid Kingdom should take also as many years? The process has been gradual from the day of Pentecost. "Unto you, first, God having raised up His Son Jesus, sent Him to bless you in turning every one of you from his iniquities."

Is this true? or is it a *facon de parler*, a human phraseology? Take the phases of the scattering and the chronology and apply them to the gathering and its chronology; there is something to make one think.

Scattered in sections, or one by one, the gathering has likewise been in assemblies (churches), or one by one, *two or three together*.

It is the assembly in Rome, in Corinth, the assemblies in Galatia, &c., &c., the seven assemblies, but the Kingdom is the goal.

No man can see the Kingdom, or enter the Kingdom, except he is first born from above and admitted into the assembly by the spiritual regeneration. "If ye are Christ's, then are ye Abraham's seed," and heirs, or co-heirs. But "in Isaac shall thy seed be called." Isaac forms the nucleus of the Kingdom, as Christ is its King. The strangers scattered become the Kingdom of Priests, the holy nation.

The order is clearly stated in Heb. xii: "Ye are come unto Mount Zion, and unto the city of the Living God, the heavenly Jerusalem . . . the general assembly of the Church of the firstborn, which are written in heaven . . . and to Jesus. . . . Wherefore we receiving a Kingdom which cannot be moved."

This Kingdom, though now existing (and the Lord knoweth who are His) and growing daily, is fitly represented by the Israel of God, the British Empire, but will not be acknowledged as such until we all become "the Priests of the Lord and Ministers of our God." For He has so loved us as to constitute us such from Exod. xix and Rev. i, 6, "and washed us from our sins and established us a Kingdom, Priests unto God."

There is no variableness nor shadow made by turning with God. Of His own will begat He the twelve tribes of the διασπορα, by the Word of Truth, that we should be the first-fruits of His creatures. This promise to Israel, to Ephraim, His firstborn, is gradually evolved throughout the Epistles, culminating in the Hebrews, explained particularly

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in the Epistles immediately following both James and Peter, and carried throughout the Book of Revelation; originated in Gospel times by Jesus Christ Himself, "I am not sent but unto the Lost Sheep of the House of Israel." "The children must first be fed." "Go rather to the Lost Sheep of the House of Israel." "Verily I say unto you, Ye shall not have gone through all the cities of Israel until the Son of Man be come." So particularly asserted is it that not one grain (stone) shall fall away from the Kingdom (though all the sinners shall be put to the sword), that we are told the means whereby "All Israel shall be saved." He will send His Angels and gather out of His Kingdom all that offend; then shall the righteous shine in the Kingdom of their Father.

Yes, Israel must be a Kingdom of Priests (Rom. xv), for Christ came to confirm the promises made unto the fathers, and that the offering up of the Nations (promised to Abraham) through the ministering in sacrifice of Paul might be acceptable. This self-sacrificing spirit of the Lord Himself, as it took hold of St. Paul, should so effect in us as to constitute us also self-sacrificing Priests unto our God and ministers of the Gospel to the heathen world.

The Kingdom of God is not material (meat and drink) only, but righteousness, peace and joy in the Holy Ghost.

We must show ourselves sanctified by the Holy Spirit as to carry out the work committed to Israel to do.

A Holy Priesthood, a peculiar people.

The Kingdom set up by God Himself.

TO WHICH OF THE TEN LOST TRIBES DO I BELONG? OR, TO WHAT TRIBE DO I BELONG?—I.

BY THOS. W. PLANT.

MANY and varied have been the attempts during the past fifty years to trace, to locate, and to identify the various component parts of our racial amalgam with the separate tribal families of the migrating Ten Tribes of the Northern Kingdom of Israel, and to many the task appears so hopeless that, in despair, we are referred to as the whole of the Ten Tribes, the ultimate re-division of which will be better left until the time of our re-occupation of the Holy Land when the reunion of Israel and Judah is an accomplished fact.

Still, some of our "Identity" books make more or less (generally less) successful efforts to throw some light on this difficult problem, which is rendered all the more difficult by the fulfilment of the prophecy of Amos ix, 8 and 9, in which the apparently inextricable confusion and intermixing of the Ten-Tribed House of Israel is predicted under the simile of shaken corn in a sieve.

Here is the quotation from Ferrar Fenton, so that you may compare it with your A.V. and R.V. renderings and note the interesting variations:—

"Be certain the eyes of the MIGHTY LORD are upon your sinful kingdom, and He will destroy it from off the face of the ground,—Except that I will not quite destroy the Family of Jacob," says the EVER-LIVING, "for though I have commanded to roll the Family of Israel amongst the Heathen as they roll things in a sieve, yet not a seed shall fall to the ground."

In passing, we note our distinct preference for Ferrar Fenton in his rendering "from off the face of the ground," instead of "from off the face of the earth," therefore the Ten-Tribed Kingdom could be *destroyed* from off the face of the *ground* of Palestine, but not necessarily "from off the face of the *earth*," as in the A.V. and R.V.* Young's "Analytical Concordance" gives only (!) 47 different Hebrew words in the Old Testament, all of which are translated in our Bibles by our one word, "destroy," and I find on reference that "destroy" in Amos ix, 8 means "to cut off," or "to waste," presumably as a kingdom, and if you read on from verse 11 to the end of the ninth chapter of Amos you have the prediction of its complete and permanent restoration.

About a quarter of a century ago in one of the earliest Identity pamphlets that I read there occurs an attempt to identify the different sectional arrivals into these islands with the various tribes of the Northern House of Israel, and in my early enthusiasm to spread the identity I must have *lent* (and shall I add—*of course, lost*) this little 8vo. booklet of perhaps about 60 or 80 pages which was written under the pen name of "Meni." However, it is many years since I last saw it, and the only copy that I know of now is in the possession of the Rev. Arthur Pritchard, bound up with some other out-of-print pamphlets. Fortunately, I copied out the page of tribal identifications (see below) and found it with some old lecture notes some short time ago, and during the recent Sheffield Campaign Week

*Does not the term "sinful Kingdom" refer to the reigning dynasty?—ED.

THE ISRAELITES.	
1. DAN	This Tribe was divided. (See Judges xviii; also Joshua xix, 40–47.)
2. SIMEON ..	This Tribe was to be scattered in Israel, yet always to remain distinct. (See Gen. xlix, 7, and Rev. vii, 7.)
3. JOSEPH ..	A double Tribe.
4. ZEBULUN ..	Three sons of one Mother.
5. ISSACHAR ..	
6. REUBEN ..	
7. NAPHTALI ..	The only son of Billah among the seven captive Tribes.
8. GAD	Two sons of one Mother (Zilpah).
9. ASHER ..	
10. BENJAMIN ..	A Tribe that remained in Palestine eight centuries longer than the others.

THE BRITISH.	
GAEL	This people is divided between Ireland and the Highlands of Scotland.
CIMBRI	This people is scattered throughout England, yet remains distinct in Wales.
NORTHUMBRIANS ..	A double Tribe.
WEST SAXONS ..	Three Tribes of one name.
SOUTH SAXONS ..	
EAST SAXONS ..	
JUTES	A single Tribe.
MERCIAN ENGLES..	Two Tribes of one name.
EAST ENGLES ..	
NORMANS	A Tribe united to the English eight centuries after the Saxon arrival.

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I showed it to the Rev. Pascoe Goard, and at his request this article is written to bring it to the notice of our readers and to rescue from oblivion this early effort to identify the Tribes as they arrived in these "Islands of the West"—"The Appointed Place." It is quoted as a contribution to an interesting investigation, and not from a controversial standpoint.

"Meni" adds: "Thus the component Tribes of our Nation are proved to agree numerically with those of Israel."

The first and second Tribes, Dan and Simeon, escaped from Palestine before the Assyrian Captivity, but the land portion of Dan was left with the other Tribes and therefore gave the name of Dan to the majority of the European rivers along which the Tribes migrated westward; the naval section of Dan of course went up the Mediterranean, hence the numerous Danite Colonies *en route*. The tenth Tribe, Benjamin, was lent to the Kingdom of Judah, and has quite a separate and unique history. This left seven Tribes to go into the Assyrian Captivity, which of course is biblically and historically correct.

(*To be continued.*)

LE BRITH-OLAM.

"THE EVERLASTING COVENANT."

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

THE following quotations from Genesis are interesting, instructive, and the necessary foundation of nearly four thousand years of human history:—

Gen. xvii, 7 and 8: And I will establish my covenant between me and thee and thy seed after thee in their generations for an *everlasting covenant*, to be a God unto thee and to thy seed after thee.

And I will give unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, *for an everlasting possession*: And I will be their God.

Gen. xiii, 15: For all the land which thou seest, to thee will I give it, *and to thy seed for ever.*

Gen. xv, 7: I am the Lord that brought thee out of Ur of the Chaldees to give thee this land to inherit it.

Gen. xv, 18: Unto thy seed have I given this land, from the River of Egypt unto the great river, the River Euphrates.

From the above we learn several things, some of which may be emphasised.

1. God called Abraham nearly 2,000 years before Christ to give him the land of Canaan.

A remarkable episode! Why bring him from Ur to give him Canaan?

One of the reasons is that the Almighty had in hand the *enterprise of building up a special nation*, and a group of nations, to perform a long series of special services among the peoples of the earth.

Hence a second reason is clear. To build up a special nation from the man Abraham, it was necessary to provide him with a personal family, tribal and *national home*. With this in view, Abraham received a well-suited area of rivers, valleys, plains and mountains, with a splendid climate.

This land—this future national home—was situated in the strategic centre of Europe, Asia and Africa, and was most wonderfully suited for the purposed undertaking.

2. In the above quotations we further learn that God gave that land to the children of Abraham—*for ever*. Truly a long time and a wonderful gift! The words are, "*for an everlasting possession.*"

This was the undertaking, the Divine intent, the contract, "the everlasting covenant." In later writings we will show that this contract—this undertaking—has been made good. No failure or falling down in the processes of time!

3. This covenant of an everlasting possession *was made with his seed* as well as with Abraham. It was a reiterated covenant. With Isaac and Jacob it was reaffirmed, and down the long age-line of the Scriptures it was reasserted through the prophets.

4. An important phase of this Divine contract is shown in the words: "I will be their God."

Elsewhere it is stated: "They shall be my people."

5. The then gift-limitations were remarkable. Read! "*For all the land which thou seest*, to thee will I give it, and to thy seed *for ever.*"

How much did he *see*? He stood at Luz, ten miles north of Jerusalem, when he was *seeing all the land*. He was 2,600 feet above sea-level and could see far afield in all directions.. I stood where Abraham stood, and saw in general terms what he saw.

He looked north to the head-waters of the Jordan, where it has its origin in the mighty snow-capped Mount Hermon. He looked east into and beyond the Jordan River—up the slopes and through the passes of the Ammon and Moab Mountains. He gazed far south past Jerusalem, Bethlehem, Hebron, Beersheba and fairly to Mount Sinai. Then he took in with one sweeping glance the western border of Canaan and the broad waters of the Mediterranean Sea. Such was his territory and that *of his seed for ever.*

6. We learn from Gen. xv, 18, as given above, that the Lord expanded the land area and definitely indicated its bounds. Here is the wording: "Unto thy seed have I given this land, from the River of Egypt unto the great river, the River Euphrates."

A wonderful land transaction! The greatest land grant in the history of the human race!

No wonder we are the over-lords of Egypt, Canaan and Mesopotamia to-day. No wonder, since we are a portion of Abraham's seed; since we are the Kingdom of Israel ruled over by the perpetual royal line of David!

With the coming, continuance, and passing of the Great War of 1914-1918, all the above land came definitely and finally *into our national possession.*

It has taken nearly 4,000 years to get thus far forward in the fulfilling of the Divine word, promises and undertakings.

The pages of the Book teem with burning words, thrill wit Divine and human life, and are the one permanent, clear and openly visible guide to men and nations. In these days it is forcing its way into the heads and hearts of the people. A wonderful gift to the sons of earthborn man, and most surely to the people of the covenant—the BRITHAM.

"It is quite evident that British citizens all over the world now realise that as the ocean is our national highway, it is just as important that we should make the best use of it, as we do of our railways and roads."—*Right Hon. W. F. Massey* (Prime Minister of New Zealand).

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ANCIENT LANDMARKS.—IV.

By Dr. W. Gornold.

From Abraham to Moses there was a period of 250 years. Abraham, as we have seen, was born in -1991, and died in -1816, at the age of 175 years. Moses was born in -1566, in the midst of perilous times. There is no obscurity about his birth, which is direct through father and son from Adam to Noah, and from Noah to Amram, his father, who was the husband of Jochebed. But owing to the edict of Seti I—a Pharaoh of the nineteenth Dynasty who began to reign in the year -1571, by which it was sought to limit the offspring of the prolific Hebrew race—the child of Jochebed, when only three months old, was entrusted to the waters of the Nile, and so came into the hands of a daughter of Seti. This scion of the House of Levi was thereafter brought up within the walls of the Palace and, as the adopted son of the royal princess, was educated in the various sciences and arts for which Egypt in those days was most famous. Jewish writers inform us that he was fully instructed in astronomy, astrology, mathematics, symbolism, hieroglyphics, &c., and in the "Acts of the Apostles" he is stated to have been learned in all the lore and language of the Egyptians. There is evidence of this learning in many of the great acts of his life after he had been appointed to the leadership of the Hebrew people. It is clear, however, that the teaching he received from his own people, and probably from his father Amram, with whom he was contemporary for sixty years, had the greater effect upon his mind and character, for he was moved to excessive anger by the tyranny and oppression which his people suffered at the hands of the Egyptians. The sacred record does not gloss the fact that he slew an Egyptian whom he saw smiting a Hebrew. The outrage became known to the Egyptians, and Moses took refuge in flight to the land of Midian. Here he sought his God and His forgiveness. For forty years ("forty" is throughout the Word a measure of testing) he remained in seclusion, and then, hearing that the Oppressor was dead and that a new Pharaoh reigned in his stead, he returned to Egypt to carry out the mission that had been entrusted to him, that of delivering his people from bondage. It is important here to get the true historical setting. Seti I had reigned five years when Moses was born. In the twelfth year of Seti's reign his son Ramses II came to reign jointly with him. This was in the year -1559. Ramses reigned for sixty-eight years, and it was in the thirty-third year of his reign that Moses fled into Midian. Hence Moses was forty years of age when he went into Midian in -1526. Thereafter Ramses reigned for thirty-five years until, in the year -1491, he died, and was succeeded by Meneptah, who reigned for eight years. It was, therefore, in the fifth year of Meneptah that Moses returned into Egypt. Then began that wonderful series of miracles which the Egyptians very soon came to recognise as something transcending the highest faculty of which their own magicians could boast, and when eventually the hand of God cut down the first-born of Egypt at the time of the first Passover, Pharaoh was in a great hurry to get rid of the plaguey Hebrews and yet jealous of his power over them, for no sooner had they departed into the wilderness than he sent his chariots and horsemen after them. Meneptah was evidently a man of changeful mind, weak, inconstant and yet tyrannical. Of the forty years of testing in the wilderness, through which the Hebrews passed on their way to fulfil the Covenant by taking possession of the Holy Land, particular comment need not here be made. It is, however, important to observe that the date of the Exodus was the 15th Nisan, -1486. This was 430 years after the departure of Abraham from Ur "on the selfsame day," the "15th of the seventh month" in the year -1917. It was half that period, or 215 years, since Jacob went into Egypt.

It was symbolical of the Great Sacrifice that the blood of the lamb, the firstling of the flock, should have been used in the Passover to secure the immunity of the Hebrews from the hand of Azrael, the angel of Death. Thereafter the 15th day of the seventh month became a "first month" or sacred year-day for the Hebrews. It was on this 15th day of the seventh month in the year 30 that the Great Passover from the Mosaic into the Christian Dispensation was effected by the blood of the Lamb of God, as was prophesied by Abraham: God will provide Himself a sacrifice. While the Hebrews were in the wilderness they revolted many times, and lapsed on every possible occasion into their former Egyptian darkness. The feast of Maya, which formed an important part of the Memphitic rites, was instituted to celebrate the opening of the year, when the Sun entered the constellation Taurus. The worship of the Golden Calf when Moses was on Mount Sinai was perhaps a reproduction of these pagan rites. Imagine the wrath of the great Law-giver on finding the Hebrews engaged in just that worship of the graven image which had been forbidden to them, and that his brother Aaron was among the idolaters. But note what Moses did with the golden image. He instantly destroyed it, reduced it to powder, and gave it to the children of Israel to drink. This is the first *aurum potabile* of which we have any record. It is not stated what effect this potion had upon them. The judgment of God, however, was executed by the loyal Levites, who separated themselves from the idolaters and slew three thousand men. Time after time there were revolts against the Divinely-appointed leader, and many times he was the victim of deception and treachery, but his faith in God remained unshaken. By that faith he had brought the children of Israel out of bondage and had led them away into the desert, where the essentials of life were scarce and frequently insufficient. Yet, despite these revolts, Moses held firmly to the promises of God, and by faith was enabled to quell all revolts and supply all needs of the people and to overcome the enemies which they encountered on the way. Twice had God threatened to extirpate the bulk of the people, and twice He had offered to realise His Divine purpose through Moses and his progeny alone. But the patriotic fervour that served him in Egypt burned unabated in his heart and, instead of accepting the dazzling distinction which was offered to him, he pleaded again and yet again for the mercy of God towards his people, and prevailed. Having received the most convincing tokens of God's purpose in bringing his people to the Promised Land, Moses assembled them and after reciting the facts of their remarkable history as a people and laying before them the blessings and curses which waited upon their obedience or disobedience to the statutes of God, he extolled the Name of the Keeper of the Covenant in a hymn of praise. Then he pronounced upon the several tribes a prophetic blessing. Thereafter he departed to a high mountain which had been appointed by God, from which the land of Canaan could be seen stretching out its length beside Jordan and the sea. This was the only view of the Promised Land that Moses ever had. He never came down from that mountain, but resigned himself to the Almighty at the age of 120 years.

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Yet "his eye was not dim nor his natural force abated." His resting-place was not known to the people, and his body was not taken into Palestine. We learn, however, that there was a legend regarding the disposition of his mortal remains, for "when Michael contended with Satan for the body of Moses, he durst not bring a railing accusation against him, but said: The Lord rebuke thee, Satan." From this it would appear that his body did not undergo natural corruption.

At length, under the leadership of Joshua, the people of Israel entered into the Promised Land after a sojourn of forty years in the wilderness. The year of this great event, which was the fulfilling of the Covenant made with Abraham, Isaac, Jacob and Moses, was -1446. It was effected by the same miraculous intervention that had enabled Israel to pass out of Egypt, for the waters of Jordan were held back until all had passed over. And the people came up out of Jordan on the tenth day of the first month, which was the 10th of Nisan. Twelve stones, one for each of the tribes, were carried by twelve men from each of the tribes out of the dry Jordan to the place where they rested that night. This was the first encampment in Palestine, and the twelve stones were set up and the place called Gilgal, for God had "rolled away" the reproach of Egypt from off the people of Israel. The Passover was kept on the 14th day of Nisan in the plains of Jericho (Josh. v, 10), and when they had eaten of the corn of the land which they made into unleavened bread, the fall of manna, by which hitherto they had been sustained, ceased entirely. Thus the Exodus was effected out of Egypt, and was brought into the Land of Promise. It serves to remind us that Our Lord was also called out of Egypt and brought into Palestine to redeem His people, and not them alone, but believers in all nations, "For as many as believed on Him to them gave He power to become the Sons of God."

One can hardly pass the subject of the Exodus without reverting to the prophetic blessing of Moses, which holds such great promise for the children of Israel. "There is none like unto the God of Jeshurun (Whom He hath Straightened), who rideth upon the heavens to thy help and in His excellency in the skies. The Eternal God is thy refuge and strength, 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, and the fountain of Jacob shall be in a land of corn and wine; and the heavens also shall drop down dew. Happy art thou, Israel; who is like unto thee, O people, saved by the Lord, the shield of thy help and the sword of thy excellence? Thine enemies shall be found liars unto thee, and thou shalt tread upon their high places."

— Moses, the leader of the Exodus, may be accounted the first of the Judges of Israel, and from the date of the Exodus Israel was under the rulership of the Judges for 450 years, until the beginning of the Everlasting Kingdom in -1036. From the landmark of the Exodus we learn that Moses was born in the fifth year of Seti I, which was -1566; that he was forty years of age when he escaped to Midian in the year -1526; that Ramses II, son of Seti I, was the Pharaoh of the Oppression; that Moses returned to Egypt at the age of eighty years, in the year -1486. This same year was the year of the Exodus, and the date was the 15th Nisan, which was the Passover. Also that Israel entered Palestine by way of Jordan on the 15th Nisan, in the year -1446, and celebrated the Passover at Gilgal. These are all important and interesting dates, and serve as links in the chain of chronological evidence by which the Bible is shown to be the most perfect astro-chronological record on earth. We learn from it that God has set an appointed Time for the fulfilling of all His promises to mankind, and also has set an appointed Place wherein these promises shall be realised. "Philistia, be thou glad of Me."

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.

15th after Trinity.

KEYWORD

Keeping by perpetual propitiation.

COLLECT.	EPISTLE.	GOSPEL
"Thy Church"	"The Israel of God"	"The Kingdom of God"

God so loved this prodigal world that He provided a propitiation in His only-begotten Son, our Lord, and this it is which keeps the world from year to year, century to century, and from age to age, from deserved destruction.

"Keep Thy Church with Thy perpetual propitiation."

Such is the great thought of to-day's Collect, though it doesn't appear in the English so plainly as in the ancient Latin. The same idea is in the prayer of the Publican who really said, "God be propitiated to me the sinner." To grasp the full significance, let us refer to other passages where the idea of propitiation is shown.

Jesus is our High Priest to make propitiation for the sins of the people (Heb. ii, 17).

Jesus Christ the righteous is (the) propitiation for our sins (1 John ii, 2).

God sent His Son to be (the) propitiation for our sins (1 John iv, 10).

St. Paul discloses the same truth—that the propitiation was of *God's* providing, not man's. God set forth or purposed Jesus Christ to be (a) propitiation or propitiatory through faith in His blood (Rom. iii, 25).

St. John's word, *Hilasmos*, means the propitiation that appeases.

St. Paul's word, *Hilasterion*, the *place* of propitiation.

Now, the latter word appears in Heb. ix, which enumerates the ornaments and ordinances of the Tabernacle in the wilderness. This ancient structure was a very important thing, since 37 chapters in the Old Testament are devoted to describing it and its services: and seven times it is said to have been made according to the Heavenly pattern. It was thus a Heavenly thing, in symbol and in representation, and everything connected with it had spiritual significance, with particular reference to the atoning *or propitiatory work of the Saviour*.

Think of two suggestive arrangements. The Tabernacle couldn't of course, be built without money, and so, in addition to free will offerings of gold which everyone brought as he could or would

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every man in the camp, 603,550 in number, was commanded by God to give half a shekel of silver, and the whole mass of this redemption money (of £34,000 value) was melted and cast into 100 massive sockets of silver upon which the Tabernacle was to stand, and also into hooks and fillets wherewith to fasten the veils and curtains.

This poll tax would teach them that to the *fundamentals* of their religion they were all bound, and the free-will offering scheme, that to *other* things they should contribute according to their means and ability.

But more than this, what an object lesson to know that the Tabernacle, or the Church in the wilderness, was founded on atonement or redemption money! The other suggestive arrangement was in the Holy of Holies. The Tabernacle consisted of two apartments—the Holy Place and the Holy of Holies—separated by a veil.

The Holy of Holies, like Heaven, which it represented, had no need of the sun, so there was no window there, no light there save the *shekinah*, or visible presence of Jehovah; and His presence was over the only piece of furniture in it—viz., the Ark of the Covenant—a wooden box overlaid within and without with pure gold—a yard and a quarter in length and only three quarters of a yard in breadth and height. In it the two small stone tablets of the ten commandments were placed; but these were hidden or covered from sight by a solid gold plate or lid (of £25,000 value) called the Mercy Seat, with a Cherubim of gold of one piece with it at each end, having outstretched wings facing each other, and with eyes turned towards the Mercy Seat, over which was the Light of Jehovah's presence.

Only on one day of the year—the Day of Propitiation or Atonement—was any human being—and he, the High Priest—allowed to enter the Holy of Holies; and as he did so he sprinkled the approach thereto as well as the Mercy Seat with the blood of the Sacrifice. Thus, year by year, the Church in the wilderness was kept with perpetual propitiation.

* * * * * *

The point now to notice is that the writer in Heb. ix, 5, uses the same words for the Mercy Seat that St. Paul applies to Jesus Christ in Rom. iii, 25, Whom God hath set forth in *purpose* before the world began; in *representation* by the Mercy Seat over the Ark of the Covenant; and in *deed* on the Cross of Calvary, to be either a Mercy Seat or an expiatory offering, or both, through faith in His blood, the medium of application to the soul.

Christ *was* our propitiation on the Cross. He *is* our propitiation now, our perpetual propitiation in the Holy of Holies, and the great Service of Holy Communion is a "continual remembrance" of the fact. Our showing forth *here* represents and suggests His showing forth *yonder*, for St. John's vision of Him was a Lamb as it had been sacrificed. Doesn't this bring out the magnificence of thought embosomed in the ancient Collect for to-day?

"Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual propitiation," the propitiation of the Lamb of God, sacrificed from the foundation of the world. And doesn't it make Charles Wesley's hymn, "Victim Divine" (556 A. & M.), perhaps the most suggestive sacramental hymn extant?

We think of Jesus *sitting* because His work of Atonement is finished; but in the hymn, like St. Stephen, we see Him *standing* because His application of His Atoning work still goes on. There is no *time* in Heaven. What we regard as past or future are present happenings to God. There is no *space* in Heaven—no space as we know it, dividing Heaven from earth. Jesus is therefore here and near; prope means near, and is the root meaning of propitious, which is an atonement that makes at-one-ment the offended and offenders.

* * * * * *

We have seen how the Church in the wilderness was being kept by the propitiation of Christ, the Mercy Seat being the very centre of their camp, their worship and their religious life; and it was so in the worship in or toward the Temple, for after the typical sacrifices in Solomon's days, God said: "Mine eyes and mine heart shall be there perpetually" (literally "all the days") (I Kings ix, 3), a beautiful promise reminding us of another: "Lo, I am with you all the days" (Matt. xxviii, 20, R.V. margin), intended for the *Christian* Church. So Wesley's hymn fitly concludes, "To every faithful soul appear, And show Thy Real Presence here."

Much, of course, depends on our faithfulness (*cf.* 2 Chron xv, 2), and though we may have been baptised and confirmed, the Epistle for to-day shows us that circumcision or baptism, or indeed any outward ordinance avails nothing, unless there is a new creation within; and so, while there was an Israel of Israel, there was a much smaller body—"the Israel of God." It is the baptism of the Spirit, and not the mere baptism of the body that makes us the living members of Christ, the filial children of God and the actual sharers of the Kingdom of Heaven, or, as the Gospel puts it, the Kingdom of *God*, the seeking of which is to come before everything else. Others who are not "the Israel of God," we read, seek beyond everything else earthly comforts, conveniences and luxuries, laying up treasures on earth for the indulgence of the morrow; but, says the Master to those who are trusting in His propitiation for them: Seek *ye* first the Kingdom of God, and do not be over anxious about the morrow, for surely the God Who has provided such a wonderful salvation for man's soul can and will provide also the needs of his perishing body.

See how He deals with the *birds*.

For their daily matins and evensong and their wholesale destruction of super-abundant insect life, He lets them feed themselves on the fruits they have not planted and the crops they have not sown.

See, again, how He deals with the *flowers*.

By the force of life from within and the force of nature from without He makes them beautifully to serve their purpose and advance towards their special perfection.

Even the *fields* teach us to bless God and to trust Him, for they serve admirable material uses, and they depend upon their Maker for all their necessities, sun, air, moisture, minerals, and so forth, just as His higher creatures must.

To sum up. If God gives us bodily life He will give us that which supports life. If God has endowed us with a spirit that He wants to keep alive for evermore, He will provide all the *necessities* therefor.

If God has given us His Son in perpetual propitiation, how much more, with Him and through Him, will He freely give us all things that be needful, alike for spirit, soul, and body, in the life that now is, as well as in the life that is to come.

REVIEW.

ADAM'S CALENDAR AND OTHER CHRONOLOGICAL PROPHECIES OF THE OLD TESTAMENT. By Lt.-Col. A. G. Shortt, late R.A., B.A. Oxon. Privately printed. To be had of the Covenant Publishing Co., Ltd., 6, Buckingham Gate, S.W.1. Pp. 127.

Chronology is the skeleton of History, and without it the latter falls to pieces into a useless mass of heterogeneous facts and statements. But of all chronologies Biblical is the most important, and its supreme importance is such that all other systems must give way before it when they differ.

It is with satisfaction, therefore, that any new attempt is made to solve any of the undoubted difficulties which still remain, or to explain any crux that still remains to baffle the student, or confound the ordinary reader. The above work is another of these attempts, and is one of the most original we have met, while at the same time it makes an entirely new and unsuspected use of the Patriarchal Chronology, in its suggested connection with British historical events.

Colonel Shortt's new work is both original and ingenious. It exhibits the result of extensive reading and close examination

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of the Bible, and great ingenuity in selecting and affixing events in English History to the chronologically corresponding events in the Adamic Calendar of the Patriarchs.

The Author does not profess a belief in the British-Israel Truth, and is careful to remark that " the necessary mention of a connection between Israel and the British is a mere side issue." Thus on p. 99 he remarks : " If there is truth in the theory of the British descent from Israel." A very good feature of the book is the Author's clear perception of the unscriptural apostacy of the Romish Church, remarking : " It is a cardinal feature of Rome's policy to this day, that heretics are to be offered the sword or to recant their opinions. Even in 1895 ten persons were burned at Texacapa, Mexico, solely on the ground of being heretics."

An original feature in the work is the application of the theory of probabilities to prove the truth of Prophecy. In the case of 10 Prophecies describing the Messiah minutely, uttered 600 B.C., it would be 100 to 1 that any one of them came exactly true ; while the chances against the 10 being fulfilled would rise to 100,000,000 to 1 ! This is certainly a novel and striking proof of the truth of the Messianic Prophecies, and therefore of the Messiah (p. 12). He adds : " This is the real proof of Christianity." His general remarks on Prophecy are excellent.

The great feature of the book is the theory that the two periods in English History, A.D. 1029–1329 and 1549–1849 are connected with the history of Israel between 972 B.C. and 672 by exact periods of 2,000 and 2,500 years. Elevation on Israel's part with depression in England, and *vice versa*. " Whatever the truth may be as to the identity of the British with Israel, it must be abundantly clear that it is the British people who are pointed out in the elucidation of the figures of the Patriarchs." Two examples will show the plan. " Adam . . Man . . 3972 B.C. Corresponding with A.D. 1029, Canute's reign of prosperity." " Methuselah . . Rest . . 3022 B.C." " A.D. 1614, Naval fighting with Spain."

Another correspondency is thus stated : " No one can read the story of the writing of the tables of stone, the making of the golden calf, the breaking of the tables, and the command to rewrite them without realising that it typifies the giving of the Prayer Book of A.D. 1552 (exactly 3,000 years later), also, by law, the reversion to Romanism under Mary, the repeal of the Act of Uniformity, and the rewriting of the Prayer Book in A.D. 1559 " (p. 82).

Colonel Shortt rightly remarks, these connections form a strong proof of the truth of the British-Israel theory—if they are correctly based, and if the dates are accurate. There are, however, two vital constituents to be cleared up before so vast a theory can be accepted as a matter of certainty—viz., the choice of facts, and the chronology. As to the latter, unfortunately Biblical Chronology is in a very unsettled state. As to the fundamental date, the Author gives 3972 B.C. as the date of Adam's creation (erroneously several times called " birth "). This is the governing date up to 0 B.C., and so is of the utmost importance. Now the weight of evidence gives 4000 B.C., supported by Usher, Lloyd, Van Lennep *et alii*, and 4,000 years for all the vast number of events between the first and second Adam is short enough and cannot possibly be shortened. The fact is, the whole of Biblical Chronology (and, in consequence, World Chronology) is in such a state of doubt and disputation that any scheme depending on the Chronology is, *ipso facto*, vitiated. A complete full scheme, including every Biblical event based on the two primal dates 4000 B.C. and 0 B.C. is what is greatly needed, as per Anstay. Other chronologic data are also open to exception, as p. 24 : " Exact dates, therefore, must not be considered to be necessary." This is fatal when the whole scheme depends on dates. A more alarming statement is on p. 40 : " I do not in the least mean that it is necessary to believe that Adam, Seth, etc., existed in actual fact, and that they lived the number of years set against their names " ! Then the whole scheme is worthless, and the Bible is utterly unhistorical !

On p. 54 we are told that : " This year (364 days) was in use before the signs of the Zodiac were elaborated." But how do we know, as the Zodiac was formed by Seth, as Josephus mentions ? The Romans' departure is given as A.D. 412, but histories say 426. The destruction of Jerusalem is put at A.D. 69 instead of 70. Twice is Matthew xxi, 43, quoted as " The Kingdom of God is taken," instead of shall be. On p. 116 the ex-German Emperor is called the " late." The Millennium is put at 2029. The plan of altering the Bible figures is quite unauthorised ; thus, p. 122, two years are arbitrarily taken from Jared, Methuselah, and Lamech !—a habit found in other pages. The book is worthy of perusal, and if the above and other peculiarities were corrected or expunged its value would be much increased.

D. J.

WHAT DIFFERENCE DOES IT MAKE ?—I.

By HENRY D. HOUGHTON.

WE are often asked this question concerning the identity of the British Race with Ten-Tribed Israel.

Even among professing Christians the Old Testament is regarded very largely as obsolete, dead and done with, excepting for its examples and its moral teaching. Therefore when we seek to bring home to our fellows the great fact that we are indeed the descendants of lost Israel, we are immediately confronted with this very pointed and very practical question.

Let it be said here that it is almost impossible for one person, however accomplished, to give *all* the points in answering this pertinent enquiry, they are so varied and so many ; nevertheless, the writer ventures to adduce a few.

1. It proves God and the Bible true ! *This is the greatest proof of the truth of the Bible that the world has ever known.* It shows that the Bible needs no bolstering up, and that God needs no man either to apologise for Him or to justify Him. He does the latter Himself, and in such a way that all His detractors by this very discovery are brought to utter confusion. It pulverises and destroys all the cavillings and revilings of the Higher Critics. It shows that every Book of the Old Testament which has been the object of their attack is full of marvellous predictions now fulfilled and being fulfilled in the British race, *thus proving every one of those Books to be true, and the writers wonderfully inspired by God.*

2. It reveals such amazing forethought, design, scheme, purpose and foreknowledge *as could only be the outcome of an* ALL-WISE INTELLIGENCE.

It exhibits that design, scheme, plan and purpose coming in most wonderful fashion to full accomplishment which could only be the achievement of ALMIGHTY POWER !

It shows Wisdom and Skill so combined with Infinite Power that He is seen before all the world accomplishing all

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His great designs, just as they were written in the great Book 2,000 years ago. So, then, it not only shows us a Superior Being with long-visioned foresight, but also shows *that He has the Almighty Power to accomplish all He sets out to do. And further, that neither Angels nor Devils, nor wicked Israel herself, can finally thwart His gracious purposes.*

Is not this a great "Good"? What a marvellous gain it would be for the whole world if it could recover its lost consciousness of God!

3. It is the death knell of infidelity and scepticism. No man, when he once distinctly sees the British race as God's people Israel *can ever remain an infidel.* Scepticism and infidelity cannot live with British-Israelism. When this great Truth is once seen, there comes to that man, like a lightning flash, the overwhelming conviction *that God is*! —a conviction which is absolutely irresistible!

4. It shows that the British race being "Israel," all the old *un*conditional literal as well as spiritual promises and blessings made to the Patriarchs Abraham, Isaac and Jacob must of necessity come upon us.

5. It shows where we stand in God's scheme of the ages; and that all God's plans are going right; and that amid all the apparent confusion there is still a Hand at the helm; and that God is still living, the same Jehovah who made the promises.

6. *It gives the true explanation of England's greatness.* In time past we have been so blind that we have attributed this to anything rather than the right cause. But God is behind us, fulfilling every word of His good promises to our forefathers, and working out in us, and through us to all the world, all that His great and beneficent Mind purposed. "This people have I formed FOR MYSELF, they shall show forth My praise" (Is. xliii, 21). "Thus saith the Lord God: I do not this for your sakes, O house of Israel, *but for Mine holy Name's sake.*"

7. It explains and prepares us for the great part we shall play in the wonderful events of the next few years, preparing us for the dark days which are close at hand, but it also shows how that we shall eventually be delivered out of all our troubles, and that light shall come out of darkness: and opens up before us a glorious future of which otherwise we could have no conception.

8. It shows that, amid all the red ruin of the world, the turmoil and strife of the ages, *one King and one Kingdom, being upheld by God, will never be destroyed. That every device invented for our overthrow will be defeated.* That all the villainous attempts of the Red International of Moscow working with other evil-disposed agitators in our midst for the overthrow of Great Britain are foredoomed to failure.

9. *It shows how that the British race and people are the one enduring Kingdom of the world*: and that Christ Our Lord, David's Son, will yet reign over us (and over all the strangers (pure Gentiles) who have joined us, which includes all believers of every race) in Jerusalem, *and that the earthly Kingdom of Our Lord is built up upon His literal people Israel, and that it will last for ever.* "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him *the throne of His father David. And He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end*" (Luke i, 32–33).

10. It shows how that Our Lord's Second Advent is close upon us—not in theory, but actual fact; and shows it by prophecy fulfilled in this our day: for the deliverance and occupation of Jerusalem by Israel (the British) fulfils Christ's great prophecy: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi, 24).

This is the great key-prophecy of the latter days. *It is God declaring to all who will hear, which people are His Israel.* And the succeeding verses declare unmistakably the near return of Our Lord, showing us where we are, and what are the next signs in order.

11. It makes the fulfilment of Ezek. xxxvi, 37, possible, and enables us to obey the command therein, *which must be fulfilled before Israel can return.*

"I will yet (F.F. "Yet I must") for this be enquired of by the house of Israel, to do it for them." This definite and necessary enquiry of God *cannot be made by Israel till Israel knows who she is. While we are in the dark as to our origin and nationality it is impossible for us to enquire.* And only as this truth is made known to our nation can we individually and nationally petition God to fulfil all these great promises to us. *We who know can enquire of God*; and it is most urgent that we should, and this is why He is letting His truth become known: but how is it possible for those to enquire who do not know?

Thus will the enquiry itself become a blessing, as well as the full revelation which it looks forward to. It shows that the enquiry is most urgent as the preliminary condition before the full occupation of the old land can be accomplished, and before God speaks openly and plainly to own us as His long-lost beloved people "Israel."

"My tabernacle also shall be with them; yea, I will be their God, and they shall be My people. And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore" (Ezek. xxxvii, 27–28).

12. It brings us into possession of this great Promise of God: "Thy seed shall possess the gate of his enemies" (Gen. xxii, 17). There is hidden in this word a great meaning, or it would not have been singled out as one of the chief Abrahamic blessings. But it all depends on what is meant by "the gate."

A gate is an entrance, to open or close a path. A gate to a city was the doorway through the city walls, the only way of entrance or exit. A gate to an enemy or an enemy's country may mean a city, a port, a coast town or other strategical position. A gate is a road to, a source of supply, the controlling position, the vital point; whatever constitutes an enemy's chief source of strength, either for offence or defence, whether it be a city, a hill, a river, a sea, that is her gate!

In olden times, the literal gate of the city was the city's most vulnerable point. The walls were capable of successful defence, but the gate was where the terrible fighting took place; *for that captured, the city fell*! So when it says "Thy seed shall possess the gate of his enemies," *it means that on which he trusts most, the most important and vital point of his whole defence.*

This great promise to Abraham was repeated in substance to his seed many times. "Happy art thou, O Israel, thine enemies shall be found liars unto thee; and thou shalt tread upon their high places" (Deut. xxxiii, 29).

"Behold, all they that were incensed against thee shall be ashamed and confounded; . . . they that strive with thee

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shall perish, . . . They that war against thee shall be as nothing, and as a thing of nought. For the Lord thy God will hold thy right hand " (Is. xli, 11–14).

" I will contend with him that contendeth with thee, and I will save thy children " (Is. xlix, 25).

" Thou art My battle axe and weapons of war ; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms " (Jer. li, 20).

" The nation and kingdom that will not serve thee shall perish ; yea, those nations shall be utterly wasted " (Is. lx, 12).

This continued triumph is not because of our superiority or our watchfulness. " *Israel, thou hast destroyed thyself : but in Me is thine help* " (Hos. xiii, 9). " *His watchmen are blind ; they are all dumb dogs, they cannot bark ; sleeping, lying down, loving to slumber* " (Is. lvi, 9).

Yes, indeed, our watchmen, both political and religious, are blind and dumb ; they do not bark, nor warn us of danger ; alas, *they often lead us into it.* But in our ignorance and helplessness God tells us that in Him is our help. *And if our watchmen sleep, He does not.* " *Behold, He that keepeth Israel shall neither slumber nor sleep* " (Ps. cxxi, 4).

A very curious light is thrown on this point by the anger that is aroused in God by any ill-treatment of Israel.

God never forgave the Amalekites because they opposed Israel when they came out of Egypt. " And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua : *for I will utterly put out the remembrance of Amalek from under heaven.*" And the next verse but one tells us why. " *Because the hand of Amalek is against the throne of the Lord* " (Ex. xvii, 14, 17—marginal rendering).

Now come down to Ezekiel xxv. " *Son of man, set thy face against the Ammonites, and prophesy against them.*" Why was this ? What had they done ? The same chapter tells us : " *Because thou hast clapped thine hands, and stamped thy feet, and rejoiced in heart with all thy despite against the land of Israel ; Behold . . I will cause thee to perish . . I will destroy thee.*"

And God says exactly the same thing about Edom. " Thus saith the Lord God : *Because that Edom hath dealt against the house of Judah, by taking vengeance, . . and revenged himself upon them, . . I will lay My vengeance upon Edom by the hand of My people Israel.*"

Notice here the great difference between Judah and Israel. Judah was the house that Edom (the Turks) oppressed ; *Israel is the one that God appoints as deliverer.* And that is exactly the order of events as accomplished to-day.

And when God's judgment of Edom (Turkey) is final and complete (it is not so yet), God announces that then the time will have come for Him to make Himself known to Israel. " Because thou (Mount Seir) hast said, *These two nations and these two countries shall be mine, and we will possess it ; whereas the Lord was there :* Therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them ; *and I will make myself known among them, when I have judged thee* " (Ezek. xxxv, 10, 11).

And if we want further evidence that God will shortly make Himself known to us it is found in Ezek. xxxiv, 30 : " *Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are My people,* saith the Lord God."

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

W. J. R. H. asks :—What is the difference between " The Kingdom of God " and " The Kingdom of Heaven " ?

ANSWER.—" The Kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost." The Kingdom of God seems not to be developed until the nobleman who went into a far country, and having received the Kingdom, returns (Luke xix, 12). To enter into this Kingdom now we must be born from above, of spiritual water. Then, He reigning in our hearts, the Kingdom of God is within us.

The Kingdom of Heaven, though sometimes apparently alluded to as if the same (*comp.* Matt. and Luke), yet seems to be more material, as in Matt. xiii. It is a Kingdom on earth with the Kingdom of God working in it and through it. When the whole is leavened by the process of refinement, *gathering out of His Kingdom all that offend and do iniquity,* then shall ' the righteous shine in the Kingdom of their Father." All are to seek first the Kingdom of God.

The Kingdom of Heaven may have some reprobates. Just as the true Church is mainly within the professing, the Lord knoweth who are His ; and if we are His, we must strive to make our calling and election sure.

Here is the Kingdom of Israel, within which is the ideal followers of the King.

THE TEACHING COLLEGE.

SEPTEMBER 29TH has been set apart for the commencement of the work of the College. In the morning the clerical gathering will be provided for. This is intended to be a permanent feature of the week's work. The clerical conference on Monday morning, at 11.

Classes in the afternoon and evening for Monday and Tuesday have been planned. The actual arrangement will be left to the time of beginning. We expect to begin in a small way, and to enlarge the work as it grows. We shall be delighted if the work opens up rapidly.

It is hoped that many retired professional men, and men and women of leisure, will take up the work in order to fit themselves for the task which lies before us.

Communism is a doctrine which is being preached day and night. *This cannot be successfully met by a policy,* and that a policy which is *only advocated at the time of an election.* It is for us to meet the doctrines of Communism with *the superior doctrines of the Kingdom Nation and the Divine Constitution to be administered in it.* To fit oneself for this it will be necessary to study the subject. We hope that both ministers and laity will take the opportunity of taking up the classes.

Foreign missions can only be most successfully carried on by those who know the Gospel of the Kingdom. David Livingstone gave up his appointment as a missionary to take up the work of an explorer. Why ? Because he said he found that the Missionary effort in Africa must fail when not backed by stable Government.

" Don't waste life in doubts and fears ; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it."—*Emerson.*

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THE SECRETARY-GENERAL'S PAGE

WE have the great pleasure to announce that Admiral of the Fleet Sir F. C. Doveton Sturdee, G.C.B., K.C.B., K.C.M.G., C.V.O., the hero of the Battle of the Falkland Islands, has kindly consented to preside at Mr. Garrison's lecture on October 15th.

* * *

All our clerical and ministerial members and supporters are urged to attend the special ministerial conference called for Monday next, September 29th, at 11 a.m., at our Headquarters, 6, Buckingham Gate. It is regarded of great importance that they should be present.

* * *

The conference will be followed on the same day at the same place by two meetings, at 3 and 7.30 p.m., when the Rev. Pascoe Goard will open the Teaching College work as Principal thereof. Members and Associates are cordially invited. Those who wish to take up the study of Israel Truth are urged to attend, if possible, one or both of these meetings, thus beginning with the inauguration of the College, when the plans for the future will be outlined.

* * *

We have special pleasure in announcing that the Hon. Sir Thomas Mackenzie, K.C.M.G., formerly Prime Minister and High Commissioner for New Zealand, who, with Lady Mackenzie, is on a visit to England, has accepted our invitation to preside at one of the Congress meetings. Sir Thomas is an old friend of the Secretary-General. He presided at the meeting in connection with the wonderful Garden Party which the Earl of Dysart gave at Ham House, Richmond, in July, 1914, about a fortnight before the commencement of the Great War. He is a cousin of Mrs. T. Holbein Hendley, one of our Vice-Patrons, author of "Things New and Old," and a speaker at our first Congress in 1920. It was during Sir Thomas Mackenzie's premiership and on his initiative that the Government placed the battleship *New Zealand* at the disposal of the Home Government.

* * *

We are glad to be able to add Mr. W. H. Hesketh, J.P., President of the Manchester Branch, to the list of speakers for the Congress, and to report that Colonel Mackendrick, D.S.O., "The Roadmaker," author of the very popular book, "The Destiny of the British Empire and America," is coming over from Canada, and may be expected to take part in the Congress.

* * *

Mrs. Coolidge has sent to the Secretary-General, on behalf of the President of the United States and herself, a letter expressing sincere appreciation of the interesting literature regarding the British-Israel-World Federation, forwarded last month.

* * *

The Book Room at 6, Buckingham Gate, under the superintendence of Mrs. Gayer, is doing good business, which is increasing in volume each week. Our readers are cordially invited to inspect the stock of books, pamphlets and leaflets.

* * *

Mr. Ernest Hill, M.B.E., who is in charge of the Kiosk at the British Empire Exhibition, has had the privilege of introducing Israel teaching to visitors from all parts, some of whom have written to us expressing their gratitude, and asking for further literature and notices of meetings, &c.

* * *

The Rev. Joseph Gay conducted the Prayer Meeting at Headquarters on Thursday evening last week. The Rev. Pascoe Goard was welcomed very warmly at this the first meeting he had been able to attend since his accident. Will our friends please note that Prayer Meetings will be held at 7.30 each Thursday evening, except during the Congress, or when public meetings are being held at the Central Hall at the same hour?

* * *

We would remind our readers of the public meeting to be held on Thursday next, October 2nd, at the Chiswick Town Hall, at 8 p.m.

* * *

Mr. Morey addressed successful meetings last week at Portsmouth and Gosport. This week Rev. Joseph Gay and Mr. Morey are speaking in Birmingham.

* * *

Meetings of the Worthing Branch are held at the B.-I. Book Depot, 71, Rowlands Road, on the second and fourth Wednesdays in each month, at 5.30. Mr. H. A. Marchant commences a course of lectures this week.

* * *

The Bournemouth Association holds meetings at the Y.M.C.A., at 3 p.m., on the second Tuesday in each month. The speakers so far announced are Messrs. Landseer Mackenzie, Daniel Farmer, B. H. Norton, H. Beckwith, Mrs. Beaver, and the Rev. C. W. Thorne, M.A.

* * *

The Southampton Branch recently held a good meeting at the Lamb Memorial Hall, Dorset Street, when the President, Mr. W. J. Ferguson, presided, and Mr. H. Beckwith gave an excellent address.

* * *

The next meetings of the Kingston Branch will take place on October 2nd, at 3 and 7.30 p.m., at the Scotch Café, Kingston Bridge. The Rev. Joseph Gay is the speaker for both meetings.

* * *

We have a heavy winter's work before us, and our strength and resources will be taxed to the utmost. Applications for meetings and speakers are pouring in upon us from all quarters. Doors are opening in all directions. People are beginning to realise that B.-I. teaching provides the real antidote to Communism—the menace of these days.

* * *

There is greater need than ever for financial help to carry on the great work we have in hand, and we believe our readers will stand by us. Immediate support is required for the Congress expenses, and those involved in our Special Campaign undertakings.

* * *

Our Headquarters is a beehive of activities. We are issuing printed matter in thousands. Our thanks are tendered to all who have kindly offered to distribute leaflets and posters in *re* the Congress and the Lantern Lecture on October 15th, and we want to hear from others.

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

No. 144. Vol. III. OCTOBER 4, 1924 Price 3d.

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.

JESUS CHRIST—BIOLOGIST.

By Rev. Wm. Pascoe Goard.

"In Him was Life; and the Life was the Light of Men" (St. John i, 4).

We saw in our last leader, entitled "Jesus Christ, the World Maker," the engineering task undertaken by Our Lord in preparing the world for the purposes for which He has since used it. But we stopped short of *the introduction of life.* A world ready, but empty!

To-day we take up the study of a different task—namely, that of introduction of Adamic life into the world which He had prepared.

We have the story of the original Creation in the first chapter of Genesis. There we have the statement of the introduction of life into the earth.

The forms of life there referred to answer exactly to the records of the early periods of life, fossil remains of which are preserved in the rock measures of the earth.

But we take up the matter from what we deem to be *a cross section of Our Lord's work at a later geological period.*

It is the introduction of the Adamic period and family (Gen. ii, 4): "These are the generations of the heavens and of the earth when they were created, in the day that Jehovah Elohim made the earth and the heavens."

We are assured that we are here reading a most specific scientific statement of fact.

The making of the earth and the heavens we dealt with in the former leader. We now come to the biological statement.

"*And every plant of the field before it was in the earth, and every herb of the field before it grew.*"

Let our thought dwell upon this statement. In regard to both the plants and herbs, and of the beasts, we find a significant change in description from that contained in the first chapter. Critics have seen in this evidence of confusion in the narrative. It would be well for us all if we first look for confusion in our own reading. The startlingly clear fact seems to be that the matter here being dealt with is different to that dealt with in the first chapter. *It is a new stage in world development.*

Adam, the Son of God, is to appear upon the earth, and there must be a final preparation to receive him. He is to live in conditions which the earth has not afforded up to the time of preparation for his appearing.

To this end there is here a review, not of the monsters of the deep, not of the creeping things of the earth, but of the beasts of the field and of the fowls of the air.

All this is in accord with geological science, which indicates the appearance of the plant life of the human period, and of the animals which were to be the sharers of the Covenant blessings with mankind.

May we say with reverence that what Luther Burbank tried to do with the plant life of his generation in a small way, that is to say, to apply the principles of biology to the improvement of plant life, Our Lord did in perfection with the plant life which should furnish the garden in which Adam, the Son of God, should dwell.

"And every plant of the field before it was in the earth, and every herb of the field before it grew."

The coarse plant life of the preceding era must now give place to the fruit trees and herbs which should deck and enrich the ground for man.

Not at once would the older forms of plant life fail;

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not at all in some instances. But the earth was now enriched with the fruits and flowers which are so familiar to us.

And now the rain must begin its functions. This is that "river of God" which "abundantly waters the furrows and ridges" of man's planting on the earth. It flows, not through ravines and valleys, but originating from the parent sea it flows up into the heavens, descends upon hill and valley in life-giving showers, and so watereth abundantly the earth.

"*And Jehovah Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.*"

A special *forming* of man, of one particular man, who should become the father of the Adamic race.

Say you: "This is myth. This is fable." On what authority do you make the assertion? We know of none. It is known to all that somewhere, sometime, God did intervene to make the beginnings of that order which we know on earth. If He so did intervene once—where is the ground for saying that He did not so intervene again? *There is none in knowledge of fact. There is none in authoritative statement—there is none in logic—there is none in philosophy.* Grant one such interference and you grant all, as far as we have any knowledge to the contrary.

What evidence have we that there was such an interference at the beginning of the Adamic age? There are evidences in science, but we have not space to refer to them. *There is the authoritative declaration of this Book, the Bible.* It is a Book which makes many a statement as to matters of fact which have been capable of verification. Many such statements have been denied before such verification became possible. But where verification has been made possible, the Book has always demonstrated its truth, and the fallacy of such denials.

Moreover, *it is a Book which has made many statements regarding events so far in the future as to be utterly beyond the knowledge of men living in the age at which such statements were written.* Many of such statements have been literally and specifically fulfilled, and all such statements regarding future events are in process of rapid fulfilment. *Every scientific reference, every historic statement, every prophetic utterance of the Bible, as far as they offer opportunity for verification, demonstrate the unvarying truth of the Book.* With all evidence in favour of verity, and none in favour of the contrary, seeing that the Book is the only authoritative voice which speaks in the matter, there is every ground for acceptance and none for rejection.

The Book then relates as a fact that there was at this time Divine interference in the course of events. Not only does the Book declare that such was the fact in this case, but firmly states that such interference is a habit on the part of God. In fact, this is His garden, in which His creatures dwell in whom He is greatly interested.

We see then that there was a preparation in the vegetable world for the arrival of Adam, the Son of God.

Now appeared the pomegranate, the apple, the olive, the plum, the cherry, the grape, and all the domestic fruits which have accompanied the march of God's people wherever they have gone, subject to the limitations of climate.

Now appeared the rose, the lily, and the beautiful herbs which deck the fields and beautify the garden.

And now appears the MAN.

"And Jehovah Elohim planted a garden . . ."

Yes; He has planted many a garden with the same trees and shrubs and flowers. We have seen many a garden, the planting of the hands of God, where the hand of man has never interfered.

"*And there He put the man whom He had formed.*"

Of all the earth, this was the prepared place for Adam, the Son of God.

What a garden!—planted by the hand of Jehovah Elohim! What fruits! what beauty!

"*And out of the ground the Jehovah Elohim formed every beast of the field, and every fowl of the air . . .*"

No reptiles now, no creeping things. These are the beasts of the field which shall dwell in the garden with man . . . Here are the animals which shall serve man as beast of burden and companion. Here are the camel, the horse, the ass. Here are the domestic animals—the cattle, the sheep, the goats, and the domestic fowl. These shall partake bye and bye of the Covenant, as seen in the Covenant made with Noah.

The Lord taught Adam the rudiments of human language, "*and brought them unto Adam to see what he would call them.*"

He here directed the formation of a human vocabulary, and taught the man to talk by the most natural of all methods. "*And whatsoever Adam called every living creature, that was the name thereof.*"

"*And Adam gave names to all cattle, and to the fowl of the air, and to the beast of the field . . .*"

Thus was the foundation of Adamic language laid, and the beginning of the science of philology.

* * *

"And the rib, which the Jehovah Elohim had taken from man, made he a woman, and brought her unto the man.

"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman (Isha) because she was taken out of man (Ish)."

This is the first chapter of biology as taught in the Bible. And Jesus Christ, Jehovah incarnate, is the great Biologist.

The second chapter of startling import is the miracle birth of Isaac. It is a wonderful story, well told in the Bible, Old Testament and New. (See Gen. xvi and Rom. iv, etc.)

For in the miracle birth of Isaac was miraculously born the Israel race. (See "New Light on Old Paths," Covenant Publishing Co., Ltd., 6, Buckingham Gate, London, S.W.1.)

The third great chapter on biology to which we shall refer is the third chapter of St. John's Gospel, in which *the Saviour, the great Biologist, developes the scientific fact that for the sons of Adam there must be a second birth, a birth from above, that we, the sons of Adam, may become in very deed and truth the Sons of God.*

Again it is Jesus Christ—Biologist, for of Him it is written "To as many as received Him, to them gave He power to become the sons of God, even to them which believe on His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD."

Thus He brings to the race of Adam the privilege of acquiring *a higher birth into a higher order of life, whose dwelling shall be in a higher biological kingdom, even in the Kingdom of God.*

"For," said He, "I came that they might have life, and have it more abundantly."

This is the heart of the field of biological science. It is also the veritable playground of the Bible, as are all the other sciences, and Jehovah-Jesus is the centre of them all.

[*More next week.*]

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WHO IS THIS THAT ENGAGED HIS HEART TO APPROACH UNTO ME?

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

"COMING events cast their shadow before." We have been much exercised in our minds as to what is coming upon us as a people. A short time ago we sent forward a warning as to "A significant date." This date we found marked, according to Mr. D. Davidson (N.M. 44, Vol. 1, p. 527), as the beginning of the Second Portcullis Groove, which he characterises as a period (May 29th, 1924—March 6th, 1926) as *Intrigue and Threat of War and Disorder*. This as to political affairs. The era of *Conciliation and Hopes of Peace* was, on the other hand (December 12th, 1923—May 29th, 1924), marked by a General Election, in which there was a large Conservative majority, but owing to intrigue and threat the Socialistic Party came into existence. They were permitted a free hand, and until the end of May all seemed well. It is then that we find defeat after defeat has resulted to the Government, until to-day we find the Socialists have had eight rebuffs—sufficient to shake any Government.

The tendency at present is to weaken the power of Britain on the sea, and, Samson-like, we are submitting to being shorn of our great strength. Let us remember that neither Germany nor Russia are subjected to the limiting control that has been placed upon us, as they are not within the League of Nations.

Nor are the United States as yet. But the latest endeavour, apparently, to bring America into the League might not only upset our equilibrium (in that the U.S. was under no restriction, and could at any time have stood by to help us help the world in its reconstruction), but introduce such an upheaval in the United States as to bring it to the verge of civil war. No wonder Mr. Bryan, with a keen insight into the terrible trouble which might ensue,

FELL UPON HIS KNEES IN PRAYER.

This spontaneous action, prompted by the blackness of the situation into which the New York Convention found itself after 80 hours of continuous struggle, brought every member there present, "men and women, Catholics and Protestants, Klansmen, Presbyterians and Methodists, including even the official reporter taking notes, to their knees, while Mr. Bryan lifted up his voice in prayer. He prayed long and fervently. . . . As he finished and rose to his feet, followed by the rest of the Committee, one of the members said, 'Let us recite the Lord's Prayer, it will help.'"

Such a scene will never be forgotten.

If this happened in New York on June 28th, as reported, surely it is before "the day of Jacob's trouble" (see Jer. xxx, 21, 22).

Are the strangers, the aliens, to obtain the upper hand? This is the question which arises on both sides of the Atlantic, only not quite in a similar way.

It will have to be settled very shortly.

Extreme Socialism, Communism and Anarchy; or Brotherly Love, Order and Kingly Rule. We are told "A King shall reign in righteousness." "Their nobles shall be of themselves and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto Me: for who is this that engaged his heart to approach unto ME? saith the Lord. And ye shall be My people, and I will be your God."

Mr. Davidson looks upon the grooves between the pilasters as times of *Intrigue and Threat of War and Disaster*. This we accept politically; but there is another side, and that is the Spiritual. "When the enemy comes in as a flood, the spirit of the Lord will lift up a Standard against him." The Redeemer will come to Zion. Man's extremity is God's opportunity. Consult Jer. xlix, 19, as to Edom (Turkey), or l, 44, as to Babylon (mystical); or, again, Dan. xi, 41; xii, 1; Micah vii, 8-11. We are beset with a much greater enemy than a political one. We have to a great extent yielded to the doctrine, especially denounced by Our Lord Himself, "If they shall say unto you . . . he is in the secret chambers, believe it not." Will the Sacerdotalists obtain the victory? It lies with the laymen and true Christ-followers to settle even if the Shepherds of Israel (Ezek. xxxiv) or the Pastors of God's people (Jer. xxiii) lead them astray.

When Parliament is consulted on the subject of Revision of our Book of Common Prayer, founded upon Ancient British Liturgy, may we have many men of God, like Mr. Bryan, who will be found ready to fall upon their knees and approach God for this cause.

If the Lord be God, follow Him; but if Baal, then follow him!!!

TO WHICH OF THE TEN LOST TRIBES DO I BELONG? OR, TO WHAT TRIBE DO I BELONG?—II.

BY THOS. W. PLANT.

BUT what was to happen to this mixed-up race of Israel, "cut off" or "wasted" from the "ground of Palestine"? Evidently great care was to be taken that they should be preserved, for we are told that although they were to be rolled (or "caused to move") amongst the heathen, "yet not a seed shall fall to the ground."

If any objector to our identity with Israel informs you that the Ten Tribes were *completely* lost, then quote Amos ix, 8 and 9, to him and invite him to read on to the end of the chapter, and then ask him how can Israel be irretrievably lost if their return and unbreakable reoccupation of Palestine is still in the future?

Let us read it, for comparison, from Ferrar Fenton:—

"In a Time to Come, I will raise the fallen Tent of David, and repair its rags, and will restore its ruins, and will rebuild them as in the olden times—so that they may possess the remnants of Edom, and all the Nations who call with them on My Name," says the EVER-LIVING, Who will effect it!

THE PSALM OF PROMISE.

"Be assured the times come," says the LORD,
"When the ploughman shall follow the reaper,
And the presser of grapes follow sowers of seeds,
When the mountains shall drip with sweet wine,
And with it the highlands shall melt."

"When Israel My People from slavery I bring,
To rebuild and dwell in their desolate towns;
Plant vineyards, and feast on their grapes,
And make gardens, and eat of their fruits;
And plant in the soil I gave as their own,
I will not pluck again from that ground
That I gave to them," says the LORD GOD.

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There is some very interesting reading in the comments of the Higher Critics on this passage in Amos, and to deal with it thoroughly would take up the whole of the pages of the NATIONAL MESSAGE for one week, and much "powder-play" could be indulged in to the great discomfiture of our commentators, but I will confine myself to the following brief references to their "explanations" of the textual matter.

Verse 8. The advanced critics say that the message of the real Amos ends at the word "earth"; and that a later editor (fraudulently) using the name of Amos begins his (unauthorised) addition with the next word "saving." The two words in brackets are my insertions to show what these opinions of the critics really imply.

Dr. R. F. Horton is the editor of this section of the Minor Prophets in the Century Bible, and he protests against this view: "To say that the true Amos ceases in the middle of this verse, and another and more hopeful hand finishes the book, is to strike out the mystery and the paradox of prophecy as the utterance of the Divine mind. It is a logical inconsistency, but yet—nay, for that reason—it is a moral truth. . . . In the absence, therefore, of any external evidence that these verses did not come from Amos, we may read them as the expression of that beautiful truth, 'at evening-time it shall be light.'"

While we congratulate Dr. Horton on his protest against the supposition of an additional, unnecessary and unnamed continuer of the prophecy of Amos, who took up his duties (?) at the word "saving" in the middle of verse 8, still we cannot help wondering why Dr. Horton spoke of the "mystery" and the "paradox" of prophecy, which necessitated that he should trail off into the sermonic reference to "that beautiful truth—at evening time there shall be light."

Note, there is no "mystery" in the light of British-Israel prophetic exposition, and my dictionary tells me that "paradox" means "a sentiment seemingly absurd, yet true in fact, a contradiction of received opinions," and we ask where is the absurdity of a prophecy terminating with a vision of careful protection culminating in complete restoration under Divine protection? It may be a contradiction of received (orthodox) opinions, but it is and will be historically true in fact.

Again, if this prophecy is "a mystery," "a paradox" (something seemingly absurd) and "a logical inconsistency," *it therefore becomes* "a *moral truth*"!!!

Is it not high time that the common sense of our British-Israel interpretation of prophecy in the light of its fulfilment in our national history had free course, and was allowed to glorify Jehovah?

Verse 11: Tabernacle of David, therefore, is evidently Messianic, writes Dr. Horton. "Tabernacle, that is, hut or tent, is used to indicate that the stately palaces of David had been reduced very low before this restoration took place. . . . When Amos wrote Azariah (Uzziah) was on the throne and David's throne was in a flourishing condition. As Keil saw, the range of the prophecy goes quite beyond the present. By the 'Tabernacle of David' Amos means the glory of the undivided Kingdom, the promise which was at the beginning, which was so sadly frustrated in the historical times, but which was to receive so wonderful and spiritual a fulfilment in Christ."

Let us now comment on this comment from the standpoint of an out-and-out B.-I. In the first place it strikes us that "hut or tent" is rather an inadequate comparison to "stately palaces." Would it not be more correct to say that the "Tabernacle" was the House of God and, therefore, the "Tabernacle of David" was the House of David and, therefore, was the Royal Line of the unbreakable continuity of the Davidic Monarchy that would sink very low but would be raised up and would restore the nation of Israel to Palestine.

It should not need Prof. Keil to assist us to see that the range of the prophecy goes far beyond the present, but I am afraid we should have to assist the Professor to see that *our* Davidic Monarchy has already made a beginning, under Divine leadership, of raising up the ruins and possessing the remnant of Edom (Turkey) and much more is to follow.

Dr. Horton tells us that "by the Tabernacle of David" Amos meant the glory of the undivided Kingdom, the promise which was so sadly frustrated in the historical times. Does this information mean that Amos misunderstood the Divine inspiration that prompted him to write his inspired prediction of future events?

Or, does it mean that Jehovah somehow failed to bring about His intentions in historical happenings, because events were too strong for him?

Or, is it not obvious that the fulfilment is Davidic and National and *is still in the future?*

Again, did this prophecy receive so wonderful and spiritual a fulfilment in Christ?

Was the Davidic Monarchy restored in Christ's time?

Was the divided Kingdom reunited and restored by Christ?

Was the replanting of Israel and Judah then accomplished? because verse 15 informs us (if Amos was correctly inspired *re* the future), Yes. Verse 15 informs us that the Lord OUR God will not allow His restored and re-united nation to be again plucked up out of THEIR LAND, WHICH HE HAD GIVEN THEM.

No, emphatically No! It did not receive either a wonderful or a spiritual fulfilment in Christ! It is still in the future, in the very near future. When will our commentators learn to distinguish between the Davidic and the Messianic predictions?

Verse 14: "I will bring again the captivity of my people Israel," *i.e.*, 'lead back the captives.' . . . It may have a metaphorical meaning, 'turn the fortunes of a people,' and not refer to a captivity in the literal sense." Here Dr. Horton is right. The first time this phrase "turn thy captivity" occurs is in Deut. xxx, 3, and the Rev. H. Wheeler Robinson, M.A., the Higher Critical Editor of the "Century Bible" on Deuteronomy, renders this phrase as "change thy fortunes," so in future when you read that Jehovah will "turn again the captivity" of any nation, alter the rendering into "change thy national fortunes," you will understand the prophetic passage much better.

And so on and so forth. I must stop my favourite occupation of examining what the critics say on prophetic passages, and get back to my original question.

(To be continued.)

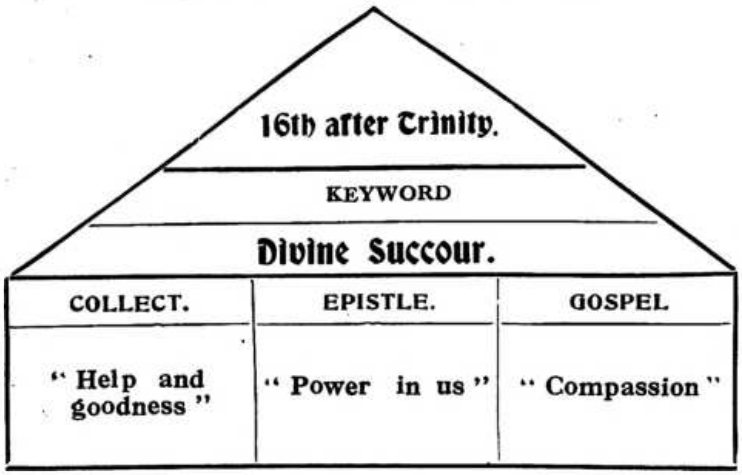
About two-thirds of all the letters carried by the Postal Services of the world are written in English, sent to and read by English-speaking people.

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THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



"DIVINE SUCCOUR" is the outstanding expression of our C.E.G. to-day, in the form of "help and goodness" in the Collect; "the power that worketh" in the Epistle; and as "compassion" in the Gospel.

In the beautiful Greek Collect, first introduced into European Ritual at the end of the Litany in 1544, and at the end of Morning and Evening Prayer in 1662, Our Lord and Saviour, to Whom it is addressed, is reminded of His promise recorded in Matt. xviii, 20: Where two are gathered there shall be three, and where three are gathered there shall be four, the unseen Presence being *Himself*, Who said, "There am I in the midst." "And that to bless" is almost the invariable addition in extemporary prayers. And there is justification for thus giving the reason and result of the Master's presence. Cranmer's translation does the same thing—*sine te*, in last Sunday's Collect, was literally rendered "without *Thee*"; to-day's C. gives the reason for, and the result of the Divine presence —the Church's *succour* (*sub-curro*, running to the aid or relief of). The Greek, BOETHEO [*Boe* (like boo), supplicating cry; *theo*, to run] is translated succour in 2 Cor. vi, 2: "In a day of salvation did I *succour* thee" (quoted by St. Paul from the Septuagint); and in Heb. ii, 18, "Jesus is able to *succour*." Thus the keyword, "Divine Succour," is really most suggestive; and by reminding ourselves of the sort of underflying-to-aid that the eagle affords to its young when they first leave their nests (Deut. xxxii, 11; Ex. xix, 4), and the timely running-to-aid the Prodigal, of the Forgiving Father, we can understand how that the safety of the Church is such that, not even the gates of Hades shall prevail against it.

Note now that, like as on XXII Trinity, we are, this day, remembering the needs of the whole Church. Four Latin words are translated by eight English words: "Preserve it evermore by Thy help and goodness," but even these, Dean Goulborn points out, need amplifying. The idea to be conveyed is that it is the office of the Deity to do public service in the execution of His proper work; and so, properly to clothe the idea, we should have to say: May Thy Church be governed and guided evermore by the gracious discharge of Thine office towards her.

Now notice what is prayed for in the opening sentence, that the Lord's continual (literally, continued) pity may cleanse and defend His Church. It is really an echo of last Sunday's Collect—keeping the Church with perpetual mercy or propitiation.

Let Thy (*miseratio*) compassion, excited by the Church's misery —for all through the centuries it has been "by schisms rent asunder, by heresies distrest," and by enemies, visible and invisible, assaulted —Let Thy continual pity, through Jesus Christ, Our Lord, cleanse it from its guilty stains and defend it from its constant attacks.

Cleansed once for all in the "one Baptism for the remission of sins," and cleansed by walking in the Light that cleanses as we walk the daily routine (1 John i, 7), then the Church (or "congregacion" as it was in the Prayer Books before 1661) would indeed be *worth* defending. But, after all, the Church is not an abstraction, as we are so apt to think, but made up of imperfect men and women throughout the world.

As Bishop Masterman puts it:—

"The Church is not a society of good people; it is a society of people who want to be good," and so, while on her pilgrim way towards her celestialisation (Rev. xxi, 2), her members need to pray for her, as St. Paul really does in the Epistle that, in addition to cleansing, defending and preserving, she may have, amongst other blessings, strengthening with might, the indwelling of Christ by His Spirit and, eventually, the fulness of God. God is *able*, he adds; and there is the power that worketh within. "God the Spirit dwells within her, His Society Divine."

* * *

The "continual pity" of the Collect is exemplified by Our Lord (called by Hindoos "The Lord of Compassion"). He could never meet a multitude without being moved with compassion.

His portrait-picture is the Good Samaritan who had compassion—a fellow feeling, benevolence plus beneficence.

And that is His characteristic now.

"For we have not a High Priest which cannot be touched (but one that *can* be touched) with the feeling of our infirmities: . . . Let us therefore come boldly unto the throne of grace."

"Jesu, Thou art all compassion,
Pure, unbounded love Thou art;
Visit us with Thy salvation,
Enter every trembling heart."
C. Wesley ("Love Divine," 520 A. & M.).

"THE POWER THAT WORKETH."

All life is a spiritual power or force whether in the mineral, vegetable, animal, human, or superhuman. To say that it came from fundamental stuff, is stuff and nonsense; but to postulate that it came from a Supreme Intelligence—the Force of forces—the Lord, our Life—is the most reasonable solution of its origin. Such a belief makes us realise the presence everywhere and in everything of "The Power that worketh."

The first verse of the Bible takes God's existence for granted and then goes on to tell us that He created all things, while the third verse shows us that God didn't leave Creation to itself but, by His Spirit, was moving, hovering and brooding over it, evolving what was already involved. ["The Hebrew word, ROKHAPH or RACHAPH, as expressive of motion, does not seem to be applicable to any movement but that of the Holy Spirit."] The signification surely is, that God is not only the Creator but the energising Preserver of what He has already created, being the Power that continually worketh, the God-activity urging upward towards perfection. Hence, *e.g.*, the wealth of *colour* in the world, the hues not being necessary from a utilitarian point of view, exposing, as they do, creatures and plants to their enemies.

"He paints the wayside flower, He lights the evening star"; and even the power to appreciate His artistry we owe to the Power that worketh.

In animals it may be hindered, checked, smothered, and, in the case of a man, who deliberately defies God, perhaps finally parted with.

Here is the sin against the Holy Ghost for which there is no forgiveness; for when the Holy Spirit finally leaves a man he becomes the prey of evil and never wants to rise again.

In man this Force of Life is the still small voice within, ever urging him onward, upward, heavenward, but with varying success, according as he heeds or ignores the promptings.

In the Nicene Creed "The Lord," the Holy Spirit, is entitled "The Giver of Life." So it is GOD Who worketh in us to will and to do. Thus He quickens us. His will, not ours, be done. His

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purposes, not ours, be accomplished. His power, His force, may it never be resisted! St. John was in the "Spirit" (R.V.), and the Spirit was in him, on the Lord's Day; and being thus, he became a channel of blessing, as all Christians are called to become.

We come to Church why? Well, the reason ought to be that we are led by the Spirit into Himself, led by Himself as a Person into Himself as a reservoir of power. The mind all the week has been narrowed perhaps to spades and ploughs, to thimbles and saucepans, to ledgers and desks, to newspapers and novels, and so forth. This is the day and the time when we turn it to things unseen and uplifting. Let us therefore not belittle or neglect Church-going, no matter who may, or may not, be the preacher.

The moment we feel that we should go to Church we are allowing the Power within to urge us, or to draw us towards the life unto God, the purpose of our existence.

And so every prayer that we pray and every thanksgiving we utter are an uplifting of our heart unto the Lord.

Earth touches Heaven and Heaven is responsive to earth. The visible has fellowship with the invisible. The sinful are overshadowed by the Holy One and the weak are linked on to the Strong One. Thereupon the life that is little is lifted up into the life that is great, and we expand into something worthier and higher, though *not* for ourselves *alone*, be it emphasised, but for others; for the Power that worketh in us, being allowed to work through us, will become, so much the more, the Power that worketh in "the whole family" referred to in the Epistle. So it is a good thing to have a Collect that makes us lose sight of ourselves in a larger whole.

"O Lord, let Thy continual pity cleanse and defend Thy CHURCH." Do not let us forget how the Church was started. Those who knew and felt the Power that worketh came into touch with those who didn't, and life kindled at the touch of life, and souls were converted and saved. And this also is one of the ways the Church goes *on*, and the Kingdom keeps on *coming*.

[The writer was helped by Skrine's "Pastor Ovium" about twelve years ago, and probably some of its thoughts have been here reproduced.]

WHAT DIFFERENCE DOES IT MAKE?—II.

BY HENRY D. HOUGHTON.

13. IT shows how that a great national repentance shall come to us.

Recently I heard of a man who, when asked about the Lost Ten Tribes, said, "I am saved through Christ, everything else is unimportant."

This man, probably in ignorance, *breathed the very essence of selfishness and the very opposite of true Christianity.*

The position he takes up is, "My soul is safe, what do I care for others?"

Now God's plan for Israel is, not only to bring untold spiritual blessings on her, far beyond the dreams of the wildest evangelists, but it is that this same "Israel" shall be His Ambassador to carry the Gospel message to the wide world; *and only as Israel acts up to this does the world ever hear the message!*

We, who know what British-Israel Truth is, know that *as a consequence of our being Israel the whole nation is to be redeemed; not an individual here and there. That the whole nation is again to be brought forward as God's own choice, His redeemed people, His chosen; given back their own promises and possessions;* and that *eventually* every person in the realm, from the King to the cottager, from the hoary head to the child, *will know the Lord.* This is promised very definitely *to Israel alone of all the nations upon the earth!* The other nations receive the testimony of the Gospel; it is to be carried to them *as a witness*, and then shall the end come.

But Israel is to accept it, and probably before her own complete conversion be herself the witness to the others. "Ye are My witnesses that I am God."

These promises to Israel, made many times and through various prophets, all agree perfectly with each other; and are generally, if not always, preceded by a "Thus saith the Lord," and in every case they are absolutely unconditional. And if we are not prepared to receive their testimony, let us close the Book, for to us its authority has gone.

It does not say, "If you walk in My ways," or, "If you obey My commands." Oh! no! It says, "*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*" (Jer. xxxi, 33).

It says, "*They shall all know Me*, from the least of them unto the greatest of them, saith the Lord" (and it is speaking of Israel), "for *I will forgive* their iniquity, *and I will remember their sin no more*" (v. 34).

It says, "*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*" (it is again speaking of Israel) "a heart of flesh, that they may walk in My statutes and keep Mine ordinances, . . . and they shall be My people, and I will be their God" (Ezek. xi, 19, 20).

Not a single condition is attached to any of these promises, but it is, "*I* will forgive," "*I* will put," "*I* will give them," and "*I* will be their God."

We know that there will be taken out of the Gentiles a people for His Name; but do not run away with the idea that the whole of the Gentiles will accept Christ; they will not. *But eventually Israel will. And God has promised to do it all.*

If God's "*I will*" could be broken, or rendered futile by anything whatsoever, it would only bring confusion and contempt on His great Name.

Observe, that when God made all these great promises to Israel *she was steeped in sin, as He tells us scores of times; their sin was open, heart-breaking, and national;* but with all that sin before His all-seeing eyes, and knowing it better than Israel herself knew it, and knowing it better than any human language could convey it to us, yet, in spite of that, He makes those glorious promises through Isaiah, repeats them through Jeremiah, confirms them through Ezekiel, adds to them through Hosea, Micah, Zephaniah, Zechariah, Amos, Joel.

And when our blessed Lord came, *He was the means by which God's great purposes were to be fulfilled.* For He announced His own mission by the great words which we totally ignore, "*I am not sent but unto the lost sheep of the house of Israel.*"

And, at first, He gave the disciples the same limited commission. "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.*"

Observe, please, that these are called "*sheep*," *before they were found.* Christ might well call them "*The lost sheep of the house of Israel.*" God has much to say in Ezek. xxxiv about these same lost sheep:—

Verse 6: "*My sheep* wandered through all the mountains."

Verse 8: "*My flock* became a prey."

Verse 10: "I will deliver *My flock*."

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Verse 11: "Behold, I even I, *will both search My sheep*, and seek them out."

Verse 12: "As a shepherd seeketh out *his flock*, so will I seek out *My sheep*, and will deliver them out of all places where they have been scattered."

Verse 14: "I will feed them in good pastures on the mountains of Israel."

Verse 16: "*I will seek that which was lost.*" This is God speaking, and He uses almost identical words with those our Saviour used when He declared the purpose of His coming.

Verse 22: "Therefore will I save *My flock*, and they shall be no more a prey."

Verse 30: "Thus shall they know that I the Lord their God am with them and that they *even the house of Israel* are My people, saith the Lord God."

But that is not all; look at the very next verse:—

Verse 31: "*And ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God.*" Now we may understand why Christ said, "*I am not sent but unto the lost sheep of the house of Israel.*"

For we have the promise and prediction in Ezekiel, and in Christ we have the glorious fulfilment.

But someone says, How do you reconcile this with the great commission, "Go ye into all the world and preach the Gospel to every creature"?

Easily enough. It reconciles itself. See, Christ came to redeem Israel, to bring her back to God, as well as to make atonement for all mankind. But witnesses are needed, so then it should be Israel's work, Israel's duty and privilege to carry the Gospel message to all the world. It was of Israel God said, "Ye are My witnesses." "This people have I formed for Myself, *they shall* shew forth My praise."

"And the remnant of Jacob (F. F. says "fragments") 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).

In this remarkable passage, and scores of others, you will find that Israel's work, *the work of the world-wide evangelist, the work of the universal benefactor, was planned out for her by God hundreds of years before*!

Now Christ did not come to do Israel's work for her; it was hers, supremely hers; but when she was lost, Christ's mission was to redeem her, to bring her back to her duty and to her work; and into the condition, the covenant relationship with God in the which she could do the work allotted to her.

This was the great work He had to accomplish.

The witnesses had gone wrong, the messenger had gone astray, and He came to put her right, and start her on her mission.

14. *It explains the silence of God*!

When the last of the prophets, Malachi, died, there came no more God's message to His people as aforetime. Apparently God withdrew. True, John came, and Christ, and the Apostles, a short brilliant flash in the long dark night of the ages. But since then no open communication with His people, no direct interference with their politics, or control of their house. And why? God was now going to deal with Israel in another way. He had the spoilt, marred clay vessel of Jeremiah xviii to make into another vessel well pleasing to Him. And this shows how He will do it:—

"Therefore, behold I will allure her, and bring her into the wilderness and speak comfortably unto her." This is quiet, gentle, unseen, yet marvellous influence at work with Israel. But it proceeds:—"*And I will give her her vineyards from thence, and the valley of Achor for a door of hope.*"

"*Achor*" means trouble; F. Fenton says "Sorrow." And "the valley of Achor" was where Achan was stoned, burnt, and buried for his sin. And God is to give Israel the place of her sin, her sorrow, and her humiliation FOR A DOOR OF HOPE! Not a door of destruction. But the very place of her sin, her punishment, *is to be a door of hope.*

"*And she shall sing there.*" Where? *In the valley of Achor*: "*As in the days of her youth: and as in the day when she came up out of the land of Egypt. . . .* And they shall no more be remembered by their name"! (Hos. ii, 14–17). The old rebellion done with, a new life started, under a new name!

Here you have Israel losing her name, and God working quietly and secretly all His marvellous purposes, accomplishing for her and in her all that His great heart of love designed; *and beginning it in the valley of Achor*!

But what was Israel's "*Valley of Achor*," her sorrow, her trouble? Undoubtedly her captivity and banishment; *and this is to be turned into a door of hope;* and she is to sing as in her youth, "and as in the day when she came up out of the land of Egypt."

So there is no mistaking the literal Israel of whom God is speaking. And if you search the next verses you will see what follows the singing; she rids herself of her heathen idols and gods.

"*Thou . . . shalt call Me no more Baali. For I will take away the names of Baalim out of her mouth.*"

How wonderfully this has been fulfilled in our history. Wicked men we have among us—the thoughtless, the careless, the indifferent. But the worship of heathen gods and idols has long since disappeared. Baal is no longer worshipped.

And verse 16 says of this same disowned wife, that God tells her that she shall call Him "*Ishi*," which means "*My husband.*" This is amazing condescension indeed; we stand dumbfounded at its magnificence.

But before she is allured into the wilderness and spoken comfortably to, and given a door of hope, verses 6 and 7 say of her:—"*Therefore behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say: I will go and return to my first husband: for then was it better with me than now*" (Hos. ii, 6, 7).

What a marvellous picture of God's dealing with erring Israel. Blocking her road, hedging up her way, ridding her of her lovers, till, like the prodigal of the New Testament, she comes to her senses, and says, "I will go and return to my first husband; for then was it better with me than now"!

So then God's mysterious silence during the long interval since the death of Malachi, the last of the prophets, has not been a careless uninterested silence.

It has been a watching silence, a guarding silence, a renewing silence, a fulfilling silence.

There may have been a retiring, a hiding God. But, nevertheless, there has been a Divine Hand the harder at work, the more invisible He has been

And out of the silence, and out of the darkness, and out of the apparent unconcern there emerges in all its perfection, *God's completed scheme, God's unfailing fulfilment of His promise,*

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His Covenant, and His oath! For despite His obvious retirement, and His seeming indifference, the results are so magnificent that we can say with one of old, "*There hath not failed one word of His good promise*!"

O, Israel, praise ye the Lord!

ECCE HOMO ET ECCE HOMO NUNC.

BEHOLD THE MAN NOW!

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

FOR some reason the human family insists on looking at, admiring, and applauding men and women who have become great in physical prowess, intellectual superiority and in spiritual ascendancy.

Look at the avenues leading to that sort of greatness which wins applause! Physical strength, speed and endurance on foot; activity and aptitude in wrestling; force, alertness, fearlessness and quickness of action in the boxer; musical skill, the cultured voice of speech or song, the fingers skilled and trained for music; the gentle and exact touch of the painter; the well-developed high-born teacher, preacher, politician, judge, physician, general, admiral, and moral uplifter of those within reach of voice, pen or other mode of influence!

How earnestly we look at Abraham, Moses, Joshua, David, Isaiah and Paul! We delight to behold such men as Socrates, Cicero, Plato, Themistocles, Aurelius, Theodoric, Alaric, Caractacus, King George, the Prince of Wales, Nelson, Wellington, Beaconsfield, Livingstone, Knox, Wesley, Luther, Lincoln, General Booth, Harding, and our own MacKenzie and Sir John A. MacDonald.

While each of the above had his own weakness, he had wonderful strength and very high worth in some special direction.

Great men have frequently been men with marked weaknesses.

A man may be a genius in one direction and a weakling in other features of his life.

Last century the noted pianist, "*Blind Tom*," appeared on the musical horizon, and for a few short years was a wonder. He set the world of music guessing by his skill and ability. But poor "Blind Tom" was an idiot, a mental dwarf. He, like the others above mentioned, would be a poor model to copy after. So generally! While we would do well to copy to some extent from all great persons, we do well to avoid their weaknesses and failures.

"BEHOLD THE MAN!"

What man? Moses, Socrates, Newton, Demosthenes? And how can we behold Moses, Paul or Livingstone? *How?* I ask. Why, by reading an account of their lives. By examining their early and late surroundings. By getting the story of their struggles, trials, oppositions and successes. But chiefly by *grasping their spirit and vision.*

"BEHOLD THE MAN!"

How can you and I behold Him? He is so great, truly great; so good, wise, lowly in spirit, unselfish, just, fearless, patient and merciful.

HOW BEHOLD HIM?

Read His life! Read the Gospels, the Epistles, the "Revelation," the prophets, the world history of all time.

Read the lives of the good and great, of the weak, sinful and helpless!

Read the heart of nature, the onrush of time, the ceaseless activities of all creation, and of universal harmony in great things and small.

Read your own soul, the unceasing cry of your nature, and the voices of the inexpressible joys which enwreath your whole being at times. But best of all—Read the Face of His Love! Read His mercy and companionship. *Read Him*!

There you will "*Behold the Man.*" And, while beholding, remember "*There is Life for a Look.*"

ANCIENT LANDMARKS.—V.

THE CITY OF DAVID.

BY DR. W. GORNOLD.

LONG before the Exodus and the subsequent conquest of Palestine by the Israelites under Joshua, the City of Jerusalem, then known by the name of Jebus, was the capital city of the Jebusites according to profane history. It is in the life of Abraham, somewhere between the years —1909 and the Trial by sacrifice of Isaac in the year —1867, that we read of Abraham's meeting with Melchizedek, King of Salem. This Salem has been associated with the City of Jerusalem. It is problematic, however, whether we are justified in identifying the Holy City with any place mentioned in Scripture before the date of David's conquest over the Jebusites about the year —1042, after which he moved his centre of government from Hebron to Jerusalem. Here he reigned for thirty-three years, significantly the number of the years of Our Lord on earth. From that date forward Jerusalem was the "City of David" and the capital of Judea, destined, as the prophets foretold, to be the most coveted city in the world. Certain it is that no other city has been more frequently besieged and striven for than Jerusalem. Babylon, Assyria, Rome, Turkey and Great Britain have in turn possessed it. It may have formerly been called by the name of the heathen ruler, Jebus, but when David took it from the Jebusites it was called Zion (2 Sam. v, 7). It was a stronghold of the Jebusites, and David took it and dwelt in the fort, and called it the City of David. Thereafter the name of the place is called "Jerusalem" (*ibid* v, 13 and 14). It was this famous city which was to become the "joy of the whole earth." Therein were to arise the palaces of kings and the Temple of the Living God, and there, too, the Seed from the Root was to "pour out His Soul as an offering for sin," for Christ, who was a surety for us before the foundations of the earth were laid, was by His own statement "the root" and also "the offspring" of David, and the bright and morning star, the Sun of Righteousness. It was here in the City of David that the Sun of Righteousness was to arise with healing in His wings, and it is to this same place as the Capital City of the future Middle Kingdom that He will gather together the outcasts of Israel from among all the nations whithersoever they have gone. This makes of Jerusalem the focal centre of all our hopes and aspirations in connection with the realisation of the daily prayer: Thy Kingdom come. This gathering of the Tribes is revealed in Esdras (2 Esd. xiii, 40): "And whereas thou sawest that he gathered another peaceable multitude unto him, these are the ten tribes which were carried away captive out of their own land in the time of Hoshea the king, whom Shal-

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manaser, the king of Assyria, led away captive, and he carried them over the waters, and so they came into another land."

We think of Him in the Kingdom of Heaven, at the right hand of the Father. But in the grand apotheosis of this our King of kings, when His enemies have been put under His feet, we behold Him as the Prince of Peace reigning in triumph over the earth which He has redeemed, and for which He stood surety. Then when the earth shall have become the Kingdom of Our Lord, the whole plan and purpose of prophecy will have been fulfilled. It culminates in Jerusalem.

It was in the sixth year of Hezekiah and the ninth of Hoshea the king that Sargon of Assyria ended the kingdom of Samaria, which was the northern kingdom of Israel. This was the year —715. To avoid confusion it is important to note that Sargon succeeded Shalmanaser IV during the siege of Samaria. Outcast Israel wandered over the face of the earth and became lost among the nations, but it was to these "lost sheep of the House of Israel" that Our Lord specifically directed His disciples to carry the Gospel of the Kingdom, and it is they whom He will gather together in the last days and bring them again into their own land to possess it.

Jerusalem, more especially linked to the destinies of the House of Judah, was originally called Zion, meaning the "sunny" or golden. It took its name from the fortress or castle of Zion which was wrested by Joab from the Jebusites. The Hill of Zion is the southernmost of the hills on which Jerusalem was built, and on it was erected the palace of King Solomon, called "The House of Lebanon," which was set among the sweet-smelling cedars that abounded in that part of Palestine. This was the Golden Age of Israel. Solomon built the Temple on Mount Moriah and adorned the city with magnificent buildings. The kingdom of Israel now reached the highest point of its prosperity. The treasury was filled with the tributes of subjected nations, the ships brought in the most costly productions of foreign lands, and "silver became as stones, and cedar trees as the sycamores." Jerusalem the Golden became famed for its great wealth and the splendour of its Court, and the magnificence of its festivals and religious observances.

All this splendour passed away after the revolt of the Ten Tribes in the year —969. A tide of irreligion and profligacy overflowed the land, and repeated defections were followed by repeated afflictions, culminating in the fall of Samaria in —715, and the extinction of the kings of Israel after a brief period of 254 years left the Southern Kingdom of Judah open to the attacks of their enemies from the north. In the year —623, when Josiah was king over Judah, the Times of the Gentiles began. It was then that Necho, the Egyptian, entered Jerusalem at the head of a victorious army and imposed an annual tribute on the city. A little later it was taken by Nebuchadnezzar, who plundered the Temple, but left the city and the building of the Temple itself uninjured. Then again it was subjected to a Babylonian raid, when its treasures were further despoiled and some of its chief subjects were carried into captivity. At length, Nebuchadnezzar, exasperated by the faithlessness of Zedekiah, returned to the city and laid siege to it. The inhabitants were reduced to the last extremity by famine, and, after a brave defence, the city was taken and the walls razed to the foundations, the palaces burned to the ground, and the whole of the people were put to the sword without quarter. Young and old—man, woman and child alike—fell in that awful carnage. This was in the year —583. It marks the beginning of the Times of Judah, thirty years after the Times of the Gentiles had begun. King Zedekiah paid a heavy penalty for his obstinacy. He was seized in his attempt to escape, was taken before his conqueror and doomed to see his children put to death, and then to be deprived of his eyesight, after which he was put in chains and carried away to Babylon. Thousands of his subjects suffered the like torment. We learn (2 Chron. xxxvi, 11) that Zedekiah was twenty-one years old when he began to reign in the year —593, and that during his reign the priests polluted the Temple and transgressed after the abominations of the heathen, and mocked the messengers of God, despised His Word and misused His prophets. The coming of the king of the Chaldees against Jerusalem was the judgment of God. Judah remained in captivity for seventy years, thus fulfilling the prophecy of Jeremiah to "enjoy her sabbaths for three score years and ten, for as long as she lay desolate she kept her sabbaths," until the coming of the Persian monarch, Cyrus.

Zedekiah reigned for eleven years, to the year —583, and "did that which was evil in the sight of the Lord and humbled not himself before Jeremiah the prophet from the mouth of the Lord." The "Seven Times" of Judah began in the year —592, when the eight-year-old king, Jehoiachin, was taken captive to Babylon after a brief reign of three months and ten days, his elder brother, Zedekiah, being appointed king in his stead. The dynasty ended in the eleventh year of his reign, the Temple being burned in —583. Thus the "Seven Times" appointed to Judah began one hundred and thirty years after the "Seven Times appointed to Israel." The latter expired in the year 1798, and the Times of Judah will expire in 1928. With the coming into power of the Persian monarch Cyrus, in the year —536, a decree was made to restore Jerusalem, and this was accordingly effected, Judah being repatriated with considerable bounty. The Persian monarchy, which began with Darius I, lasted two hundred years. Its end was signalised by an eclipse of the moon, which was explained by an Egyptian priest in the camp of Alexander to signify the defeat of the Persians. This was in the year —330, on the first of October. The moon was totally eclipsed. It is stated that over forty-two thousand persons were repatriated under the edict of Cyrus, but many stayed behind, unwilling to leave the possessions they had acquired in their exile. Jerusalem was rebuilt "in troublous times," for the workmen were harassed by enemies, and the workers, under the direction of Nehemiah, a man of great sagacity and patriotic zeal, laboured with swords girded on ready for any affray that might occur. Thus, in process of time, Jerusalem was builded for a second time, and though it bore no comparison with the grandeur of the city under King Solomon, the people were comforted, knowing that it should at last become "the desire of all nations," and that God would "fill the House with His glory."

In the year —169, Antiochus Epiphanes marched against the city in revenge for the Jewish disrespect of his authority, and slew forty thousand of the people and sold as many more as slaves to the neighbouring nations. He desecrated the Temple, and even penetrated into the Holy of Holies. This produced the revolt of the Maccabees, in —162, and so great was their prowess and zeal that Jerusalem began to return to its former glory and enjoyed an independence unknown since the Captivity. Once more the city was governed by its own princes.

In the year —62 Jerusalem fell before the Roman arms.

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The people were divided into two factions, and one of these let Pompey in through the gates of the city. The other refused to submit and took refuge in the Temple. A siege was laid to it, and in the third month the invaders broke in and put twelve thousand Jews to the sword, among whom were many of the priests who were engaged in the daily sacrifice, this being the anniversary of the conquest by Nebuchadnezzar. Then followed the material and political rise of Jerusalem under the Roman government. It was while under this foreign yoke that the Visitation was made, and "One greater than Solomon" went about healing the sick and maimed and halt, restoring the blind, preaching the Gospel of the Kingdom, and performing many wonders, but all to no purpose. He came to His own, but His own received Him not. Then He declared against the city, and exactly forty years after that declaration (forty is the number of testing) the prophecy was fulfilled. Titus, son of Vespasian, besieged Jerusalem in the year 70, and after a period of 143 days, extending from April 19th to September 8th, the city was taken. Famine and pestilence had so weakened the defending forces that resistance could no longer be made, and the enemy, breaking in, massacred the people without restriction, the city and the Temple were burned, and the walls of the city were razed to the ground. In this slaughter, extending over a few months, over a million perished. There was left no stone standing upon another to mark the site of any of the great city buildings. When, therefore, in the reign of Adrian, the city was rebuilt under the name of Aelia, there was nothing to mark the place where the Temple had been or where the body of Our Lord had been laid, and when Constantine's mother Helena overthrew the pagan monuments and erected the Church of the Sepulchre on what was believed to be the site of that sacred tomb, she was doubtless guided by tradition rather than by any structural evidences. The Eastern monarchs held Jerusalem under sway until the time of Omar, who, in 638, set up a mosque on the site of the ancient Temple, and so inevitably and finally caused the "oblation to cease." This is an historical and prophetic landmark, for it is 1,260 years from the first year of Nabopolasser, and 1,260 years from the end of the Gentile Times and the coming in of the Babylonian affliction, in —622, is balanced by that of the Mohammedan oppression of A.D. 622. Herein is the "thirty years" between Daniel's 1,260 and 1,290 years accommodated. For —622 extends to —592 by a period of thirty years, and it was in that year that Nebuchadnezzar took the king of Judah captive. Similarly, the terminal year 1898 is extended to 1928, which is the "Seven Times" from —592. (Note that six months is sometimes involved, owing to the overlapping of the Jewish and British calendars. Thus 592 is actually 592½.) We have seen that a total lunar eclipse was involved as a symbol of the defeat of the Persians by Alexander in the year —330. This happened eleven days before the onslaught. In the year 69 (astron.), on April 8th, there was an eclipse of the sun in the sign Aries, which, according to Ptolemy, is allocated to the country of Judea. This happened eleven days before the attack on Jerusalem by Titus. It is said that the sign Aries is the sign of the orient, defining as it does the astronomical East, as Libra does the West, Capricorn the South, and Cancer the North. The Magi who saw "His star in the East" probably knew that Judea was indicated, for if they had seen it in the Eastern part of the sky, they would not have travelled West as they did. Claudius Ptolemy Judea is in familiarity with the sign Aries, and says in regard to eclipses, "Whatever country or city shall be in familiarity with the ecliptical place (place of eclipse in the zodiac) will be comprehended in the event, which will, however, principally attach to all those parts which may be connected with the identical sign of the eclipse." In the case cited, the eclipse was in Aries, ruling Judea, and of the effects we have historic evidence. Hence are we warned that in the consummation of the "times" determined upon Judah and which expire in the year 1928, "there shall be signs in the heavens, the sun shall be darkened, and the moon shall cease to give her light." When Our Lord had brought His disciples to the Garden of Olives (Gethsemane), commanding a full view of the City of Jerusalem, He said, "Can ye not watch with Me for one hour?" That hour extends from 1917 to 1932, and half of it is gone already. The eleventh hour has passed, and the midnight hour of the world is stealing on apace. Awake! awake! A year will not pass, but a cloud "no bigger than a man's hand" will arise in Syria. This will be the beginning of the end. Once more will eyes be turned towards Jerusalem and the holy Mount of Zion.

RETURN OF REV. MERTON SMITH.

REV. CAPTAIN AND MRS. MERTON SMITH will arrive in England from Vancouver about October 4th. They will reside permanently in England from this time forward. This is Vancouver's serious loss. It is also a brave reinforcement to the working forces of Britain. We congratulate Worthing especially, where Captain and Mrs. Smith have their home, "Capilano."

Before leaving, the following address was tendered to Captain and Mrs. Merton Smith :—

Vancouver, B.C., August 12th, 1924.

Rev. Captain Merton Smith :

Dear Brother,—

On behalf of the Grandview Congregational Church, the British-Israel Associations of Major Vancouver, and many other admiring friends, we feel greatly honoured on being permitted to express our highest appreciation of thankfulness for your splendid, able and effective labours amongst us at this strategic Canadian centre.

You have kept the fires burning in our hearts by your very able and effective teaching, and by the holy zeal always manifested by you during your long and varied ministrations in Vancouver here, and elsewhere.

We have gladly and proudly looked up to you as our leader, and feel deeply sorry to know you are going from us to another land. But we are sure the Lord of Hosts is with you and your beloved wife and boys; and that He will lead you into greater fields of more varied and a richer harvest.

As you go from this flock, we feel that our human shepherd is going away, for a time at least, and that we must look to and believe in our Heavenly Shepherd for guidance and protection.

Bear in mind, as you go, our hearts go with you, and with our very much respected and honoured friend and co-worker, your devoted wife, Mrs. Merton Smith.

You, she and the dear boys, have crept into our hearts, lives and work so closely and helpfully that we will miss you all greatly.

Kindly accept this small token of our love, admiration and

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appreciation, and know that in our hearts we bid you and yours a loving farewell, and pray you "God speed."

Signed on behalf of the Church Board and the British-Israel Association—

R. A. Lundie, *Chairman, Church Board.*
E. Odlum, *President, Canadian B.I.A.*

WHERE ARE THE VARIOUS TRIBES LOCATED?

There is a constant offering of articles for publication in The Message on this question. Some of them contain much valuable material. But they also contain matters which we cannot accept as sufficiently final as to present them as part of the teachings of the Message. If there were but one such contribution we might do so, but there are many, and they do not agree. Therefore we do not wish to use material which would advertise disagreement.

This is not serious, because there is no certain guide given to us in the Scriptures; and history, whatever hints it may contain, is not clear in regard to the matter as far as we have been able to see.

One pointer we may give with assurance to those who wish to carry on the study. It is the clear statement that God has ordered the tribes in a certain alignment, and from that order they never change. Three tribes were caused to face towards each point of the compass—three to the east, three to the west, three to the north, three to the south.

The four living creatures of Ezekiel, and the four living creatures of the fourth chapter of Revelation, doubtless represent the four brigades of tribes in the camp of Israel. The throne or Glory of God, as depicted by Ezekiel in the first chapter, is that of Jehovah, enthroned in Israel, and moving as Israel moves.

The point to notice with the greatest care is that these living creatures which represent the Brigaded tribes of Israel Never turn. They always face the same point of the compass, no matter where they go. Perhaps none but the eye of God can distinguish the tribes of Israel to-day. But as He sees them, they keep to their appointed formation.

Turn to the second chapter of Numbers and you will see how each tribe faced. Turn to the first chapter of Ezekiel and see that they never turn from that arrangement in all their travels.

When we have reached that point, it may be possible to collate sufficient data to arrive at a conclusion. But this does not seem to have been done as yet; and we doubt if it would be possible to do so. Several correspondents believe they have arrived at the conclusion each with equal confidence. They give what alone would seem to be good reasons, but, when compared, the fact becomes evident that we have not arrived yet.

What it is essential for us to know is revealed so clearly that there can be no doubt. What is open to question, after the revealed evidence has been considered, we may assume not to be vital to the Cause. When Our Lord shall come and the redistribution of Israel's inheritance takes place, it will be necessary that there should be exact information. And this will be forthcoming.

On the other side of the door of death, as we call it, the door of life as it is known on the other side of it, every man is "gathered to his fathers." Every family of every tribe is reconstructed there. When the tribes return with Our Lord they will return in their marching column formation (see Numbers ii), and will occupy the "City which lies four square." Then we shall know our relationship to the tribes of Israel, and I doubt if we shall, as a whole, know that matter before.

TO OUR CORRESPONDENTS AND READERS.

Dear Friends,—What a great joy it would be to meet you all! I suppose there will be tens of thousands of you altogether. And these lines will come to you in all corners of the world where Anglo-Celto-Saxons have come to dwell. Out of the unpleasantness of our accident there has come most welcome messages through the post from all parts of the world, and we have been given cause to realise with thankfulness how wide is our circle of friends. It was worth all the trouble and confinement to get such a wonderful revelation of new friends and of messages from those of long-standing. So thank God for the buffet, or rather for the results.

It is impossible for us to reply individually to you all. Drawers full of letters have caused us great joy. And their very number has relieved us from the possibility of answering individually; so we take this method.

Best of all is, our personality is only a half-way house to the thoughts expressed. The thoughts go on to Our Lord and Heavenly Father. This, of course, is the best of all. Here is a quotation from one just come: "You have opened up so many new avenues of thought that should stimulate the study of God's Word. What a wonderful Book it is!"

That is the keynote. Not that we are wonderful men, but that the Bible is a wonderful Book, that God is a wonderful Father, and that Jesus Christ is a wonderful Saviour! As long as such notes as these are being struck, it is certain that the work is on the right lines.

And how it is opening up everywhere. Letters are now to hand from New Zealand, Australia, Jamaica, Griqualand (visitor), Durban, Bethlehem, and so on. Many of these are from men of scholarship and position, who have suddenly found again their fathers' faith and their fathers' God, by the discovery that in Britain God is fulfilling all His promises to Israel, to the House of David, and to the world.

Many places have weekly gatherings for the purpose of prayer and reading The National Message. This is true in India, in Turkey, in Africa, in the Canadian West, in many districts in Britain; so we thank God and take courage.

Keep up the exercise of prayer. Mix it well with the faith which we cannot withhold from our Heavenly Father, in view of His faithfulness to all His promises. Let there be national confession to God. That is to say, let us make confession on behalf of our nation. Daniel did this, and he was only one. But his confession was accepted. And let prayer be unceasing for the fulfilment in our national life of the thirty-sixth chapter of Ezekiel.

Again thanking you for the interest shown by your correspondence and prayers,

Sincerely yours,
Wm. Pascoe Goard.

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THE SECRETARY-GENERAL'S PAGE

WE are now within a few days of the opening of the Congress, to which thousands are eagerly looking forward. Our thanks are heartily tendered to all who have sent contributions towards the expenses, to all who have purchased tickets, and to all who have given voluntary help in the publicity department. Those who wish for tickets, but have delayed securing them, are invited to send in their applications as quickly as possible to avoid congestion on the last days of next week.

* * *

There is a large demand for tickets for the Lantern Lecture on October 15th. Our President and members have expressed delight that Admiral Sir Doveton Sturdee is to preside, and they will give him a great reception. Let us make every effort to fill the hall, which holds nearly 3,000. This can be done if everyone puts forth the utmost effort. Leaflets in thousands are available for distribution. Please let us know how many you can send out for your district, and please book your seats.

* * *

Congress folders have been sent out in thousands all over the country. There are many more for those who can use them to advantage. Railway vouchers have been supplied gladly free of cost to all who have applied for them. They entitle the holders to tickets from the local booking office giving the substantial concession of the double journey at one fare and a-third, available from October 11th to October 27th inclusive. We have had to guarantee a certain number of travellers to the railway authorities, and we urge all our friends to take advantage of the concession offered.

* * *

All applications and communications should be addressed to the Secretary-General, 6, Buckingham Gate, S.W.1. Telephone No.: Victoria 6115.

* * *

Delegates to the morning sessions of the Congress will please assemble at 11 a.m. on Tuesday, October 14th, at Headquarters, and each morning following while the Congress is in session.

* * *

The adjourned Annual Meeting of members and associates of the British-Israel-World Federation for the election of the Council will take place at Headquarters on Thursday, October 16th, at 12 noon.

* * *

The Rev. Pascoe Goard conducted the Prayer Meeting at Headquarters on Thursday evening last week. Our readers are cordially invited to these meetings each week on Thursdays, at 7.30, except during the Congress, and when public meetings fall on that day.

* * *

Mr. Herbert Garrison lectured at the Town Hall, Maidenhead, on September 25th, on "Egypt, and the Wonders of the Great Pyramid." Dr. James J. Paterson presided. Leading people of the town and district attended. The Secretary-General is announced to lecture on Friday of this week at the Royal Pavilion, Brighton, at 8 p.m., on "The Keys and Gates of the World"; and on Wednesday, October 8th, at St. Wolfram's Parish Hall, Grantham, at 7.30, on the same subject.

* * *

The Rev. Commander Roberts preached two British-Israel sermons on September 21st, at Silk Willoughby, by invitation of the Rev. Hector Macturk. The Rev. T. H. Whitehouse is vigorously prosecuting his work as Organizer for the Birmingham district. At his invitation, the Rev. Joseph Gay and Mr. J. J. Morey addressed four special meetings in Ebenezer Church last week.

* * *

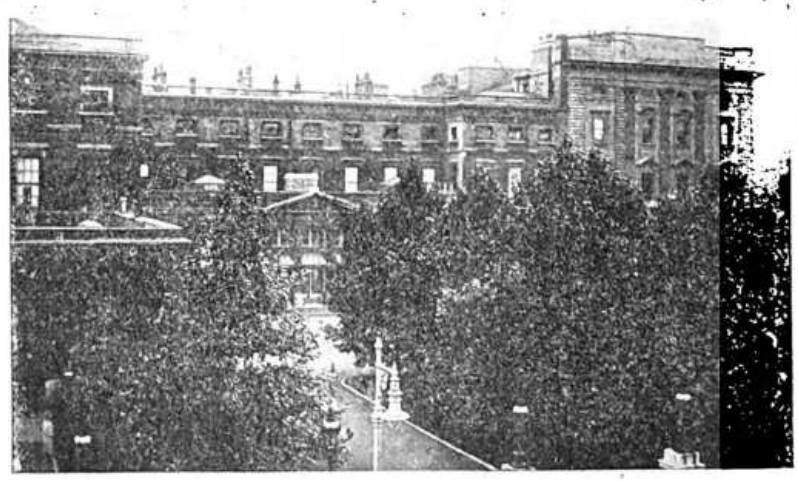
The Rev. W. E. Woodhams Denham, F.R.G.S., and Mr. E. N. Dixon will address special meetings for the Croydon Branch on Thursday, October 9th, at 3 and 7.30, at Eldon House, Wellesley Road.

* * *

The Scottish Israel Identification Association has issued an excellent syllabus for the session which opens to-morrow (Sunday), at 6.30 p.m., in the Christian Institute, Bothwell Street, Glasgow, when Baillie John Thomson is to give the address.

* * *

Mr. John J. Morey is to give a series of addresses for the Ealing Branch, commencing on Tuesday next, October 7th, at 8.15 p.m., in the Wesleyan Church Room, The Mall. Subject, "Britain in the Bible."



SIDE VIEW OF BUCKINGHAM PALACE FROM B.I.W.F. HEADQUARTERS.

Monday, September 29th, was a remarkable day at the Federation Headquarters. The clergymen and ministers of the London area were invited to meet Rev. Pascoe Goard at 11 a.m. A goodly number responded, and a very successful meeting was held. Mr. Goard addressed his brethren upon the Israel interpretation of the Scriptures, and great interest was created. The result is that a Clerical and Ministerial Association has been formed, to meet every Monday morning at 11, for the consideration of these vital questions. Rev. Pascoe Goard was elected President and Leader; and the Hon. Sec. is Rev. Joseph Gay, who may be addressed at 6, Buckingham Gate, S.W.1.

* * *

In the afternoon, at 3 o'clock, the Teaching College opened with about sixty students present. Rev. Pascoe Goard will give lectures on Monday and Tuesday afternoons and evenings, taking a definite course of instruction for students, teachers and lecturers. Other lectures will be given on other days, and the syllabus will be duly announced in our columns. All friends who wish to be enrolled will do well to write to the Registrar, 6, Buckingham Gate, London, S.W.1, stating the subjects they desire to study.

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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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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.

JESUS CHRIST—REGNANT.

By Rev. Wm. Pascoe Goard.

In the former two leaders we have seen: Jesus Christ, the World Maker; and, Jesus Christ—Biologist. To-day we shall look at the introduction of Jesus Christ, the Head of the Social Order of the World.

The genesis of man is thus stated:—"And Elohim said, Let us make man in our image after our likeness: *and let them have dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So Elohim created man in his image, in the image of Elohim created he him; male and female created he them.

"And Elohim blessed them, and Elohim said unto them, Be fruitful, and multiply, and replenish the earth and subdue it: *and have dominion* over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Thus was man made the head of all living upon the earth.

* * *

This being the keynote of the social order on earth during the human period, it will be well that we should give earnest heed to the principles here laid down for the organization of earth's society.

Man was made king of the lower orders of life. He and his descendants were granted this charter of privilege from the beginning.

What this meant to the world order may be discussed in a future article. Sufficient to say that various species of animal life, which to-day are instinctively antagonistic to each other, live in harmony when they are under the direct influence of man. Had the human race preserved and exercised a benevolent kingship over all the animal world—at all events such of it as were privileged to live in "the Garden"—there would not have been the story of rapine and mutual destruction among such animals. As now before the advance of the people of Israel, the other species would have withdrawn from before the face of man. This withdrawal of predatory animals before our race is an interesting process, which we have not time to discuss here.

God gave to man Dominion, and established him as the king over the lower orders.

* * *

But Jehovah Elohim carefully and clearly established His own Kingship over man. (Read this sentence a second time.) This Kingship is most clearly ascribed to Our Lord (*i.e.*, see Heb. i, 8–12).

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

"They shall perish; but thou remainest; and they all shall wax old as doth a garment;

"And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

Let us now turn to the record again:

"And Jehovah Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

"And Jehovah Elohim planted a garden eastward in Eden, and there he put the man whom he had formed.

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"And Jehovah Elohim took the man and put him into the garden of Eden to dress it and to keep it.

"AND JEHOVAH ELOHIM COMMANDED THE MAN, saying . . . THOU MAYEST . . . THOU SHALT NOT . . . for in the day that thou eatest thereof THOU SHALT SURELY DIE."

We may disregard the details, and look only at the command; the permission; the restriction; and the penalty announced for failure to obey.

Man is established King over the lower orders of life, but "The Most High ruleth in the kingdom of men" (Dan. iv, 25).

Success or failure for the earth has turned and still turns upon the clear-cut understanding of this fundamental principle of earth-born society. The terrific series of failures in one social order after another have been directly attributable to failure to grasp and act according to this unvarying rule.

It will be seen that to the man the option of choice is given as to his attitude towards the Divine rule. Obey and live. Disobey and die. This has ever been the choice, and it is the choice still.

Remark, we are not now speaking of that grace which saves a man out of the failure of this life into Life eternal. We are speaking of that law of Divine Sovereignty *which settles the conditions of the national and individual life we are now living*, and which our race has been living during all the Adamic period, and which our race will continue to live to the end.

Cain chose the path of disobedience for himself and his descendants. Therefore it is written "Then Cain went out from the presence of Jehovah." From that time forward the name Jehovah is never mentioned in connection with the descendants of Cain.

The Seth seed chose the way of obedience at first. But soon these, "the Sons of God," were enticed and intermarried with the "daughters of men." These also entered the way of disobedience. It looked as though the Divine order of society had been overthrown. But, nay, it was not as bad as that would have been, for then would chaos have possessed the earth and all in it. But the race as a whole had thrown off the recognition of Jehovah as King, and had become utterly corrupt. We have not the least doubt but that this word meant corruption of Soul, Mind and Body. Reeking diseases eating out the physical life, horrid mental obsessions, such as we are all too familiar with to-day, taking the place of knowledge and truth in the minds, and an utterly leprous soul life possessing the people.

It was time that the King should act. Act He does, after due exhortation and warning, and the waters of the Flood swept the corrupted race away from the earth. After all, it was but a choice of deaths. The race would have perished of its own corruption. It was a mercy to shorten the process.

Thus the King showed His power. But there is no glorying in that. *Sweeping away an order of life* is not a triumph in the sight of God. It may be a stern necessity. It may even be the true path of mercy. But *to save and regenerate a race* is the triumph of God.

His Kingship, however, was vindicated, and His power, tempered with mercy, demonstrated.

Ham immediately took the path of disobedience. He was a coarse man whose salvation from the Flood does not appear to have been a blessing to the earth. Condemned to perpetual servitude, his race went their way down through the ages. They have left behind them a trail of blood, of lust, and of suffering.

Japheth seems to have been neither earnest to obey nor to disobey. His descendants have come their way down through the ages living their somewhat restricted life, and largely keeping out of the din caused by the ceaseless attacks made by Hamitic peoples upon the descendants of Shem.

Shem (of whom is the Anglo-Saxon race) chose the path of obedience, *and upon him and his alone is the Name Jehovah called.*

At Babel the race rebelled and the King scattered them with confusion of speech. Why should speech be thus confounded? That the King might place a philological barrier, always effective, between the families of men, the obedient and the disobedient, and so segregate the evil.

There came the call and separation of Abraham. This, because of the fact that once more men were forgetting the Kingship of Jehovah. Therefore, God called to Himself a separate people who would recognise His authority and obey His word. There followed the chain of blessings secured by the Abrahamic Covenant.

As an offset to this, there came the demonstration of Kingly Judgment on the cities of the plain. These, utterly given over to evil, *sought the person of the Lord that they might subject Him to the vilest usage man can exercise towards man.* Result—not of that one act, but of the frightful condition which prompted it—destruction.

One would have thought the object lesson of the destruction of the cities of the plain would have been sufficient for future ages. But not so. Four hundred years pass, and the same ground brought forth the same kind of harvest in the seven nations which then occupied the land. It seems as though the very land were polluted. Again, the kingly action in the destruction of these nations by the sword of Joshua.

Modern days have witnessed the destruction of nations and races from similar causes, and is witnessing the passing of others to-day.

* * *

On the other hand, *there came the establishment in Israel of the Kingdom of Jehovah.* This is the final move of the Lord towards final victory. Of that Kingdom we have written at length, and shall write again (D.V.). That Kingdom stands to this day.

In that Kingdom there came the establishment of the Davidic line to act as Chief Governor before the Lord in Israel. That line is also with us still.

There came the Kingly action of separating the nations Israel and Judah.

Then came the sentence on Israel of *seven times* of punishment. Also upon Judah of *seven times* of punishment.

Then came the setting up of the Babylonian succession of Kingdoms. (See Dan. ii.) To Nebuchadnezzar, and again to Belshazzar, was sent the warning message, "*The Most High ruleth in the Kingdom of Men,*" and the record of that establishment was preserved for all the succession of Empires. Each of these in turn forgot the lesson, and each in turn was destroyed.

Contemporaneously came the setting up of *that Kingdom which should never be destroyed*—the Kingdom of Israel-Britain.

To her came and comes the same Message. "Jehovah the King ruleth in the Kingdom of Israel." *But Israel also has forgotten the message, and has assumed all the rights of self-*

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government. Therefore she has been, and shall be, chastened. *But God will bring her back to His feet and to His law.* To this end we are labouring and praying to-day.

There has come before our eyes *the destruction of the Babylon Kingdoms*. Forty-six crowned heads fell in one week during the Great War, and the end is not far off. Soon only the throne of David shall remain.

Soon will come the great gathering of "all nations to battle against Jerusalem," and their final overthrow.

Soon will come the terrible floodlike cataclysm, by the glory of the coming, as foretold by Our Lord.

Soon "The Son of Man shall come in His glory with all the Holy angels with Him; then shall He sit upon the throne of His glory. . . . And He shall reign in Zion before His ancients gloriously."

The Kingdom of Jehovah, incarnate in Jesus, is the greatest fact in the world to-day.

"O come, let us sing unto Jehovah; let us make a joyful noise unto the rock of our salvation. . . . For Jehovah is a great God and a great King. . . . 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."

[*More next week.*]

THEY SING THE SONG OF MOSES AND OF THE LAMB.—I.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

WE gave a short epitome of the Book of Revelation to the end of the eleventh chapter, which we saw formed a complete picture of the struggles of, first, the Church; then the Kingdom of the Lord against the world powers.

Let us notice that, after Rev. iii, the Church is not so much as alluded to as such, until the word "Churches" (Rev. xxii, 16). It may be that the Holy Spirit, seeing the misuse made by the Apostasy in arrogating to itself as a Church Divine prerogatives, ceased to call the Elect by that name; until purified from all error, the local Churches, united now in Jesus, "the root and offspring of David," could rejoice in the coming of their King.

The twelfth chapter begins with, "And there appeared a great wonder (sign) in heaven." Here is depicted Israel in her coming glorious position as the greatest power in authority, realising Joseph's dream (Gen. xxxvii), with all subordinate powers in submission unto her. But this is anticipative, and now, as a travailing woman, she is depicted, after the conception of the Gospel of the Kingdom having been preached to her, as about to bring forth the nation that is to rule all nations with a rod of iron. Compare the overcoming ones of the Church of Thyatira. This has been looked upon as an attribute of Our Lord Jesus. So it is, but He graciously does this through His people. Now notice the other sign—the great red dragon on the watch, as if the devil knew what the result of the work of Christ was to be, for the embryo began immediately, and the conception rapidly developed until the period allotted to gestation had arrived; then the dragon power, under Diocletian, Maximin, Galerius and Licinius, did his utmost to destroy the germ. On the other hand, let us see the progress of this germ in Britain, which was represented at the Council of Arles by three British Bishops and a Presbyter. It had been the means of bringing Constantine himself to announce his position as a champion of the faith. So that, notwithstanding the proclamation of Diocletian on pillars, that he had rooted out Christianity, the Kingdom which is yet to overcome all, sent forth from its midst Constantine the Great as its forerunner. Rome (pagan) received "its death blow"; Rome itself became professedly under the influence of the Cross. But the man-child was caught up unto God and to His Throne, here in Britain. The woman herself fled from the territories of the dragon (the Roman earth) into the wilderness (Jer. xxxi), where she hath a place prepared of God (2 Sam. vii, 10), that they should feed her a thousand two hundred and three score days—A.D. 315+1260 = A.D. 1575. Time of Queen Elizabeth, when she could hold her own.

"And there was war in heaven. Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven." This may be the end told at the beginning as an incentive and promise. For there surely will be a literal war when the Lord comes. But we see this battle going on here in these islands between paganism, as in Britain at the time when the British (Celtic) and Scottic Christians had to withstand the armies of the pagan and overcame them; finally triumphing in the winning over of all the kingships in these islands to the cause of Christ. We see the attempts of Anglo-Saxon and Danish pagans to destroy all Christianity, yet "they prevailed not," neither was paganism given any more a place in Britain. First Rome was compelled to leave Britain to itself, then the Romish hierarchy; and British and English followed their own God-taught Christianity.

Nothing could, humanly speaking, have excelled the zeal of these early Christian kings, queens, or nobles, in Britain in their ardour and determination to promote Christianity. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb and by the word of their testimony," &c., &c.

Paganism, however, is still supreme in Europe, and it persecuted those of the woman's seed which had not "come out of her" (Hos. xiii, 13; Mic. ii, 10). However, Christianity, as represented in the woman (Israel's seed), was greatly helped in Europe, and openings provided for its concentration in Britain. Paulicians, Albigenses, Waldensians and Huguenots all found here a refuge. And so the sealing of the 144,000, and of the great multitude, which no man can number, of all nations, and kindreds, and people, and tongues, gathered round the Throne, and before the Lamb (Rev. vii, 9-10), enacted even on earth, but seen by St. John round the Throne of God. (Comp. 1 Kings xxii, 19, with 10.)

This brings us to the time fixed, *viz.*, 1,260 days (years), or "time, and times and a half," during which the man-child is especially protected, and the woman nourished in the wilderness—the place prepared of God. Then the act of Rome inspiring Spain brought on

THE SPANISH ARMADA, when God blew with His wind and scattered our foes, and His Throne upon earth began to be developed in Britain-Israel. (Rev. xv, 2, 3, 4).

(*To be continued.*)

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THE TWO VESSELS.

(JER. xviii and xix.)

BY R. W. K.

THERE is a passage of Scripture, seldom noticed, which may strengthen our case, and throw light on certain difficulties, *i.e.*, Jer. xviii, 1 to 10, and xix, 1 to 11, respecting two different vessels.

The first reference is as follows: "The word which came to Jeremiah from the Lord, saying, 'Arise, and go down to the potter's house, and there I will cause thee to hear my words.'

"Then I went down to the potter's house, and, behold, he wrought his work on the wheels. And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay in the potter's hand, so are ye in mine hand, O House of Israel." (R.V.).

Here is a marred specimen of unfired pottery, "made over again another vessel." That is the first vessel.

Now turn to Jer. xix, 1 to 11, concerning the second of the two vessels.

"Thus saith the Lord, go and buy a potter's earthen bottle (fired pottery), and take of the elders of the people, and of the elders of the priests . . . and say, Hear ye the word of the Lord, oh Kings of Judah, and inhabitants of Jerusalem . . . " and the message concludes (verses 10, 11), "Then shalt thou break the bottle in the sight of the men that go with thee and shall say unto them, Thus saith the Lord of hosts, even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again."

(Note.—This prophecy should be sufficient to show that Israel is not now mingled with the Jews, as some teach; for one symbol is a vessel of unfired clay on the wheel, while the other is a broken bottle of fired pottery. Nor can the latter be "made whole again" like the first.)

Now the House of Israel had been in exile from Palestine (Assyria, *cir.* 721 B.C.) over one hundred years when Jeremiah uttered this prophecy (*cir.* 605 B.C.).

(The "Brith" Colony in the Isles having been formed at a much earlier date.)

The captivity of Judah was imminent, and that House, together with Israelite-Benjamin, went into exile to Babylon under Nebuchadnezzar (*cir.* 586 B.C.), those who returned 70 years later becoming known as "the Jews."

The fate of that people we know. Nationally they were "broken" as foretold (finally in A.D. 70, when Benjamin escaped).

But what of the other, the House of Israel, which was to be "made over again another vessel"?

Those who listened and were puzzled by St. Paul's argument in Rom. ix, 20–30, read in church a few Sundays ago, may, if they bear in mind the above prophecy and facts, perceive a light on the Apostle's meaning which they did not see before. It seems incredible that St. Paul should not in this Rom. ix have had in mind Jeremiah's words concerning the two vessels. The whole chapter relates to Israel.

Right in the midst of his argument, St. Paul, speaking of the calling of the "Gentiles" (Heb. "Goyim" = nations, which the cast-out House of Israel had outwardly become), quotes Hos. i, 10, using the very words that the Prophet uses of the "Lo-ammi," or "not My people" House of Israel!

This fact deserves far more serious attention than it receives. After using the figure of the *potter's clay*, St. Paul continues: "That He might make known the riches of His glory upon vessels of mercy which he afore prepared unto glory, even *us*, . . (St. Paul himself was of Israelite-Benjamin origin, not of Judah) . . whom He called, not from the Jews only, but also from the *Gentiles*. *As He saith also in Hosea*." (Read Hos. i, 9, 10 carefully, and compare) "That in the place where it was said unto *them* (Israel) Ye are not My people, there shall *they* be called sons of the living God." (Hos. i, 9, 10, compare Rom. ix, 26—R.V.) . . .

What conclusion can we reach but that the "Lo-ammi" House of Israel is to reappear as an apparently Gentile yet Christian People?

Furthermore, Jer. xviii, 7 to 10, which should be read, gives us the key to the righteous justice of this sentence—viz., the House of Israel nationally repented and received her Redeemer, but the Jews did not. And if not "destroyed," she must still exist among the "nations" of the earth.

Let those who do not see with us at least tell us where is that re-made Vessel, the House of Israel?

In the face of all the promises concerning her, which do not fit the Church (see, for example, Is. liv), will they argue that she never "turned from her evil," and so was "destroyed," and that the Gentiles proper were put into her place? Lines of thought such as this land us in confusion. And, says One, "if they hear not Moses and *the Prophets*, neither will they be persuaded though one rose from the dead." (St. Luke xvi, 32.)

Is it not far more credible, and in accord with the declared purposes of our merciful God, that the "marred" House of Israel has reappeared as Britain, the Dominions and U.S.A.—who unitedly alone meet the case—and who stand before them to-day, unrecognised *because* "made over again"—"a Vessel unto mercy and honour"? Reborn, as a Christian People = "sons of the living God."

Is it conceivable that this Vessel has not yet emerged from the Potter's fire? Yet one day it shall stand forth unmarred, beautiful, in finest line and symmetry within and without; quite "another vessel" from the one-time cast-out House of Israel, yet of the "same clay," but now fashioned, verily, "as it seemed good to the Potter to make it" (Jer. xviii, 4) for His own service, to Whom be the glory for ever.

TO WHICH OF THE TEN LOST TRIBES DO I BELONG? OR, TO WHAT TRIBE DO I BELONG?—III.

BY THOS. W. PLANT.

LET us see if any further light can be thrown on the locality, the time and the method of answering such a question; I think all three can be found by a little searching.

We will begin by looking up Isaiah xxiv and xxv, which please read in the A.V., the R.V., and, if you have one, in Ferrar Fenton's translation.

The critics on these chapters provide some really interesting confirmations and contradictions, not to mention some amazing inaccuracies, and as I read through them, I am tempted to

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lengthen this article into a series of half a dozen articles to show what wonderful and sensible answers to the exposition of prophetic problems our British-Israel point of view provides, but I must perforce condense. Ferrar Fenton strikes the right note at once by his sectional divisions of these chapters; for instance: xxiv, 1-13, "The Desolation of Judea foretold; 14-23, "The Glad Restoration of Israel foretold"; xxv, "A Psalm of Thanksgiving to God for Redeeming Israel." What a contrast these broad divisions are to the minute fittings-in by the critics of these prophecies on to the events in Palestine during the 200 years before Christ, and which, of course, do not square with history.

Let us see what a few running comments will tell us of the sequence of events leading up to the great unveiling of the Lost Tribes in the eyes of the world.

After the desolation of Judea, which is now rapidly passing away, we reach verse 14 and strike a perfect gem of present-day identifications of the Ten Lost Tribes. The change and tone of verse 14 positively startles you by the suddenness of its vivid contrast to Judea's desolation. Here is Ferrar Fenton's rendering:—

Now they raise a sound of cheering,
From sea they praise the GLORIOUS LORD,
The LORD with splendour they are honouring
In the Islands of the Sea. (West)
Jehovah's Name, the God of Israel,
From the Wings of Earth they sound,
Swelling psalms to Him the Truthful.

Here are a few identifications: Israel was to be known as "Sons of Isaac," and "Isaac" means "laughter," and Saxons are (I)saacsons, as you do not write the (I) in Hebrew; and how strangely true it is that the Jews claim Abraham and Jacob (Israel) as their fathers, but seem to drop out, omit or overlook Isaac! Many are the prophetic references to the habit of cheering Israel that was to indulge in in the latter days, and when you look round the world other nations do not seem to have acquired the cheering habit like we have. For instance, "Vive la France," "Hoch" and "Banzai" are not to be compared to a full-throated British cheer. Israel was to dwell in many waters and its Davidic Royal House was to be vested with sea-power, and therefore they praise the Lord of Israel from the sea—Israel's rightful realm.

And they (Ten-Tribed Israel) are to honour their God in the Islands of the West. Yes! the authorities point out that "Sea" should be "West." Besides, how can you have islands which are not in the sea? It is like saying "two twins." The Hebrews had no word for west; they used the word sea, as only sea was on the west of Palestine.

Then this praise of Jehovah was to be heard from the wings of the earth, and as Israel was to evolve into a company of daughter nations or colonies all over the world, therefore we may expect to find them on the wings or flanks of the earth, and *they are there*.

I wish the Editor of THE NATIONAL MESSAGE would follow these notes by printing paragraph 225 from "Verse by Verse," by Rev. W. M. H. Milner, M.A., but it is too long; but I must quote a few sentences *re* "Glorify ye the LORD in the fires" in verse 15, which he renders as follows:—

Glorify Jehovah by Urim.
Even the name of Israel's God, Jehovah
In the Islands of the West.

The critics are frankly puzzled by the words "in the fires." I have the various opinions of four of them before me as I write, which I will insert in brackets when quoting from "Verse by Verse," as follows:—Here let us justify the rendering "by Urim." It is literal. Reference to the Hebrew Bible or the "Speaker's Commentary" will at once show that. The translators of the A.V. were evidently not satisfied with "fires," for they say, "or, Valleys" (or "in the regions of light," or "on the mountains" or "light regions," *i.e.*, "the Eastern countries as contrasted with the Isles of the West," the Variorum Bible gives "lights" as the literal rendering, and the "Westminster Commentary," by Dr. Wade, says:—Literally, *in the lights*, which, if the text is sound, is equivalent to "in the regions of light," *i.e.*, the countries of the East; but the use of the plural is unique, and the best corrected rendering is "*in the isles*," and he goes on to say, *re* the next five words, "the Name of the LORD," *i.e.*, the revelation of Himself in the events of history, and he renders "*the isles of the sea*" as "Isles of the West.")

To continue from "Verse by Verse":—Taking the rendering "fires," the "Speaker's Commentary" suggests, "In the fiery trials to which you will be subjected," and then adds, or "In the light—that is the bright light of Divine revelation" (Urim). Now the Urim was the talisman—if we may say—worn by the High Priest, whereby the will of God was made known. . . . Are they to be thought worthy of no credence who believe that both the Ark and the Urim have travelled westward, waiting the moment when they will be employed once more? Their use was of Divine appointment—we might thankfully use them now.

So from these notes you will see some of the difficulties of our translators, and you will not quarrel with me if we render verse 15 in these words: "Wherefore glorify Jehovah in the bright light of the Divine revelation of Himself in the events of history, as the God of Israel, in the Islands of the West." My sincere thanks to the Higher Critics for helping me to work out this obscure passage of prophecy into a prediction of Israel of the Ten Tribes, redeemed while dwelling in the Isles of the West, and admitting publicly that He has fulfilled His prophecies in our history, that we are His People and that He is our GOD.

Then follows, in verse 16, a cry of terror in Palestine at the approach of Armageddon, and in verse 19 we have a reference to the future great earthquake, when "His feet shall stand on the Mount of Olives," and verse 23 has the well-known reference to the darkening of the sun and the moon.

Chapter xxv opens with a Song of Praise or Psalm of Thanksgiving, and contains, in Ferrar Fenton's rendering, a whole-hearted acknowledgment of the reality of the Divine plans for the government of the world as revealed in prophecy.

"My GOD, EVER-LIVING, I highly exalt You,
Praise Your Name for designing Your wonderful plans,
With steadfastness settled through far-reaching ages."

And immediately we remember what Moses said about the predictions of Israel's future history, which he was Divinely inspired to utter as the mouthpiece of Jehovah, and I quote from Ferrar Fenton's rendering of Deut. xxix, 29:—

"The Secret Reasons are with our EVER-LIVING GOD; but the revelations (prophecies) are with us and our children for ever, that we may practise the whole of the Decrees of this Law!"; and this was written by Moses one thousand years before Isaiah acknowledged this same Divine plan.

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The next verses, 2–6, refer to the acts of Jehovah in war by giving the victory against tyrannical nations by strengthening His people, and NOW we have got the true "atmosphere" of the locality and the time of the identification of the Tribes of Israel; it is in Palestine at the time of the great controversy of the nations at Armageddon, and I have long wanted to write something that would include Ferrar Fenton's unique rendering of Isaiah xxv, 6, 7 and 8, which contain without doubt one of the most remarkable time-marks of the unveiling of long-lost Israel.

After the foregoing victory we begin verse 6 with the time-mark "Then," which is lost in the A.V. rendering "And." "The beginning of the Lord's reign in Zion will be accompanied by a coronation feast, which will not be confined to the Jewish community, but extended to all surviving peoples who have been brought by the judgment to recognise the Lord's supremacy." So writes Dr. Wade in the "Westminster Commentary."

"Then the GREAT LORD will make for all Tribes on this Hill,
A feast rich with marrow and well-prepared dainties,
And grape juice well thickened by age;
And remove on this Hill the Veil veiling the Tribesmen,
And the Covering that covers it (Israel) from all the Heathen;
And the LORD EVER-LIVING destroy death for ever,
And wipe tears from each face;
And turn from the earth the reproach of His People:
So the LIVING LIFE says!"

H. Pain renders the fourth line as "The hiding that hides them."

With such a time-mark as our guide and on the Hill of Zion as the locality when and where the unveiling of Israel will take place, is it any wonder that British-Israel identification propaganda makes such slow progress? The real identification will be the Lord's work in Palestine, and will be brought about by the acknowledgment of the complete and literal fulfilment of His plans concerning Israel, and then verse 8 will follow in due course, when "Death has been swallowed up in victory."

But the patient reader will still be asking the question, "To which Tribe do I belong?" We have got the place and the time, but what will be the method of indicating the tribal membership of individuals whose ancestors have been mixed up like "corn is sifted (or rolled) in a sieve"?

Let us now turn to Ezekiel xlviii and read about the future division of Palestine into equal portions running from west to east, and beginning with Dan on the north and ending with Gad on the south. The order of rotation from north to south is settled by Divine foreknowledge and intention; *it now remains to people these strips of tribal territory with the right individuals*, and thus fulfil the *representative occupation* foretold by Jeremiah (iii, 14), and the method is given by Ezekiel xlvii, 22, and repeated in xlviii, 29. It is nothing less than the re-institution of the casting of the "sacred lot" which throws the onus of the tribal identification of individuals on Jehovah, and "He, watching over Israel, slumbers not nor sleeps."

What a wonderful Divine sorting-out there will be, and there will be no appeal against the decision of this Judge. "Shall not the Judge of all the earth do right?" And also note, for the guidance of our statesmen at present engaged on administering the Holy Land under the Mandate, that verse 22 tells them there will be no Arab ownership problem—"They shall have inheritance with you among the Tribes of Israel."

Is this a sufficient answer to your question—

"To which of the Ten Lost Tribes do I belong?"

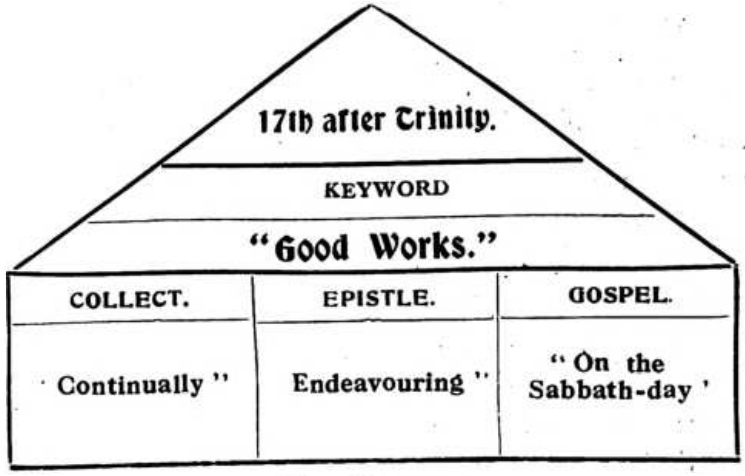
or

"To what Tribe do I belong?"

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.



THE COLLECT.

THE expression "Good works" occurs in the Collect; also in Article xii, where they are affirmed to be "the fruits of Faith"; but that they have no independent value to merit salvation or, when superabundant, to command it, is shown in Articles xiii and xiv, and Luke xvii, 10.

The Latin word translated "may prevent" is *preveniat*, which originally meant come or go before (to help), but has sadly degenerated into come or go before (to hinder).

"In the morning shall my prayer prevent Thee" (Ps. lxxxviii, 13).

"We . . . shall not prevent (precede, R.V.) them that are asleep" (1 Thes. iv, 15).

In the Collect "Prevent us" (placed at the end of the Holy Communion Office), the American P.B. has, "*Direct* us, O Lord, in all our doings, and further us with Thy continual help." "Direct and further," or, as we mean in to-day's Collect, "Go before and follow."

There is a very steep railway incline in the Midlands. As usual the engine goes *before* the carriages, but, in order to accelerate the speed of the train up the steep, another engine pushes *behind*. Thus the carriages between the two engines are directed and furthered by continual help.

This is one idea of the Collect. Further ideas may be obtained in the Collect for Easter Day. God's special grace comes before to put into our minds good desires, and the continual help follows, in order to bring the same to good effect, or to turn the good desires into good channels. In the wilderness, when Jehovah would save His people from the Egyptians, He led them forth with a pillar of cloud by day which became a pillar of fire by night. That was "preventing grace," and when the Egyptians were pursuing them by night the cloud went to the rearward, being dark on one side and light on the other. That was to further the Israelites with continual help.

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The glory of God was their kindly light, the glory of God was their rearward. The Helper before and behind, and the helpless safe between—such is our soul in relation to God. We need grace or God's favour and blessing all along, and all the way, and all the time. Grace, as the Force of life drawing us onward; Grace, as the Force of life pushing us onward; and the result—good works.

The fifty-eighth chapter of Isaiah is on the subject of formal religion and unlovely life. God asks for good works done from right motives:

"Loose the bonds of wickedness, &c.; deal thy bread to the hungry, &c.; then thy righteousness (or the Lord Who causes it—Isa. lii, 12; xlv, 24) shall go before thee; the glory of the Lord shall be thy rearward."

* * *

The word "continually," in the Collect, is the translation of *jugiter*, which seems to come from the same word as junction. Worship in Church is not to be kept apart from service out of Church.

Words and works, professions and practice, fair speeches and kind acts must not be kept apart.

Faith and works must be conjoined, there must be a junction of good desires and good works, a *permanent* junction, for the Latin word has also in it the idea of a stream flowing on day and night without intermission. The Christian's good works are to go on *ceaselessly*, as the effect of the ceaseless outpouring of the Holy Spirit in us and through us. Little wonder that Dean Goulbourn terms *jugiter* "a lovely word," though it be not lovely to eye or ear. "I should have thought," wrote John Newton, "mowers very idle people, but they work while they whet the scythe. Now devotedness to God, whether it mows or whets the scythe, still goes on with the work."

The Epistle.

The E., like the C., can be read in less than a minute, but it covers a wider range of truth than even Sir Oliver Lodge's famous paper on "Ether," prepared for the British Association, which took more than an hour to read. Many editors so worded their articles at the time as to give the impression that Sir Oliver had made a great discovery by postulating the unity of Nature in the bond of Ether.

But the supposition that there is an exceedingly superfine and invisible substance called Ether which binds the whole of the particles together is only the scientific way of putting what St. Paul declares to be the work of the all-pervading Holy Spirit.

True, God is transcendent, *i.e.*, outside of all matter, as the great scientist boldly declared to be his belief; but He is also immanent, *i.e.*, inside all matter, unifying the whole Creation.

God the Father is *above* all, *i.e.*, He is transcendent.

God the Holy Spirit is *through* or pervading all, *i.e.*, He is immanent.

God the Son in His personality is *in* all the Baptised, making them into one mystical Body, the Church. Such is the wonderful revelation of to-day's short E.

In it, note the suggestive word "endeavouring."

Love is the bond of peace, and the Spirit of Love is the Spirit of Unity. As members of the household of God, we are to strive to maintain, in the bond of peace, the unity given by the Spirit. Such a striving, such an endeavouring, is one of the greatest works we can do for God and for one another. Christ has taken human nature unto Himself to bind all parts of creation together, and He particularly prayed that His followers might be unified in Him. May we be always good workers in this way, ceaselessly endeavouring to "be in charity with all men."

It is related by Jerome that the disciples of the centenarian Apostle, St. John, wearied by his constant repetition of the words, "Little children, love one another," which was all he said when he was often carried into their assembly, asked him why he always said this. "Because," he replied, "it is the Lord's Commandment, and if it only be fulfilled, it is enough."

The Gospel.

To-day's Gospel gives an instance of good works on the Sabbath-day. The Jews, when Jesus was on earth, gave Sabbath feasts of a luxurious and joyous character, but the food was always cooked the day before. Our Lord was invited to such a feast on this occasion, though the invitation was apparently a mere plot to watch Him. Whether by design, or chance, a man with the dropsy was allowed to come into the guest chamber. As usual, Jesus was moved with compassion as He saw the sufferer, and was moved, too, with pity at seeing the malice in the hearts of His enemies. So He, at once, exposed the malice by asking the Pharisees, watching Him, a question which they dared not answer: "Is it lawful to heal on the Sabbath-day?" Not one of them would have refrained from trying to heal himself if he had been ill, and not one of them would have refrained from trying to save the life of his animal had it been in danger. So they wouldn't say "It *isn't* lawful"; and if they had said "It *is* lawful," their plot would have come to nothing. Therefore they wisely held their peace. Of course Jesus, as the Greek shows, laid His hand on the sufferer and healed him, thus doing the good work that came in His way even on the Sabbath-day. The lesson therefore is:

"Do the work that's nearest
Though 'tis dull at whiles,
Helping, when you meet them,
Lame dogs over stiles."

And the angels will help us. For their work is to move us to be ministering spirits like themselves. And God Himself, all the time, provides the necessary grace, the grace before to draw us on, and the grace behind to urge us on, so that if we do not hinder the Power that worketh, we shall be made *continually* to be given to all good works to the glory of His great Name.

Suggestive Quotations and Remarks.

"Man hath his daily work of body or mind appointed."—*Milton.*

"Each one has a vineyard, let him see that he till it, and not say, 'No man hath hired us.'"—*Unknown.*

"A man's work does not fall upon him by chance, but it is *given* him to do; and everything well done belongs to God's kingdom and everything ill done to the kingdom of darkness."—*George Macdonald.*

"It makes a difference, now and ever, believe me, whether you serve Him Who has on His vesture and thigh written, 'King of Kings,' and Whose service is perfect freedom; or him on whose vesture and thigh the name is written, 'Slave of Slaves,' and whose service is perfect slavery."—*Ruskin.*

There are works of the flesh; but there is also the compound fruit of the Spirit (Gal. v, 19–23), given for cultivation, rather than consumption; and His operation works upon our co-operation. Even in regard to Salvation we must work out what God has already wrought in (Phil. ii, 12, 13).

"Good works are not the cause why God crowneth us, yet we must take them in our way to heaven, or we shall never come there."—*Spencer.*

"Motion is all Nature's law." Action is man's salvation physical, mental, spiritual; and we must not be like the poor old, tired-out, departing countrywoman who said, "Don't talk to me now, don't talk to me never, I'm going to do nothing for ever and ever."

"Weep with them that weep, if you cannot relieve them. Bestow personal service, if you cannot give gold. Teach children, if you be not competent as an instructor of men. Be a support to the household, if you are not able to become a pillar of the state. Be a lamp in the chamber if you cannot be a star in the sky. Gladden the circle of home, if it transcend your powers to illumine the town. Talk to the few if you have no vocation to preach to the crowd."—*S. Coley.*

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"Why weren't you at the Prayer Meeting when we were interceding on behalf of poor brother So-and-So?"

"Oh," said the absentee, "I was down at his cottage endeavouring to *answer* your prayers!"

"Thine to work as well as pray,
Clearing thorny wrongs away;
Plucking up the weeds of sin,
Letting heaven's warm sunshine in."—*Whittier.*

See also Matt. v, 16, where "Jesus bids us shine" forth good works to the glory of the Father.

ANCIENT LANDMARKS.—VI.

By Dr. W. Gornold.

We have traced the Adamic line from the astronomical epoch of 24th October –3999, through the patriarchs Seth, Enoch, Canaan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah, to the end of the first cycle of humanity. We have seen the corruption that overcame that first output from the cankered root, followed by its destruction in the 601st year of the patriarch Noah. We perceive that the whole of the branches and their blighted fruit were destroyed. The root was preserved. Noah, a just man and perfect in his generations, was preserved. He was the tenth of the Patriarchs, and the last of the demi-gods of Manetho's record. It was essential that he should be preserved in order that "the Seed of the woman (Eve)" should be of the direct Adamic line, and fulfil the prophecy. Jehovah-Jesus, the Logos or Word by whom all things were created, stood surety "before the foundations of the earth were laid" for the perfection of His work. The arch-enemy crept in insidiously and contaminated the Adamic stock, as we are informed in the Genesis account of the judgment of the Flood. The generations began anew in the year –2344, when the sons of Noah began to have offspring, and shortly afterwards Babylon and other cities of Chaldea were built. In process of time the world lapsed again into idolatry and vice, and had so far withdrawn from the grace of God that further summary judgments were meted out to the nations and more especially were the sons of Israel visited by afflictions intended to admonish and correct them. The "whole House of Israel" became a house divided against itself, and split up into two kingdoms, the North and South, and occupied Samaria and Judea respectively. Then Israel was taken captive, and Samaria became a vantage ground of the Assyrians whereby to assail Judah. In –716 Shalmanaser captured Samaria and sent the tribes of Israel adrift. In –592 Nebuchadnezzar assailed Judea and took its king and princes captive. There had been a previous deportation of the Jews in the year –604, when Pharaoh Necho carried Jehoahaz into captivity in Egypt. This, like the later captivity of Judah, lasted for seventy years, and by these two incursions of enemy nations Judea was wholly subjugated and its people rooted out, only the very poorest and most servile of the people remaining behind. Israel became lost among the nations, there to remain, to increase and to multiply and to overspread the whole earth, to become eventually a nation and a company of nations, and to carry the Word of God whithersoever they went, so that at a later date and in the fulness of times the prophecy might be fulfilled which says: "I will send and gather them from among the nations and from the isles afar off whithersoever they have gone, and I will bring them again into their own land, which I have given them as a continual inheritance, to possess it." As for Judah, she was to become the down-trodden among the nations, a byword and a hissing, and finally she was destined to come over to the House of Israel and become united with it under one King. All this has been fulfilled except the reunion of the whole House of Israel under one King. That event cannot be far off. It is climacteric to the whole plan and purpose of the redemption of the Adamic race, the preservation of the root stock, the fulfilment of Scripture prophecy, and the apotheosis of Christ's Kingdom on earth.

It was at that point of complete corruption and alienation from God which supervened upon the domination of Rome that Our Lord saw the need for direct intervention had come. This need had been foreseen as early as the days of Abraham, when it was foretold that "God would prepare Himself a sacrifice." It was to be a blood sacrifice, a sacrifice for sin, a means of atonement (at-one-ment), as prescribed by the law. Christ our Surety took it upon Himself to open up the way between God and man which now had become closed owing to the wickedness of the world. The Gates of Hell had long been open to the world, and sin and strife had multiplied so that but for this Divine intervention the world had need of destruction a second time. He was our Surety, and He came to redeem His promise and to redeem the world by opening up a way through to God. He became that Way. The "Word became flesh and dwelt among us."

Here, then, we come to the fulcrum date of all history, the birth of Christ. By chronologists who date from –4004, this date becomes –4 or "4 B.C." in terms of our modern era. The notation was later adjusted to 4000 B.C. and 0 B.C. for secular use when it was discovered that there was an error of four years in all B.C. datings. And because the year 0 was omitted between the two eras, the year 1 B.C. being immediately followed by A.D. 1, it is necessary to subtract one year when dealing with any date in the B.C. era in order to get the true astronomical date. Thus 4 B.C. secular becomes 3 B.C. astronomical. The Christ Child was born in the year –3 (in terms of modern chronology). We can fix this Day of Days by reference to the Scriptures equally as by reference to profane records. We read that Christ was a Priest after the order of Melchisedek—that is to say, His was a continual ministration. In Luke i, 5, we read that Zacharias, the father of John the Baptist, was a priest after the order of Abijah. From Chron. xxiv we learn that the order of Abijah was the eighth in succession.

This opens up an interesting and very important discussion, namely, as to whether the successive orders of the priesthood functioned for equal times, and if so, what was the length of their ministration? The question has been answered differently by two writers well known as chronologists and interpreters, Mr. J. B. Dimbleby, and Mr. Davidson in connection with Dr. Aldersmith. The former affirms that the twenty-four orders of the priesthood officiated in turn week by week, and on this assumption he bases the argument for the birth of John and thence that of the Christ. The authors of "The Great Pyramid" assume that the period of ministration for each Order was a fortnight, and thus that the twelve months of the year completed the round. Both authorities cited presume that the first Order began ministration with the New Year and in the month of Tishri. Both cannot be right on the question of the rotation of ministry, and both may be wrong

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in assuming such ministry to have begun with the civil year. The institution was Davidic, and the Sacred Year which began in April, month Nisan, had been in observance for nearly 450 years. Here St. Luke comes to our rescue and informs us that " in those days "—namely, the days of the time we are now concerned with—" there went forth a decree from Cæsar Augustus that all the world should be taxed," and the Evangelist adds : " And this taxing was first made when Cyrenius was governor of Syria." Then everyone went to their own native cities, and Joseph went up out of Nazareth into Bethlehem, the city of David, because he was of the House and lineage of David. And here at that time Jesus was born. To fix the date of the governorship of Quirinius, therefore, would materially assist us in deriving the date. On the authority of Josephus this did not happen until A.D. 5, but according to Justin Martyr and also St. Luke's Gospel, Jesus was born under the rule of Quirinius, and both St. Augustine and St. Chrysostom refer to the register containing the entry of the Nativity as in existence in Rome in their day and open to inspection (Davidson and Aldersmith, " The Great Pyramid," p. 466). These authorities all agree that Cyrenius was governor of Syria " about that time," and modern archæological records appear to uphold this view. The result of Cæsar's world-census was to force Joseph to go to Bethlehem and thus to fulfil the prophecy that Christ would be born in Bethlehem of Judea. But we have astronomical reasons for coming at the exact year of the Nativity. Josephus affirms that there was an eclipse of the moon before his death. Now Herod Antipas was born in -72 and was twenty-five years of age when he became governor of Galilee, and in -40 he obtained a decree from the Roman Senate constituting him King of Judea. He reigned thirty-six years and died in the thirty-seventh year, which year was the same as that of the birth of Christ and began on 1st Tishri, which day was a Sabbath-day. This is the year known as 3996, or astronomical 3 B.C. by our common era. Reference to the eclipses of the moon in this year shows that the full moon of September 5th (Julian) happened at about 1 h. 7 m. after noon, and therefore would not be visible as an eclipse in Jerusalem. But the full moon of March 13th happened at about 2.20 a.m. on the morning of March 14th, and would therefore be seen at Jerusalem as an eclipse. This, therefore, would appear to be the eclipse that Josephus refers to. Blair makes the eclipse to happen at this date and time, and gives the Nativity as happening on December 25th preceding the eclipse. But as time is reckoned from the autumnal equinox, it would be the same year from an astronomical point of view. This year was 3 B.C. This year is confirmed by Davidson and Aldersmith, and also by Dimbleby, but the first-named authors place the Nativity in the autumn of that year and soon after the equinox, since the month Tishri is definitely selected. It is of interest, however, to note that the birth of Christ was kept on December 25th in the year 98, and there were then men alive who had good reason to know why it was so. Moreover, Telesphorus, Bishop of Rome, A.D. 127, speaks of the Nativity as on December 25th. But the strongest argument for this being the date and one that disposes of the common objection that shepherds would not be watching over their flocks by night in December is that this was the Feast of Dedication or Hanucah, which celebrated the dedication of the Temple by the Maccabæans by illuminations of the cities extending over five days. On such occasions the people flocked to the capital city and there was, moreover, a reason for Joseph seeking accommodation in Bethlehem in advance of January 1st (Roman) when the edict of Augustus came into force. Reference to the Calendar for the years -4 and -3 show that Zacharias was officiating in the last week of the second month, and the first week of next month would see his return home, a stricken man, temporarily deaf and dumb. It was in the third month of the year -4, therefore, that the conception of John took place, and the " sixth month " would therefore be the eighth month of the civil year. This also was the month of the Divine Conception, and the year being an intercalary one of thirteen months, the ninth month would fall in the year -3, and in the third month of that year. This was December. The 25th of that month was Friday, which began at sunset, and Jesus was therefore born on the night of December 25th, -3.

Another way of getting the true date is by retrogressive calculation from the Crucifixion, which has been shown and is mutually confirmed to have happened in April, on the fifteenth day of the seventh month of the year A.D. 30, which day was Friday. This was the anniversary of the typal sacrifice of Isaac in the year —1867, and also the anniversary of the Exodus in the year —1486, and the anniversary also of the departure of Abraham from Ur in the year —1917, and that, too, of the entry of Israel into Palestine in the year —1446. In all Scripture history it is a momentous date. The ministry of Christ was 3½ years, and His age at the beginning of that ministry was 30, which was the year 27, and the beginning of that year (September) when Jesus " began to be about thirty years." As the year began in September and Jesus was born in December, He was then 29¾. This was the fifteenth year of Tiberius (Luke iii, 23). Tiberius began to reign in September, A.D. 12. This proves again the year 27, and seeing that it is thirty astronomical years after the epoch, the latter must have happened in the year —3. The coincidence of the Passover with the date of the Crucifixion puts all controversy out of court, for the Jewish Sabbath was the day after the Crucifixion, and Christ rose again on the third day, which was Sunday, the 17th of the seventh month. (See " Spiritual Arithmetic," R. T. Naish.) I see no reason, therefore, to doubt that the Holy Nativity had place on the night between Friday and Saturday (Jewish Sabbath), on December 25th, in the year —3.

CORRESPONDENCE.

(FROM LADY PEIRSE.)

To the Editor.

DEAR SIR,—I make an appeal to you which through your pages will reach thousands of believers in British-Israel Truth throughout the world ; it is this :—

A day of intercession by all the children of Israel to their God and Saviour for the horrible powers of Bolshevism and Communism in our midst to be overthrown.

The traitor and enemy is within our gates.

If " two or three " gathered together can obtain results from God in prayer, surely great results will obtain from many ; and let those who realise themselves to be Israel call a meeting, wherever they may be, to " acknowledge " their sins and shortcomings, and to unite in prayer for the overthrow of Satan as personified in Bolshevism, and for the speedy return of Christ to His Kingdom.

The speeches of the Communists urging the people to bloody revolution during the last few days is a sign not to be ignored.

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The teaching of the Communist Schools, with their blasphemy and creed of hate, show clearly *what* and *whom* we are up against.

I would suggest that through the medium of THE NATIONAL MESSAGE a day at a sufficient time ahead for our fellow believers in America, the Colonies and elsewhere to join in should be appointed, and everyone urged to attend the meetings, those who cannot do so praying in private on the same day, and if possible at the same hour. The prayer to be left to their own initiative, or a form of prayer could be issued by THE NATIONAL MESSAGE.

All British-Israel believers should be notified and be urged to take part in this united intercession.

It seems to me that those who recognise themselves to be Israel are the proper persons to help in this crisis.

Yours truly,
BLANCHE M. PEIRSE.

To the Editor of THE NATIONAL MESSAGE.

DEAR SIR,—May I call attention to an inaccuracy in your review of my book, "Adam's Calendar," in the current issue of THE NATIONAL MESSAGE? He says that I connect "Methuselah; Rest; 3020" with "1614, Naval fighting with Spain." This has no meaning, but a reference to the book will show that "Rest; 3020" belongs to Noah. It should read, "Methuselah (Man at Arms), B.C. 3387," which compares accurately with A.D. 1614, at an exact interval of 5,000 years.

Further, two dangerous fallacies appear in the review. "D. J." questions my statement that exact correspondence must not be looked for, and that this makes my chronology worthless. He appears not to have noticed that this statement refers only to the actual estimate of the length of reign of the kings of Samaria. The beginning and end of the kingdom are fixed in date, and the general chronology is not therefore affected; but, as the lengths of the various reigns differ in the two accounts in Kings and Chronicles, there is some uncertainty as to the precise date of each. "D. J.'s" criticism, therefore, appears to be somewhat too sweeping.

Yours truly,
A. G. SHORTT.

EARLY BRITAIN—EARLY CHRISTIAN.

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

IN our journey among many topics, chiefly of human interest to humans, we meet a few observations on Britain in relation to Christianity.

During 1921 I visited the ruins of the old Glastonbury Abbey, and was impressed much with what I saw, heard and read, with the resulting conviction that Christianity reached Britain during the *first century*.

Robert Parsons, a Jesuit writer, says: "The Christian religion began in Britain within fifty years of Christ's ascension."

The learned Alford says: "It is perfectly certain that, before St. Paul had come to Rome, Aristobulus was absent in Britain."

Fuller says: "If credit be given to ancient authors, this Church of Glastonbury is the *senior Church of the world*."

Polydore Vergil says: "Britain, partly through Joseph of Arimathea, partly through Fugatus and Damianus, was of all kingdoms the first that received the Gospel."

Bede A.D. 740, says: "The Britons preserved the faith, which they had received under King Lucius, *uncorrupted*, and continued in peace and tranquillity until the time of the Emperor Diocletian." This is a remarkable testimony, showing that for 600 years "the *Britons preserved the faith uncorrupted*."

The actions of the Church Councils of Pisa, Constance, and Basle show that the *British Bishops had precedence* on account of their claims that *Britain was the first country* to receive and accept Christianity.

Lionel S. Lewis, M.A., Vicar of Glastonbury, referring to this matter, says: "It was there" (at the three above-mentioned Councils) "decided that the Churches of France and Spain *must yield in points of* antiquity and precedence to that of Britain, as the latter Church was founded by Joseph of Arimathea *immediately after the Passion of Christ*. (Statim post passionem Christi.")

We read that the aged Bran and his noble son Caractacus became Christians. "They fostered and protected in Siluria, or South Wales, the Christian Church." This was about A.D. 60.

Joseph of Arimathea, with eleven companions, reached Glastonbury, an island at that time, and there they settled.

There is to be found the famous Thorn Tree, which blooms in May and again about Christmas time.

While visiting ancient Avalon, Glastonbury, I took from that "Thorn Bush," or its descendant, a small branch about eight inches long—taken from a larger *dead limb*.

Botanists say it is a Levantine or Eastern thorn.

Eusebius, A.D. 260–340, says: "*The Apostles passed beyond the ocean to the isles called the Britannic Isles.*"

Gildas, A.D. 516–570, says: "Christ, the True Son, afforded His light, the knowledge of His precepts, to our island in the last year, as we know, of Tiberius Cæsar."

St. Augustine, A.D. 600, writing to Pope Gregory, says: "In the Western confines of Britain there is a certain royal island, surrounded by water, abounding in all the beauties of nature and necessaries of life. *In it the first Neophytes of Catholic law*, God beforehand acquainting them, *found a Church constructed by no human art, but by the hands of Christ Himself, for the Salvation of His people.*" "The Almighty has made it manifest, by many miracles and mysterious visitations, that He continues to watch over it as sacred to Himself."

Cardinal Baronius, the great Church historian, and most learned librarian to the Vatican, in his "Ecclesiastical Annals," on which he spent 30 years, quotes a Vatican MS. under the year A.D. 35, which states that in that year Joseph of Arimathea, Lazarus, Mary, Martha, Marcella their maid, and Maximin, a disciple . . . *crossed to Britain* and preached the Gospel there, "where they finally died."

These are interesting items concerning early Christian Britain, and should be used by certain historians.

EXCAVATIONS on the site of the Roman camp at Folkestone by Mr. S. Winbolt, of Christ's Hospital, have revealed a millstone nearly 2,000 years old, and a very ancient coin bearing the figure of a wolf.—*Christian Herald* (*August 21st*, 1924).

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COLLEGE CORRESPONDENCE COURSE.

LECTURE COURSE No. 1.

This course will consist of a rapid survey of the Books of the Bible as listed in the Table of Contents. As the Book of Genesis contains a synopsis of preceding literature, it will be treated as though it were a number of books.

Book 1.—(Genesis i, 1.) Origin of the Universe. "In the beginning God created the Heaven and the Earth."

This Book concerns itself with the full extent of the material Creation. The astronomer turns his telescope to every direction of the heavens, and at no point can he obtain a hint of a boundary to the procession of worlds that are revealed. East and West, North and South, above, below, he simply penetrates the depths occupied by the material universe to the extent of the power of his instrument, always realising that there is more beyond.

As with space, so with the element of time, this Book, dealing with the origin of the universe, has no time element in it, but shines upon us from the distant skyline of Truth, and what years, ages, eons, intervene, no man may know. It states the fact of creation, but gives no hint of time.

Book 2.—Cosmogony, or World Making. (Genesis i, 2, to ii, 3.)

The scope of this Book is very much reduced; it deals chiefly with this earth of ours, but the activity is extended wide enough only to embrace the Solar System. We are not now concerned with the great expanse of the sidereal heaven, but are confined to the Solar System. It seems evident that, although there is no time limit in this second Book, we are introduced to a period very much nearer our own than that referred to in the first verse of the chapter.

Viewed from this standpoint, the verses which constitute Book 2 need no further comment here.

Book 3.—History of the Adamic Race. (Gen. ii, 4, to end of chapter iv.)

The preceding Books dealt with the creation of the universe and the making of a world, with the organization of the Solar System in relation to it, as ends in themselves. They constitute the activities of Elohim. The Book to which we are now turning deals with *the preparation of the earth as a dwelling-place for man, and the establishment of man in it.* Its scope embraces all the Adamic family.

Book 4.—History of the Chosen Seed. (Gen. v.)

The preceding Book of Adamic history showed to us the birth of Cain, who should have inherited the birthright, and of Abel his brother. It showed to us the death of Abel at the hands of Cain, and the departure of Cain from the presence of Jehovah. Cain thus dropped out of the Divine Plan; thus the chain of descent was broken.

Book 4, chapter v, relates the welding of the chain. The new chain of descent is as follows—God, Adam, Seth, and his descendants. It will be seen that this is not a repetition of the story of creation, but is a statement regarding the mending of the chain of descent which Cain broke, and which was re-established in Seth (Seth means appointed), and the establishment of the selected seed. With the descent and history of the selected seed the Bible henceforth chiefly concerns itself.

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

"M. A. B."—Please explain Seventieth Jubilee and what to expect?

ANSWER.—A Jubilee was to be held every fiftieth year. The term between each Jubilee was $7\times7=49$ years. But if the fiftieth year was Jubilee year, the time between each would be 50 or $49+1$. To remedy this, the fiftieth year is also the first year of the next 49. Another way, and probably the best, is to suppose that the last six months of the forty-ninth and the first six months of the first year should be counted as the Jubilee. It would be difficult to decide. At any rate, we know the Conquest of Canaan took place beginning with the Fall of Jericho at the vernal equinox, March-April. The Hebrews had the same as we have—an ecclesiastical and a civil year.

The Conquest of Jericho was 1451 B.C., according to our Bibles.

The Conquest of Jericho was 1446 B.C., according to the Pyramid.

Sixty-nine Jubilees after this, and allowing one year for B.C. and A.D. transition, would be—

B.C. $1451+69\times49-1=1451-(3381-1)$; reverse these, 1929 for A.D.

B.C. $1446+69\times49-1=1446-(3381-1)$; reverse these, 1934 for A.D.

But though this is so, this is but approximate. This explanation is not necessary here to elucidate. For we know not the day nor the hour when the Lord will come, but be ye also ready!

What to expect?

A time of trouble, such as never was, nor ever shall be. This is likely to be under two phases.

JACOB'S TROUBLE.—The Continent of Europe given over to Bolshevism. Israel unable to interfere, but looking on in the greatest dismay and rescuing the Jew.

Rev. xi, 13: "The remnant" affrighted and give glory to God.

Isa. xxvi; Ps. 1; Matt. xxv, 1-13: The Philadelphian Escape. "The Fall of Babylon." The Marriage of the Bride. Glory to God.

Rev. xix, 1-9: The Wise Virgins go in with the Bride. The Unwise Remain.

Second Phase.—The finale of Armageddon, in which Israel takes part on the side of Judah against the Northern Confederacy, now under Rosh, Meshech and Tubal.

Christ comes to deliver His people. The Jew and the whole of Israel look upon Him who was pierced, and mourn for their sin.

Zech. xii; Luke xii, 36: The Laodicean chance.

"Behold I stand at the door and knock" (Rev. iii, 20).

"That when He cometh and knocketh they may open to Him immediately" (Luke xii, 36, 37).

Are we not passing through a trial of fire? In the debates in the National Assembly, the Anglican assimilation with Rome, the fiery trial which is to try every one of us. (1 Pet. i, 7; iv, 12; Mal. iv; &c.) The strikes and upheavals. (Zech. viii, 10.) The Word of God standeth sure in spite of Romanism or Modernism. Israel shall be saved.

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THE SECRETARY-GENERAL'S PAGE

THE Fifth Congress of the British-Israel-World Federation will open (D.V.) on Monday next, October 13th, in the Central Hall, Westminster, at 2.45, when the President, Lord Gisborough, will preside. Programmes for the session will be available on that day. Public meetings will be held twice each day of the week, at 2.45 and 7.30 p.m., except on Wednesday evening, when Mr. Herbert Garrison delivers his lecture as announced. The Rev. Dinsdale T. Young, D.D., will preside on Tuesday afternoon, and Bishop Frank Vaughan, D.D., will preside on Thursday afternoon. Other chairmen and the speakers will be found on the printed programmes. It is desired that the audience each day should be seated by 2.40 and 7.25. Those who have not secured tickets by Monday morning can obtain them from Colonel Wright in the vestibule of the hall each day, from 2 and 7 p.m. All reserved seat tickets are transferable, except delegates' tickets. For those who do not wish for reserved seats there will be free seats. A large assortment of books and pamphlets on British-Israel subjects will be on sale each day.

* * *

Congress Continuation Meetings will be held in the same hall on Monday, Tuesday and Wednesday, October 20th, 21st and 22nd; and at our Headquarters, 6, Buckingham Gate, S.W., on Thursday, Friday and Saturday, October 23rd, 24th and 25th, each day at 2.45 and 7.30.

* * *

A great audience is anticipated for Wednesday evening next. No time should be lost in applying for tickets. Those who may not find it convenient to get tickets at the Box Office may obtain them at our Headquarters up to Wednesday afternoon.

* * *

Delegates for the Congress sessions can obtain their tickets from the Federation staff, on filling in their names and the Branch they represent, during Monday, October 13th, either at Headquarters, or in the vestibule of the Central Hall.

* * *

We are happy to report that the Teaching College is going on well. Good meetings have been held this week, with an encouraging attendance. The Rev. Pascoe Goard's illuminating expositions have been keenly followed. Last week, at the Principal's invitation, Mr. David Davidson gave a very interesting talk on the Great Pyramid, with blackboard diagrams. The Registrar will be pleased to receive the names of those wishing to join the classes.

* * *

The Clerical and Ministerial Association is now established. The second committee meeting was held on Monday last, at 10.30 a.m., followed by a meeting of the Association, over which the Rev. Pascoe Goard presided. Great things are expected to develop from this branch of our work.

* * *

We have the pleasure to announce that Mr. David Davidson has kindly consented to give an address during the Congress on "Egyptian Chronology and Bible History." We are glad also to intimate that the Rev. David Wynne Evans will speak on a subject relating to the position of the Welsh people in regard to Israel.

All who are interested in the significance of numbers in the Bible will welcome the intelligence that Professor Schuyten, D.Sc., and the famous Professor La Grange, also of Belgium, have accepted invitations to the Congress, and that they will address a special meeting one forenoon during next week.

* * *

"The Wheel of Empire Souvenir" is on sale at our Book Room. It is an artistic and patriotic production in colours. It shows the Dominions as spokes of a wheel bound together by the bond of goodwill and fellowship, with the King as the hub. There are pictures of the Bible, the Pyramid, the Coronation Chair, and the Prince of Wales, with Covenant texts. Price, rolled, 1s.; mounted, 2s. 6d. The Prince of Wales graciously accepted the first roll.

* * *

The Secretary-General lectured last week to a large audience in the Royal Pavilion, Brighton. Mrs. Cooper Rawson presided, supported by her husband, Commander Rawson, M.P. Both made excellent short speeches. We are indebted to Major and Mrs. Knowles and Dr. Gornold for the work of organization, so thorough as to produce such a successful gathering at short notice.

* * *

The Revs. Pascoe Goard and G. H. Lancaster, the Hon. Miss Akers Douglas, and Mr. J. J. Morey addressed a good meeting at Chiswick on Thursday, October 2nd, called to protest against the proposal to remove the Coronation Stone from Westminster Abbey. Mr. Herbert Garrison presided. The resolution adopted at the great meeting in Central Hall, Westminster, on July 24th last, was carried with only one dissentient.

* * *

By invitation of the Rev. W. H. Stuart-Fox, M.A., the Secretary-General addressed the open meeting of the Brotherhood in St. Saviour's Church, Crouch Hill, on Sunday afternoon last. His proclamation of Israel Truth was listened to with the keenest attention.

* * *

Mr. H. Beckwith will speak on "The Bible Forecast," for the Bournemouth Association, on October 14th, at 3 p.m., at the local Y.M.C.A.

* * *

The Southport Branch opened the Winter Session with a successful meeting on September 27th. Mr. Griffin gave an excellent address to a crowded audience. Mr. T. W. Plant was announced to give an address for the new Bible Study Circle on the 7th inst.

* * *

The Rev. Joseph Gay addressed two well-attended meetings of the Kingston Branch on October 2nd. Mrs. Modin (the President) occupied the chair in the afternoon; and the Rev. Robert Ronayne, M.A., presided in the evening, and he was accorded a very hearty reception. Mr. Gay's addresses were much appreciated. He dealt especially with the Names of God. Many copies of Rev. Pascoe Goard's book on this subject were sold, also copies of the Historical Chart by A. A. Coles.

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

No. 146. Vol. III. OCTOBER 18, 1924 Price 3d.

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.

JESUS CHRIST—TRIUMPHANT.

By Rev. Wm. Pascoe Goard.

We have seen, in three former leaders, Jesus Christ—The World Maker; Jesus Christ—Biologist; and Jesus Christ—Regnant.

We shall now turn to Jesus Christ—Triumphant.

The question is asked—Why attribute to Jesus Christ things which the Bible attributes to Jehovah?

It is a fair question. The answer is very simple. We follow the teaching of the Scriptures which, in the Old Testament prophetically, and in the New Testament as statement of fact, attribute the activities of Jehovah to Our Lord; for instance, the making of the heavens and the earth.

Read the first chapter of St. John; the first chapter of the first Epistle general of John; the first chapter of the Epistle to the Hebrews; and the self-declaration of Our Lord in the first chapter of Revelation, verse 8, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, The Almighty."

There can be no question but that the Scriptures attribute to Jesus Christ works and attributes which belong to Jehovah alone.

Each man of us has more than one name. One of the names we have is older than the other names. But we are identified by each of our names. Our surname is our oldest name. It was our name before we were born. Our other name or names were given to us later.

The Person incarnate in Jesus has more than one name. Some of His names are older. Jehovah is one of His names. It is older than His name Jesus; but He is equally identified by them both and by them all.

Therefore we have used the name Jesus Christ to denote Him in His Jehovah-Jesus activities, as is done in the New Testament.

The Jehovahship of Jesus cannot be rejected on scientific grounds. We are accustomed to many manifestations of life in this earth of ours. The family of vertebrates for instance is a very numerous and a very diverse family. Of these, man is the highest manifestation this earth produces. He is not the only manifestation. Of many such, he is the highest.

Occupying the body common to the vertebrates there are many forms of, what shall I call it, Personality? But we are used to reserve that term for man, and for higher forms of life than man. Let us say there are many forms of being. Most of these we class as beings endowed with instinct. Man we know is endowed with reason. Man only is endowed with that type of reason which belongs to "the spirit of man."

Thus the lower orders of vertebrates are called upon to recognise that there is one order of the vertebrate family dwelling on earth which is endowed with super-instinctive life. If they were capable of reasoning they would say, "But this is so unscientific. There are none but instinctive families on the earth. A higher order of reasoning vertebrates is a scientific absurdity." Of course such reasoning would be wrong, for man, the reasoning vertebrate, is a fact.

So many are reasoning about the essential Godhead in Jesus Christ. We, of "the kingdom of men," suddenly awake to the fact that there has appeared among us, clothed in the garment of our flesh, having taken upon Him the seed of Abraham, One who is of the highest order of life, even The Almighty. It is logical; it is in accordance with the manifestations of life. What we are to the lower vertebrates He is and more to us, Immanuel (God with us). From the throne

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of the Father He has condescended to us, that He may eventually carry us up into the participation of the life of God, "For as many as received Him to them gave He power to become the Sons of God, which were born . . . of God."

Pursuing the study of Jehovah-Jesus, we now come to

JESUS CHRIST—TRIUMPHANT.

The Book of Genesis introduces to us this Person of Infinite Majesty, under His Jehovah name as the World Builder; and the New Testament reveals Him in Jesus, "by Whom were all things made."

Genesis shows Him to us as the author of life. The New Testament reveals Him to us as Jesus Christ—Biologist, "In Whom was life."

The Books of the Old Testament show Him to us Regnant; and the New Testament reveals Him to us in Jesus, Who declared, "All power is given unto Me in heaven and in earth."

The Gospels show, as we have seen in a former series of leaders dealing with the Divine Law of Sacrifice—Jesus Christ, the Great Sacrifice, "Our Passover, slain for us." "In Whom dwelleth all the fulness of the Godhead bodily."

The Book of Revelation shows Him to us as JESUS CHRIST—TRIUMPHANT.

Therefore to the Book of Revelation we shall now turn.

We shall not attempt to follow the details of the Book, nor shall we try to make application of them to the various periods of modern history. We shall follow the great outlines which show Jesus Christ in His contest with the powers of evil, first in heaven, then on earth, and emerging triumphant over all His enemies. There will be found in other columns of these issues the other phase entitled "They sing the song of Moses and the Lamb," by Rev. Commander Roberts. This is not by design but by coincidence.

FRONTISPIECE—REV. I.

For the first time in the Scriptures we are here given a description of the Person of Our Lord. That description commences with the self-declaration or proclamation of Our Lord.

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

This is a wonderful saying, and is the key to the estimate we are to place on the personality of the glorious One here made manifest. It is "the Revelation of Jesus Christ." And the initial declaration is "I AM . . . THE ALMIGHTY."

The destination of this revelation is specifically ordered. The Revelation is to be written and sent to seven churches, the names of which are given, and the addresses. This brings the matter down very solidly on the earth.

In view of the extravagant claims made by Rome it is well to note that the church at Rome is not included among the recipients of the Message. Rome's place is indicated surely in the Book later on, under the name of Babylon the Great, but, alas! she occupies a very different position in this God-given revelation from that she would have the Christian world believe. Her profession and claims are very different from the description given, but her history, her present position and future prospects answer all too fully to that description. To the seven churches in Asia the Message of the Book of Revelation was sent, but not to Rome.

Again it is worthy to note that this, the post-Ascension Book of the Lord, should have been sent to "His servant John," and not to His servant Peter. This would not have been the case if Our Lord intended that the voice and authority of St. Peter should be paramount among the disciples. Not to Rome, and not to St. Peter, was the Message entrusted, but to that disciple "whom Jesus loved."

The following is *the wonderful photograph of Our Glorified Lord*, presented at last to those who love Him, through the master-hand of John.

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

"Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

"And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

"And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

"And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

There follow two chapters of specific messages addressed to the seven churches named. It is a wonderful thing that these churches should have received these *letters from heaven* from our risen Lord. It is even a wonderful thing that we should have at hand these letters straight from the throne of God as we have them in the Book of Revelation. No wonder that the Holy Spirit should say "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand."

The letters to the churches concluded, Our Lord turns from things ecclesiastical to things which pertain to His Kingdom Nation. [*More next week.*]

THEY SING THE SONG OF MOSES AND OF THE LAMB.—II.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

LEAVING on one side the various Protestant interpretations of Rev. xiii, which each may have a meaning, we will pursue the course which has been so clearly impressed upon us. The dragon power is still in existence, although working in the beast and the false prophet. Having tried many devices by persecution, even to the establishment of "The Holy Inquisition"!!! he will stir up all the powers of the kingdoms of this world against the Kingdom set up by the God of Heaven. So the GREAT ARMADA, when Spain led the van. But here he miserably failed. But he might succeed through another man's ambition and thus make Napoleon his tool. In doing this he injudiciously weakened his own "masterpiece."

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Notice after, "the dragon was wroth with the woman, and went to make war with the remnant of her seed (those in the dragon's sphere of operation, the Roman earth), which keep the commandments of God, and have the testimony of Jesus Christ," it is said, "And he (the dragon) stood upon the sand of the sea." We must bear in mind the terrible persecutions previously of the Waldensians and the threat of Oliver Cromwell, intimated by his Ambassador to the King of France, that this kind of thing might cause them to hear the British guns in their defence. Then came the terrible Massacre of St. Bartholomew, the flight of the Huguenots into Britain and other free countries. France paid for this at the Revolution and also under Napoleon. When Napoleon had subdued nearly all Europe, even to Egypt and Syria, he then, as the head of the dragon power, "stood upon the sand of the sea," overlooking Britain, with the intention of conquering it too. But God ordained otherwise. The "Holy Roman Empire" was brought to an end by his means, and the Pope, who received his throne and power and great authority from the dragon, lost his power for a short time. Thus one of the beast's heads was wounded to death at Waterloo; but its deadly wound was healed. His next act, however, was speaking great things and blasphemies. "The Immaculate Conception" and the "Papal infallibility," in the declaration of which God Himself, by a most terrible storm that ever visited Rome, marked the climax of their papal pretensions. Judgment was swiftly meted out to France and, as a result, the Pope lost his temporal power.

But again we read of another beast arising out of the earth (not situate on the sea); he had two horns like a lamb and he spake as a dragon. Can anyone disbelieve the imagery here signified? Germany and Austria (so-called Christian), but with the cult of paganism. The ex-Kaiser's intention was not only to restore the temporal power to the Pope, but also, as he stated, to build up again an Assyrian-Babylonian Empire. In this he would no doubt have succeeded if all his plans, previously arranged and well laid out, had been permitted to succeed. How far his object, for which the dragon inspired him, has succeeded is yet to be seen; but that we have not yet come to the end of this vision is plain, for we are told that no man is to buy or sell except he have the mark of the beast, or his name, or the number of his name; and here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man, and his number is six hundred three score and six. The perfection of manhood in all his sin and rebellion against God.

Thank God his power is limited "to all them that dwell upon the earth"; it does not touch His tabernacle, nor them that dwell in heaven, whose names are written in the Lamb's Book of Life.

Lateinos, Romiith, Nebuchadnezzar's image of gold, only more human, not humane: the number, but still more perfect.

Now we come in chapter xiv to another side of the picture. Who are these who form "His tabernacle" and "them that dwell in heaven," and who are known as "His saints": "Whose names are written in the Lamb's Book of Life"?

We must not forget that the revelation is made in symbol, *i.e.*, the symbol used is one which other parts of Scripture may lead us to explain; the symbol is used to, in some measure, hide the literal for an all-wise purpose. "The Lamb" is not really a lamb, but signifies Him Who was led as a lamb to the slaughter, and Whose name is elsewhere given "Behold the Lamb of God, which beareth away the sin of the world." In the same way "Mount Zion" does not mean here the literal Mount, but a locality which answers to the place where the people are who once were known as Zion. As, for instance, Isa. xl, 9; lii, 7, 8; lxii, 1. The locality in which God's ancient people are at the time of the accomplishment of the prophecy.

As chapters xii and xiii told us of the deeds of the world power, so chapters xiv and xv give us a parallel picture of what is taking place in the Kingdom set up by the God of Heaven. We have had the story of the glorious Reformation in chapter x; now, as a result, we have a view of the 144,000 on Mount Zion who are followers of the Lord Jesus Christ in contradistinction to those who worship the beast. These are called virgins, a name given to the bride of the Lord Jesus; they follow the Lamb whithersoever He goeth. They are not idolaters; in them is no guile; they are known and read of all men. The symbology used is one of pure and unadulterated worship in unison with the saints above. "The new song" in Ps. cxlix, &c., only sung by the congregation of the saints. Israel rejoicing in Him that made them, the children of Zion, joyful in their King. This is the goal of the vision here in prospect. They are the first-fruits unto God and to the Lamb.

(*To be continued.*)

A FOURFOLD REVELATION.

"*A Silent Universe*"	..	Ps. xix, 1.
"*An Inspired Library*"	..	1 Tim. iii, 16.
"*A Divine Man*" ..	..	John i, 1–4.
"*A Stone Bible*" ..	..	Is. xix, 19, 20.

By Daniel Farmer.

The Bible speaks of man as being the object of Divine regard in a very special sense (Ps. viii, 4). Made in the Divine likeness originally (Gen. i, 26), God seeks his recovery once more to the same, and speaks to him in a great variety of ways to secure that end. As his Creator he bids him consider the universe in which he is placed. Man is the only animal (for such he is physically) made to look up as he walks, and so God said to Abram, "Look toward heaven, and tell the stars if thou be able to number them" (Gen. xv, 5). This marvellous clock of the universe—and with every advance of scientific knowledge growing in wonder—with its absolute correctness of time, not a moment out since the day God Almighty started it, with its face and hands to be seen from every part of our planet; this immense "deaf and dumb alphabet"; this "garment of God," as the Jews called Nature. Immanuel Kant said "The star-spangled sky, and the introspect of the moral law within, overwhelmed his mind with awe." "Any one thing in the creation is enough to demonstrate a Providence to a humble mind," wrote Epictetus. Sir Isaac Newton lays it down that "the noble diversity of natural things can have arisen from nothing but the ideas and the will of one necessarily existent Being, who is always everywhere, God supreme, infinite, omnipresent, omniscient, and absolutely perfect." "All that is intelligible must have proceeded from intelligence," so that these "Nature hieroglyphics" are the writing of One Who understood the meaning of signs. "Let them be for signs," said God (Gen. i, 14), and in his admirable article called "The Zodiac" (see *Banner of Israel*, August 20th, 1924), Mr. Grimaldi tells us "modern deep researches show that Seth, under the guidance of Adam arranged the

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stars in the sun's path into twelve signs . . . forming the 'Star Bible' of the Patriarchal Church, Adam to Abram." Here, then, is God's first form of revelation—a silent universe, "no speech (audible) or language."

"I gaze aloof on the tissued roof,
Where time and space are the warp and woof,
Which the King of kings as a curtain flings
O'er the dreadfulness of eternal things."

II.—An Inspired Library.

But man in his present condition needs more than the witness of Nature. The principle of evil in him has made it necessary, if he is to be restored to the Divine likeness, that his heart should be addressed even more than his head, for not merely is the mind beclouded, but the will is perverted, so that whilst Nature may be a garment of God, it but shows the outline of His form, not His face, still less does it disclose His heart or inform us as to His purposes. All that is left to "the law (doctrine) of the Lord, which is perfect and converts (turns round) the soul" (Ps. xix, 7). The word repentance means a change of mind; the word conversion means a change of attitude; so Peter preached, "Repent and be converted" (Acts iii, 19). By nature, we are born with God behind our backs, and the beginning of the great work of restoring us to the Divine likeness is the turning of the individual to face God. "Why is thy countenance fallen?" God asked of Cain; but when man is put right again he "looks up." Said Wm. Hadley, turned from a life estranged from God, "I went out from the meeting and for the first time for many years I looked up to the heavens." Let but that initial step be taken and followed up, the individual will find that he is instructed, gladdened, enlightened and cleansed (Ps. xix, 7–9). He will quickly find the Scriptures are inspired if once he becomes acquainted with the author, and arrive at a great state of certainty if he resolves to "do the will of God" (John vii, 17). "If we live truly we shall see truly." The first book mentioned in Psalm xix, 1–6, is the book of Nature, and the second is that of the Law (verses 7–11). The word "law" in verse 7 is, in the margin, doctrine, and means that the whole teaching is "inspired" (I Tim. iii, 16), and is calculated to restore, (put right) the soul or life of man, and like arithmetic is "found to be true in the working." "Ye shall know the truth" (John viii, 32).

III.—A Divine Man.

The most rapid, forcible and lasting form of instruction is the exhibition of truth in a concrete form. Especially so is this in regard to character. The life of a good man is the clearest exposition of good principles. Thus "in the fulness of time God sent forth His Son" (Gal. iv, 4), and there came amongst us One who although a "partaker of flesh and blood" (Heb. ii, 14), was yet "without sin" (Heb. iv, 15). No "entail of guilt" from a sinful ancestry was in Him Who was "holy, harmless, undefiled, separate from sinners" (and distinct from saints) (Heb. vii, 26). This supreme wonder of the whole scheme of revelation could only be brought about by a distinct act of Almighty power, and for the first time since creation a "new thing was done under the sun" (Ecc. i, 9). "A virgin conceived and bore a son" (Is. vii, 14). Thus there came into the world of men One Who was "conceived by the Holy Ghost" (Luke i, 34, 35) and born of the Virgin Mary (Luke ii, 7). "As the Son of Man He had no father, and as the Son of God he had no mother." The Head of a new order, not the Flower of the old. Such an One as 4,000 years previously had never produced and 2,000 subsequent years have never reproduced. His Name, 700 years before His birth, was foretold as "Wonderful" (Is. ix, 6), and His life on earth fully bore out His right to the same. Not only was His supernatural birth wonderful, but His earthly life equally so, from His first public utterance, "I must be about My Father's business" (Luke ii, 49), down to His last, "It is finished" (John xix, 30). The only Man who could successfully challenge His observers to convince Him of sin (John viii, 46). God's pattern man—this "Extraordinary Person," in whom every perfection of character is exhibited. God in human form (John i, 14). Heathen mythologies make men into Gods—the Christian Revelation displays God becoming man, and for the supreme purpose of annulling "the sentence of death passed upon all men" (Rev. v, 12) by "tasting death for every man" (Heb. ii, 9), and by His perfect life becoming a concrete example of what God desires man to be—viz., "Like Him."

IV.—A Stone Bible.

Students of Holy Scripture will have noticed that the various revelations made by God are characterised by their being timed for certain periods. The "Star Bible" lasted from Adam to Abraham. "The Law of the Lord," the O.T., from Moses to Christ. The "Divine Man," the N.T., from His first to His second advent; and at the close of each of these periods there takes place a "falling away." The first is set out in Romans i, 19–25, the second in Malachi iv, the third (our time) in 2 Tim. iii, and as this "age" closes in, and before the new order commences, certain witnesses to Divine truth are brought forth. Our Lord told the unbelievers of His day that if His disciples failed to bear witness to Him the "stones would immediately cry out," Matt. xix, 35–40. It was so at the close of the eighteenth century: learned unbelief was lifting its head against the O.T. when in 1799 a French officer accidentally (rather providentially) stumbled across the Rosetta Stone of Egypt, and the deciphering of its lettering, for a while, shut the mouths of these foolish men. Now, by the signs of the times we are on the edge of the old order and at the beginning of a new, and amongst the many witnesses to the truth of Holy Scripture there stands that wonder of wonders, the great Pyramid of Egypt, a vast "stone Bible," dating back by its own showing to 2170 B.C. built in all probability by the patriarch Shem, possibly the Melchizedek of Gen. xiv. The highest stone building in the world (or at that date), its base covering 13 acres, its four equal sides of over 5 acres, its exact astronomical measurements forestalling all the calculations of the most modern scientific instruments, its passages and chambers corresponding exactly to the periods referred to in Scripture as gone by, and pointing to those yet to come in connection with God's people Israel, its identification of the Anglo-Saxon peoples with the said House of Israel by the correspondence of our weights and measures—and of ours only—with those found in the Pyramid. Of these, said Mr. Latimer, an American citizen, "Our weights and measures to-day require some remodelling. How shall it be done? Not by uprooting all our traditions; we must come back to the perfection of olden sacred history, of that religion which proves that our race is not the result of spontaneous, natural development, but that man comes from his Maker a living soul. We shall find such

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perfection of weights and measurements in the Great Pyramid of Ghizeh, for within that grand primeval 'Pillar of Stone,' Is. xix, 20, have been found these standards, so earth and heaven commensurable, so assimilated to our ancient and hereditary system, that it does seem as if the Almighty Himself had given to us an inheritance to keep for the emergency of the present day and hour."

Thus a silent universe appeals to the mind of man.

The inspired Scriptures correct and purify his heart.

A Divine Man atones for his sinful state and sets him a pattern of life.

A Stone Bible—or "Pillar of Stone"—appeals to those who still ask for a sign ere the age crosses.

THE SURE WORD OF PROPHECY.

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

"IN the written word of prophecy we have something more permanent, to which you do well to pay attention, as to a lamp shining in a dimly-lighted place, until day dawns and the morning star rises in your hearts. But, above all, remember that no prophecy in Scripture will be found to have come from the prophet's own prompting; for never did any prophecy come by human will, but men sent by God spoke as they were impelled by the Holy Spirit" (2 Pet. i, 19-21—Weymouth's version).

When we are going for a holiday we often map out a programme for the days—what we call "an itinerary." Prophecy is God's programme of His time purposes, the itinerary of His march through the ages, put into our hands to vindicate His truth, and inspire and strengthen faith and hope. Jesus spoke of His Father's business. Everything God does is done in an orderly and methodical manner. "All His works are perfect"; there is nothing of that haphazard, topsy-turviness which modern theologians seem to discover in the Bible. It is no jig-saw puzzle; it is the master plan of a Master mind, ordered in all things and sure. If in God's foresight and forethought there is any room for error, the great scheme of prophetic revelation would break down. The Higher Critics claim to have discovered these errors, so Dr. Driver tells us that certain prophecies can never be fulfilled. But the Scripture is very emphatic—"He determined the times before appointed."

He appointed a day for the birth of His Son, virgin-born, at Bethlehem; for his death (see Dan. ix). He appointed the times for Israel's chastening—seven times, 2,520 years. All which prophecies have been fulfilled to the letter, and we are to-day living in the last stage of the great seven times. We do well to watch the lamp of passing events lighting up the dim places of prophecy.

I remember, years ago, that great master of Scripture exposition, Dr. Pierson, of America, saying that the Messianic prophecies of the Old Testament possess four Divine hallmarks which effectually silence the opponents of the inspired Scriptures. If I am correct, they are as follows:—

(1) *The mists of time* which roll between the prophecy and its fulfilment. The LXX version of the Old Testament was in the hands of the Jews nearly 300 B.C., so that there could be no collusion between the Old Testament and the New.

(2) *Minuteness of detail.*—Liddon, in his "Divinity of Our Lord," shows that 333 predictions are to be found in the Old Testament which centre in the man Christ Jesus.

(3) *Manner of His appearance.*—Disraeli, in his "Curiosities of Literature," says: "An historian may, by the study of the past, forecast the future of nations under similar circumstances, just as the weather-prophet forecasts weather by comparison with the past and study of present phenomena." Jesus Christ was utterly unique.

(4) *Mystery of contradiction.*—In Isaiah liii, which, contrary to modern critics, Philip (see Acts viii) said refers to Jesus Christ, there are twelve paradoxes, which even the Jewish rabbis cannot explain except on the ground that there were two Messiahs.

The historical fulfilment of the Messianic portrait in its human frame, delineated by the Holy Spirit centuries before, is sufficient surely to pledge that the other, lesser, productions of this great Divine Artist's work, in the groups of prophecies which fill out the Divine programme, are equally accurate, and will as surely be fulfilled.

There are five other great groups of prophecies branching out from the Central Messianic group, viz., Noachic, Abrahamic, Mosaic, Davidic and Ethnic.

Take, now, the first letter of each of these groups, and put a word to it and you have a sentence to keep them easily in mind: "Man Needs A Message Divinely Expressed," *and that message is* PROPHECY.

Now, shall we take out of these groups one line of thought which gathers us to the heart of its mysterious utterances, and leads us on until it plants our stumbling pilgrim feet on the Divine highway, the solid rock of contemporary history?

The Great Potter had moulded out of the clay of His choosing the nation of Israel for a special purpose: "Thou art my servant, O Israel." It is important to notice that God's election of Israel was not for eternal life; there all men, equally guilty of sin, stand condemned, to receive or reject the gift of life. It was for special service, involving not only high privilege, but tremendous responsibility.

The formative processes in due course came to an end. Israel must enter upon the field of her world-wide activities. Hence the disruption. "This thing is of me"—predetermined—for the holy seed must be sown amongst men; only Israel, by her sins, made the sowing painful and protracted. Prophecy and history deal unsparingly with Israel's apostasy; the Nemesis of Judgment follows inevitably upon sin. But it is important to remember that these judgments were more remedial than penal, and in no wise upset the Divine programme, or caused God, as some confidently assert, to alter His purpose. God never rang the curtain down upon an Israel cut out of His scheme, though to the mind of the average Bible student Israel disappears with the Captivity into Assyria, and is out of the picture until the archangel's trumpet sounds. How vitally important, then, becomes the study of prophecy on right lines, which are literal and not spiritual. As we study the prophetic Scriptures we find that all the prophets go on speaking of Israel—the House of Israel as distinct from the House of Judah—as still in the Divine programme, noting the various departments of its mission to humanity, as though it were still fully within the view of men.

Make it your task to gather together the many prophecies which deal with the activities of this servant nation of Jehovah, and you will find that they can be all included in a fourfold mission.

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To make this quite clear and to impress it firmly on the mind, let me illustrate it from an Old Testament story which is found in Genesis xxvi. Remember the word to Abraham, "In Isaac shall thy seed be called." Now in this chapter you find Isaac digging wells. Here we have a simple picture of Israel's mission in the world: "Who, going through the valley of weeping, make it a well" (Ps. lxxxiv, 6). You will notice that four wells are dug by Isaac and his servants, and that each has a special name, strikingly significant of Israel's history. The first well was called "Contention," setting forth the militant character of Israel's mission (Jer. li, 29).

The work of the Philistines had to be undone. Always the pathway to fuller life must be cut by the sword, the forest which blocks the way to civilisation must be levelled by the axe, the rock must be shattered by the dynamite, the transition from the bondage of law to the liberty of the Gospel needs the Cross, and falsehood and tyranny which dispute the way with truth and righteousness and liberty demand oftentimes the sword of the Lord and of Gideon.

The second well, called "Hatred," reveals the devilish malice which has to be countered. The Hebrew word used here has the same root as Satan. "The Son of God was manifested to destroy the works of the devil." So, too, this Israel nation. "If the Son shall make you free, ye shall be free indeed." This is Israel's work (see Isa. xlix, 9).

The meaning of the third well is "Room." Here is set forth the nation's expansion and far-reaching colonisation, "to establish the earth and to cause to inherit the desolate heritages."

The last well is "the Well of the Oath." "He went up from thence to Beersheba" (see Gen. xxi, 31).

What was the oath sworn by God to Abraham? (Gen. xxii, 16, 18).

Here is set forth Israel's missionary work to dig the wells of salvation that the water of life might flow freely forth to the nations.

It does not require much consideration to see how that one nation only can fill out this fourfold picture. It is Britain's destiny to go through the valley of weeping, making it a well; contending valiantly for the right against every form of tyranny and injustice; setting free the slaves; irrigating the deserts; populating the wastes; and, above all, opening up the Well of Truth till it flows forth in countless streams to the nations of the earth.

"BRITISH-ISRAEL."

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

I PROPOSE to write some comments on the above topic—a subject much discussed of late through the Press, in numerous books and pamphlets, and on platforms in many lands.

A few words on specific terms will be in order.

First: "Brit-ish." Whence this term as used generally to-day?

In the days of Abraham, Isaac, Jacob and others of later date, the Lord made many covenants with these great men concerning their descendants and the future, reaching down through all human doings on this earth.

These promises or covenants in many cases were *unconditional*. The word in the Hebrew for "covenant" is *Brit* or *Brith*.

A common word in Hebrew for man is *Ish*. The compound word for "Covenant Man" is *Brit-Ish*.

Second: The covenants referred to were given to Abraham, Isaac, Jacob and their seed. Hence, wherever there is a man on earth to-day who has come down through the above ancestry, he is a "*covenant man*," a *Brith man*.

This is true whether he is of France, Portugal, Italy, Denmark, Norway, Russia, the United States, or the Great *British* Empire. He is "*British*," no matter to what nation he belongs.

Get this, reader? To put the matter short, we may say that every human being on earth who had Jacob, the grandson of Abraham, as his ancestor, comes under the covenants made with Jacob (Israel), and therefore is a "covenant man," or Brit-Ish.

In my public speaking I keep this great fact in view, which should cut out much of the prejudice held against this name, wrongly supposed to mean *only* the *British nations*.

Third: Anglo-Israel.

Now let us look at the word Anglo, which is more favourably received than the term "*British-Israel*" in the United States.

Let us go to Joseph in Egypt. His father Jacob (Israel) gave him the "Birth-right Blessing," and placed him at the head of the *twelve sons;* and at the head of the *twelve tribes* down through the ages.

Joseph's constellational crest was "Taurus the Bull," while that of Judah was "Leo the Lion."

Several Hebrew words were used to signify the bull, cow, calf and kine. One of these words was Egl, Engl, or Angl. Hence the land of Joseph would be England or Angland. The Bull or Joseph people would be the Engls or Angls—written *Angles*.

To use the term Joseph-Israel would be the same as to use Angl-Israel, or Anglo-Israel.

From this it is seen that the name Anglo-Israel is more circumscribed than "British-Israel." But they are fairly good synonyms, the one for the other. For my own part I so use them, when addressing audiences in churches or halls.

Fourth: Israel.

Jacob was Divinely called "Israel" at the Ford Jabbok in the mountains of Moab. His children were Israelites. His twelve sons were the heads of the twelve tribes of Israel. Of these sons two were specially chosen, viz., *Judah to give the future royal line*, and *Joseph as the national leader of the whole twelve*.

These, in later centuries, came to be called the Children of Israel, and also Israel. Until King Solomon died, about 975 B.C., the twelve tribes were united, and made *one* people.

When Solomon died, the twelve tribes split into Ten- and Two-tribed Kingdoms. One was the North Kingdom, composed of ten tribes; the other, or Southern Kingdom, was composed chiefly of the two tribes, Judah and Benjamin.

Fifth: The Prophecies.

From the separation of United Israel into two Kingdoms, 975 B.C.—*an act of the Lord*, as He tells us, forward, there were three sets of prophecies relating to these two Kingdoms. *One directed to Israel, one to Judah, and one to the two united.*

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Let it be remembered that the Northern Kingdom was called "The House of Israel," and the Southern was called "The House or Kingdom of Judah."

In reading the prophets one must watch carefully to be sure of the particular Kingdom or House addressed, otherwise confusion arises.

Very commonly the word *Israel* is used for the Northern House and Judah for the other.

In this sense most Anglo-Israel or British-Israel speakers and writers use these terms. And, of course, they also know that as Judah descended from the old patriarch Israel, *the people of Judah are Israelites; but they are not and never were a part of the Israelites in the sense of the House or Kingdom of Israel.*

And when the prophets addressed the House of Israel they were not speaking to the House of Judah, and *vice versa.*

Sixth: The Captivity of Israel.

Israel, the Northern Kingdom, went into Assyrian Captivity 721 B.C. The entire nation disappeared from the land of Canaan, and was carried into exile. They settled in Media, Armenia, and surrounding regions, since which time and event they never returned to Palestine, "the land of their fathers."

From the above date they gradually disappeared as *Israel* from the pages of history—except wherein they are specifically referred to by the later prophets, Josephus, the Epistle writers, and Jesus.

Seventh: The Captivity of Judah.

About 585 B.C. the Southern Kingdom, the House of Judah, went into Babylonian Captivity, and remained there for seventy years.

Then Cyrus, King of Persia, conquered the Babylonians, and gave freedom to these captives—*all who wished to go free.*

About 50,000 of the Judah or Babylonian Captivity returned in the time of Ezra. These were headed by the princes or fathers of the two tribes *of* "*Judah and Benjamin,*" and with them returned certain Levites, singers and others, "whose spirits the Lord had touched."

Hence, in the official sense and nationally, the House of Judah returned. But as Kingdom, not so! The Kingdom of Judah ceased with Zedekiah, 585 B.C., *and has never been restored as yet.*

Doubtless vast numbers of Judah remained in Babylonia, Media, and Persia, while many joined their brethren of the House of Israel, then in exile in the adjacent countries.

The Judah that returned to Jerusalem and the land of Judæa were in their children the Judahites, of the days of Jesus and the destruction of the Holy City, A.D. 70. This part of Judah has never been lost, while the balance of the House of Judah, as well as the Northern Kingdom of Israel, have been so far lost as to cause historians great labour in seeking their whereabouts.

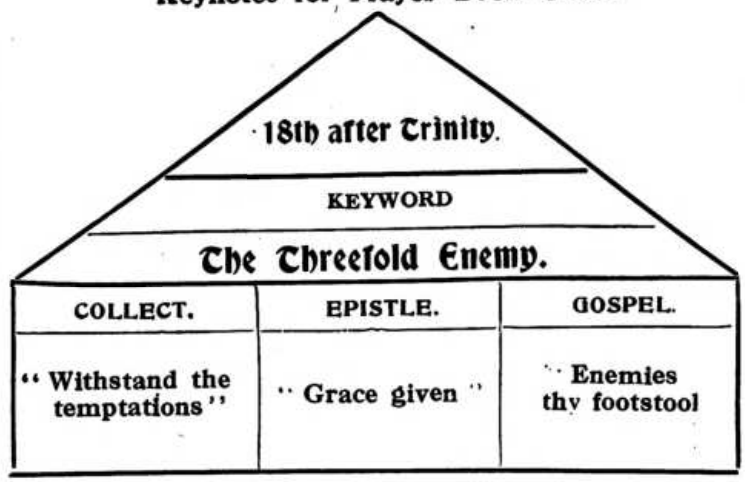
British or Anglo-Israel speakers and writers, mostly, keep these facts before their minds *while claiming to have found the to-day national and official representatives of Northern Israel of the Ten Tribes.*

Let it be steadily kept in mind that a great portion of Judah has been lost as truly as the Kingdom or House of Israel. The portions of Judah as known to-day are the Saphardim and the Ashkenazim Jews.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



The Collect has a particular connection with our Baptismal Vow, as referred to in the third answer in the Catechism, the vow being threefold—first, that I should *renounce*; secondly, that I should *believe*; and thirdly, that I should *obey*. This means spiritual warfare, and so we are early enlisted under the banner of the Cross (signed with the thumb upon our brow) to fight manfully against the world, the flesh and the devil, and to continue Christ's faithful soldier and servant unto our life's end.

Later, we are equipped and empowered for this warfare, and our solemn asseveration is, "I do"—I promise my God that I will renounce sin, believe in Him, and obey Him; and I receive the Gift of God the Holy Ghost in order that I may live this life of Renunciation, Faith and Obedience, promised *for* me in my Baptism, and now promised *by* me in my Confirmation. To renounce is largely to "withstand"; to believe is mainly to trust "the only God"; and to obey is to "follow" Him. Therefore, to-day we are praying for grace to do this, grace to fulfil our Baptismal Vow. The Collect is an ancient one slightly altered. We no longer pray for grace to avoid the "contagions of the devil," but for grace to withstand his temptations, as well as those of the world and the flesh, the threefold enemy we are pledged manfully to fight against on the battlefield of life. The more battles the more medals! The more exercise the stronger the limbs! The harder the engagements the more, on the one hand, human weakness is recognised; and, on the other, God's love and power! The *unholy* trinity are mentioned, in the Collect, in the natural order. A child first comes in contact with sin in the *world*; then, as it grows older, sin comes through the promptings of the *flesh*; and, later, the *devil* (or an invisible agent) wages war in the region of his spirit so that, as St. Paul intimates, we wrestle not, at such times, against flesh and blood, but against "the spiritual hosts of wickedness" (Eph. vi, 12, R.V.). The *reality* of such opposition is disclosed in the keynotes for Sexagesima Sunday.

Now, as regards "the world."

In chapter VI of "Personal Religion" Dean Inge enlarges on the special meaning of the New Testament phrase, "the world," as defined by Bishop Gore: "Human society as it organizes itself apart from God"—a tremendous system against which Christ declared war, and His followers were committed.

This is "the world" that Christ overcame "for Himself and for us, by repudiating its authority, denying its standards, renouncing its rewards, and calmly accepting its punishments."

We Christians are thus expected to form "an anti-worldly society"; and yet we must never forget that, as Bishop Gore writes

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in "The Religion of the Church," "it is this world that is to become the Kingdom of God"; and so all faithful work done in Christ's Name "will become a stone in the New Jerusalem."

NOW, AS REGARDS "THE FLESH."

Bishop Gore truly says, in his Commentary on the Romans, that "the flesh of man, considered as a material thing, is not evil," but when, as in our fallen state, the proper order of our complex manhood has been reversed, and the flesh has become the predominant partner, having the mastery of the spirit, then it becomes a "flesh of sin." This it is with its "sinful lusts" that, even in the regenerate, needs, by the help of grace, constantly to be renounced and, as St. Paul suggests, kept under and brought into subjection (see Art. IX).

NOW, AS REGARDS TEMPTATION.

"Why comes temptation but for man to meet
And master and make crouch beneath his feet,
And so be pedestaled in triumph?"—*Browning.*

"'Tis one thing to be tempted, Escalus,
Another thing to fall."—*Shakespeare.*

"Temptations hurt not, though they have accesse,
Satan o'ercomes none but by willingnesse."—*Herrick.*

"God will not suffer you to be tempted above that ye are able; but will with the temptation make also the way to escape" (1 Cor. x, 13, R.V.).

"Blessed is the man who remains firm under temptation, for when he has stood the test, he will receive the crown of life" (James i, 12, Twentieth Century N.T.).

O.T. INSTANCES OF TEMPTATIONS WITHSTOOD.

Noah may be selected as one who withstood the temptations of the *world*, Daniel those of the *flesh*, and Job those of *Satan*. For one hundred and twenty years Noah had to suffer the gibes and scorn of an unbelieving world as he went on preaching, by lip and life, without a single convert outside his own family. Daniel's flesh would naturally revolt against the possibility of its becoming food for the lions, but there was no hesitation, no compromise, no giving way. Never, perhaps, was man more tempted by Satan than the patriarch Job, yet God could say of him "he still holdeth fast his integrity."

Little wonder that Noah, Daniel and Job are incidentally referred to as examples of righteousness or goodness (Ezek. xiv, 14 and 20).

N.T. INSTANCES OF TEMPTATIONS NOT WITHSTOOD.

1. Probably it was a temptation of the flesh (privations, home sickness, &c.) that caused John Mark to take his hand from the Gospel plough (Acts xiii, 13; xv, 38). Eventually, however, he "made good" (2 Tim. iv, 11).

And probably it was a temptation of the flesh (indulgence that comes from the possession of money) that caused Ananias and Sapphira to be the warnings they are (Acts v).

2. The rich young ruler, whom Jesus looked upon and loved (Mark x, 21), found the world stronger than his inclination to go the full way of eternal life. Yet, if tradition be reliable, he may have "made good" (Acts iv, 34). If not, he is the one known exception of successful resistance to the Master's magnetic "Come, follow Me."

Demas, however (mentioned in three Epistles of St. Paul), has this final record against him: "Demas hath forsaken Me, having loved this present world" (2 Tim. iv, 10).

3. Peter and Judas. Satan temporarily winnowed St. Peter away from rectitude. But the Lamb of God, being led to the slaughter, turned, and savingly looked upon him, a look which almost broke his heart as he went out into the night to meet the morning dawn.

Happily, the Master's prayer, that his faith might not fail, was answered, and so the Risen Lord gave him an interview all to himself on Easter Day; and, thereafter, he "made good" (Acts ii, 14). Hence his exhortation in 1 Pet. v, 8: "Be sober, be vigilant: because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour. Whom resist stedfast in the faith." As a contrast, note that Judas was *permanently* winnowed away by Satan (John xiii, 27); and "good were it for that man, if he had never been born."

OUR GREAT EXEMPLAR IN TEMPTATION.

What a suggestive picture of triumph over one's spiritual enemies is shown us in to-day's Gospel. The whole of the period of Our Lord's public ministry seems to have been a withstanding of temptation. No sooner was He out of the water of Baptism than he was led by the Spirit (for discipline, growth and testing) into the fire of temptation; and the incidental lesson is that, even when temptation comes, we are in the hands of God, not of the evil one (Matt. iv, 1; Job i, 12; ii, 6).

Depend upon it the temptations were real dangers to Jesus just as they had been to the sinless Angels and to our hitherto sinless first parents. How successfully He withstood the promptings of the flesh after His prolonged fast, the direct subtlety of Satan, and the allurement of premature kingship over the world, is shown us in Matt. iv, His weapon being the sword of the Spirit, which is the Word of God.

"*It is written*" (Deut. viii, 3). "*It is written*" (Deut. vi, 16). "*It is written*" (Deut. x, 20). The devil kept coming and going in our Saviour's life (just as in the lives of His followers) but found no point of vantage in Him (John xiv, 30). On the occasion of to-day's G. he stirred up the world to assail Him, but Our Lord assailed the worldlings instead, by another reference to the O.T. (Ps. cx, 1). David had revelations made to him concerning the victory of Messiah over the entire world of evil and, in a grand burst of song, he intimates that the Father said unto the Son, "Sit on My throne at My right hand until I make Thine enemies Thy footstool." Of course the quotation confounded the worldlings of Our Lord's day, for they couldn't or they wouldn't recognise that Jesus, Who was the son or descendant of David, was also Son of God, and therefore David's Lord; but it is the all-conquering promise which is the point to be noticed now. To place the foot upon the neck or body of defeated enemies was a common practice of Eastern conquerors. Sin must be *our* defeated enemy, and we, in Him, must at all cost trample it under our feet here and now. The first promise really was that Jesus should bruise Satan's head by treading on it, though His heel should be temporarily bruised thereby. This bruising was the cost; and so it is that, in withstanding the temptation of the world, the flesh and the devil, the followers of Jesus, who have purified their souls in obeying the truth (1 Pet. i, 22), must expect to have their heels bruised, though the final victory is absolutely assured. For, as the E. shows us, we have all our enrichment by Him and in Him, and the grace of Our Lord Jesus Christ, in the form of strength, will be given us for each changing day and for each changing circumstance.

THE CHRISTIAN'S ARMOUR.

"For the future, find strength in your union with the Lord, and in the power which comes from His might. Put on the full armour of God, so that you may be able to stand your ground against the stratagems of the Devil. For ours is no struggle against enemies of flesh and blood, but against all the various Powers of Evil that hold sway in the Darkness around us, against the Spirits of Wickedness on high. Therefore take up the full armour of God, that, when the evil day comes, you may be able to withstand the attack, and, having fought to the end, still to stand your ground. Stand your ground, then, 'with truth for your belt,' and 'with righteousness for your breast-plate,' and with the readiness to serve the Good News of Peace as shoes for your feet. At every onslaught take up faith for your shield; for with it you will be able to extinguish all the flaming darts of the Evil One. And receive 'the helmet of Salvation,' and 'the sword of the Spirit'—which is the Message of God—always with prayer and supplication. Pray in spirit at all times" (Eph. vi, 10-17, Twentieth Century N.T.).

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WHAT IS THE DIFFERENCE

IF any, between the teaching contained in THE NATIONAL MESSAGE on Divine healing from that taught by the Churches and also from that taught by Christian Science?

The question involves a statement, not only of what the teaching of Kingdom healing as presented in THE NATIONAL MESSAGE is, but also as to what is the teaching of the Evangelical Churches as to Divine healing, and as to what is the teaching of Christian Science as to "Science healing." As to the latter statements, it is not desirable that any person not engaged in the constructive teaching of the doctrines of any body of believers should assume the right to make a statement as to what the belief of such body is. Therefore there will not appear in the MESSAGE any dogmatic statement of the doctrines of healing as taught by Christian Science. As to the doctrines of Divine healing taught by the Evangelical Churches, one may state his conception of that as being also an evangelical minister who has for many years studied and taught that doctrine.

Kingdom healing, as presented in THE NATIONAL MESSAGE, is a part of British-Israel teaching as found in the Bible, for it is bound up in the Covenant God entered into with the nation Israel. The terms of that Covenant still stand in all their powers, and among them is this: "I will take away all sickness from among you."

Divine healing of the nation is bound up with the nation's keeping the Commandments, Statutes, and Judgments of the LORD as its system of law, administered from the throne of Jehovah, by the agency of the House of David. It is clearly a part of the Divine Covenant, and the nation may take advantage of it whenever it will, by returning to the Divine Constitution and Government.

Divine healing as taught by the Church is set forth for instance in James v, 14. It is a provision granted to the Christian Church for an individual ministry of healing. It is not at all dependent upon National obedience to the Divine Constitution, but upon the vital relationship of the individual to Jesus Christ the Saviour.

Many members of the "Body of Christ" have taken advantage of this gracious provision in all the ages, and were there to be collected all the experiences of individual Christians in the matter of remarkable recoveries from illness in answer to the "prayer of faith," such a book would be almost beyond believing, because of the wonders it would contain. After many years of pastoral work we are able to make this statement without reserve.

Christian Science healing is a matter on which we can only give *a layman's impression*. That impression is this: that, recognising the power of mind over matter, Christian Science has gone out to organise and utilise that power to a hundred per cent. of efficiency, and the results obtained are real, and in some cases startling.

It seems like this to us: There is in our members *a law of chemical dissolution*, which always tends to destroy the body. This is a sleepless, ever-present law. It never falters, never weakens, and is sure in the end to triumph.

But this law is dominated by the law of life. We had written physical life, but this is not sufficiently full, as it includes the mental also. So let us say the law of physical and mental life. Every hour we live, from conception to the death moment, we live because the law of life in man is greater and stronger than the law of chemical dissolution in the body, and controls the latter.

There are times when these two powers struggle for the mastery. The law of life has weakened, but the law of chemical dissolution holds its level of strength. Then illness is experienced.

Now it is possible to *rally the mental and physical forces of life of the patient*, and that rallying often means turning the scale from death to life, from sickness to health. This is the field of endeavour of Christian Science as we understand it.

There are many who add to this an appeal to the Divine power for external aid. But this is to combine the two methods.

The comparative statement, if these views are right, would be as follows:—

In Kingdom healing, the Divine Power *for healing the nation Israel* is voluntarily covenanted by the Almighty, and will be put into operation by Him *whenever the Nation returns to Him*, or whenever *the individual of the Nation makes the Divine Law his law of life*, through Jesus Christ Our Lord.

In Divine healing as taught by the Church, the patient makes application in the appointed manner, to Jesus Christ our Saviour for His Divine interference with the course of the disease, as an act of grace.

In Christian Science the mental powers are called upon to subdue the ever-present law of dissolution in the body, and to make the law of human life triumphant.

It must be remembered that we reluctantly answer the last question as being not engaged in the presentation of the doctrine of Christian Science, and claiming no authority to set forth their particular belief.

We teach the National and individual doctrines of Divine Healing where the power invoked is that of the Infinite over the creation of His Hands.

Scarcely a week passes but we are receiving remarkable testimonies to healing through the touch of the Divine hand.

"ABRAHAM—THE FRIEND OF GOD."

BY HENRY G. LOCKE.

"BUT thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend" (Isa. xli, 8).

In this sublime and remarkable chapter we find that God is expostulating, through the prophet Isaiah, with His people Israel, respecting the variety of idols which were much in evidence at that time. In the chapter referred to three remarkable and distinct persons are concerned, viz. (1) the prophet mentions *Israel* as his *servant*; (2) then *Jacob* whom I have chosen; (3) the seed of *Abraham* my friend.

These three Old Testament personalities each performing the duties which were assigned to them by and waiting upon the Lord God to fulfil any special mission that might be required by the *Holy One of Israel*.

Among the great figures that stand out from the background of the remote past, none is more commanding than that of the patriarch Abraham. Other names may have much glory, but the supreme grandeur attaches to his, that it recalls to three great communions of mankind, viz., the people of *Israel*, the *Mussulman*, and the *Christian*; that from him they had received the common heritage of faith in One Living and Personal God, and that he was so unique in his fidelity to

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Him, whom he was. Thus the first to honour widely among men, that he was called by *Himself His Friend.*

Abraham was out to live and die in these remote and "sequestered regions." He had been specially chosen to found a race in which the knowledge of the *One God* should be handed down to all future ages, and when the time was ripe he was irresistibly led to carry out this Divine purpose. Abraham had been chosen to found a race in which the knowledge of the *One God* should be handed down to all future ages, and when that time was ripe he was led and directed by God to carry out this Divine intention.

What is meant by "the call" he received we cannot tell, but, whatever it was, the voice of God was felt summoning him to carry out this Divine scheme or plan. For had not the Lord said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall show 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 them that curse thee; and in thee shall all the families of the earth be *blessed.*"

Separated from the idolatry of his country, and even of his kindred, he was able, henceforth, to presume in at least one branch of his descendants, the faith in the *One God*, and he henceforth became, for ever, its representative and first apostle, from whom all mankind received it. The promise was nobly fulfillled even in this. In the grand fidelity of Abram to this first truth and foundation of all true religion, and in the simple unhesitating faith with which he acted at once and to the fullest in every continuation of the *Divine Will*, lay the supreme distinction which gained him two unique titles —(i) the "Father of the Faithful," and (ii) "*The Friend of God.*"

But while God was thus the *Friend of Abraham*, no less than *Abraham* was the *Friend of God*. The mere loyalty to the doctrine of the Divine existence was by no means exclusively that by which the Patriarch earned his great title. In the grandest sense he was "The Father of the Faithful."

"By faith," says the Epistle to the Hebrews, "Abraham, when he was tried, offered up Isaac—his only begotten son, from whom his descendants were to spring—accounting that God was able to raise him up, even from the dead."

To show itself in outward loyalty of practice was inevitable. Abraham obeyed the voice of Jehovah, and kept his charge, His commandments, His statutes, and His laws. He is therefore the true type of the religious man of all ages or nations. What we require is the *perfect faith of Abraham*, as we are the children of his stock.

Abraham obeyed the voice of Jehovah, and kept His charge, His commandments, His statutes, and His laws. He is the true type of the religious man, and he will be greatly blessed by the *God of Israel*!

COLLEGE CORRESPONDENCE COURSE.

LECTURE No. 2.

Genesis i, 1. Universal Creation and the earth.
" i, 2 to ii, 3. Solar system and the earth.
" ii, 4. The earth; the Garden; and the Man and Woman.
" iii. Dawn of Moral Consciousness.
" iv. The Broken Line—Cain and Abel.
Genesis v. Mended Chain—God, Adam, Seth to Noah.
" vi to ix. The Deluge.
" x. Noachic Descent—Three Branches, Ham, Japheth, Shem.
" xi, 1-9. Separation of Families by language barrier.
" " 10-32. Shem Line to Abraham.

The above are the Scriptures which lead from God and the beginning directly to the call of Abraham, and to the final establishment of the appointed Seed. These Scriptures form a synopsis of revelation which preceded that contained in our Bible. It is interesting to note the stages in that synopsis of Revelation.

It begins with creative activity as *all-embracing* as the material universe.

Its next step deals specifically with *the earth and the solar system* of which the earth is a part.

The third is *confined to a garden on the earth* and Adam established in it.

This also embraces *the dawn of moral consciousness.*

The fourth shows *the breaking of the chain* of descent by the death of Cain and the defection of Abel.

The fifth, which I have mistakenly called Book 4 in the preceding issue, which includes Genesis, chap. v, relates to *the welding of the broken chain* of descent. This chapter is looked upon by many as a separate story of Creation, but careful reading shows it to be not that, but the record connecting God, Adam, Seth and his descendants in an unbroken line of descent through which the Covenant Promises are carried on, through all the antediluvian age, to Noah.

In chapters vi-ix we have the Deluge written. It is full of interesting matter, but is not in the particular line of truth we are pursuing. The heart of the synopsis of former revelation is *to show the Covenant of Redemption* made in the Garden, and *the Seth or "Appointed" line through which it was carried down* through the ages.

In Noah the Covenant was vested, and by him it was brought across the Flood, as we shall see when we come to study the Covenants.

The seventh phase shows to us *the Noah descent in its three branches.* The genealogies of Japheth, Ham and Shem are given side by side. Chapter x: The heading of the genealogy revises the order thus: Shem, Ham, Japheth: indicating with which line the Covenant should descend.

Chapter xi, 1-9: Then comes *the separation of the families.* The reason of that separation is dimly shown in the narrative. Ham had outraged his father, and showed thereby the coarse nature of the spirit which formed his character. He and his would not be usable for the purposes of the Divine plan. Japheth also was without the Jehovah consciousness, and the name Jehovah is not named upon Him. *Shem, on the other hand, is identified with the name and purpose of God.*

Because of united action contrary to the will of God in the matter of the Tower of Babel, God decided to place a barrier between the people. *The barrier of diverse language* was dropped between the families, and the people were severed in their relationship and in their dwelling. *Shem was thus separated into a family by himself.* We know by experience how effective a language barrier is when it is dropped between neighbouring peoples. For ages Britain has occupied these islands, kept separate in the providence of God, chiefly by the barrier of language.

Now, in chapter xi, 10-32, we have a restatement of the

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Shem line, making a straight connection with Abraham, the (Brith-ish) Covenant Man. The eliminations of the Bible are most serious and striking matters. Cain and his descendants were eliminated; all the antediluvian race existent at the Flood, with the exception of Noah and his sons and their wives, were eliminated—all the descent of Ham, all the descent of Japheth, and now all the families of Shem, except that through which the line of descent came, are cut off, connection being made directly with Abraham, the friend of God, through one line of descent from God, Adam, Seth.

Thus are we brought to the beginning of our racial life in the call of Abraham, our forefather, and in the Covenants, promises and prophecies made to Him which to-day are having active fulfilment.

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

J. H. H. asks:—Kindly explain in N.M. the weeks of Daniel?

ANSWER.—In "The Great Pyramid: Its Divine Message," by D. Davidson and Dr. Aldersmith, we have an argument for the reckoning of the unit of the week of Daniel ix, 25. Here we have given us reason for assuming that this unit should be 14 lunations, founded upon the constant reference to this number as seen in Matt. i, 17, and also in the institution of the Feast of Tabernacles, where, during the Feast on each day of the week, 14 lambs were to be sacrificed.

The word used for week in the LXX is Hebdomad. The Jews, we know, were willing to accept every Messiah who assumed force, but they rejected and despised the Lamb of God, as He did not please their fancy.

In order to make the prophecy of Dan. ix fit their own man, &c., they used every number as a unit from 9 to 18 except 14. (See pp. 305–307 and Table XXVIII.)

But the number 14 in reckoning of lunations they carefully avoided.

We now quote from this marvellous work.

THE MESSIANIC 69 WEEKS PERIOD.

Let us adopt 14 lunations—as the Jews did for every number but 14 from 9 to 18—for the "day" unit of the week of Daniel. "Unto Messiah the Prince" was to be a period of 69 weeks. Sixty weeks of 14 lunations per "day"=6,762 lunations=546.7205 solar years=546 Julian years+259.336 days. Dated from the Divine Command at 3480 A.K. (520 B.C.) this interval terminates in the first half of the summer of A.D. 28 (*i.e.*, 4026½ A.K.). Now, whatever opinion is followed as to the chronology of Christ's life, one fact is certain. That is, that His ministry began not later than A.D. 28 and terminated not earlier than A.D. 29 or later than A.D. 30 (refer ¶¶ 328, 329). The calculation noted, therefore, shows why the Jews omitted 14 lunations from their theories concerning the value of Daniel's time units for the 70 weeks. It also shows that Daniel's prophecy—as interpreted by the unit harmonising with the Old Testament allegorical type of the Sacrifice of the Lamb—was fulfilled by the ministry of Our Lord.

Again, Daniel's prophecy (ix, 25, 26) states that "after the 7+62=69 weeks shall Messiah be cut off, but not for Himself." Taken literally, and in conjunction with verse 27, there is no statement concerning Messiah being "cut off" at 69½ weeks. It is merely "after" 69 weeks. Now, the 69 weeks ended in the summer of A.D. 28. Our Lord was crucified certainly in the spring of A.D. 29 or A.D. 30; no other year is possible. The prophecy of Dan. ix, 25 and 26, was therefore fulfilled by the ministry and death of Our Lord, and by the adoption of the one unit of time prefigured by the Old Testament, and ignored by the Jews.

THE WEEK OF "LIVING WITNESSES."

No one prior to Eusebius identified the ceasing of "the sacrifice and oblation" with the "cutting off" of Messiah; nor, prior to him, did anyone identify the duration of Christ's ministry with the exact duration of the initial half of the 70th week.

Daniel *nowhere* refers to a bisection of the 70th week. He refers in ix, 27, to a period of "one week" during which "He shall confirm the covenant with many." As pointed out by the best Hebrew scholars, the "He" referred to is the Messiah. The Covenant is therefore the New Testament. This could only be brought into effect by the ministration and death of the Testator—Jesus Christ Himself. The "one week" of verse 27 can only apply to a week of "living witnesses"—the early Christian Church of the first century A.D.—prior to the schisms of the second century, and prior to its "scattering" abroad at the beginning of that century. The latter phase seems to be portrayed in Daniel xii, 7, as "the scattering of the power of the holy people."

The "one week" of verse 27 is obviously a longer period than the unit week of the 69 weeks prior to A.D. 28. If Hebrew prophetic units follow the Pyramid system of units, as the Hebrew chronology follows the Pyramid chronology, then the lengthened unit should be ten times the initial period unit. The initial unit is 7×14 lunations =7.92348 solar years. The lengthened unit should therefore be 79.2348 solar years= 7×140 lunations.

Now the 69 weeks ended in the summer of A.D. 28. The "one week" of verse 27 should end 79.2348 solar years later, towards the end of A.D. 107 or near the beginning of A.D. 108. This falls within the reign of Trajan, in whose reign died St. John, the writer of the Apocalypse, and the last survivor of the living witnesses (see Rev. i, 2 and 13).

Now Daniel ix, 27, states that "in the *midst of* (*i.e.*, not the *bisection* of) the week He shall cause *the sacrifice and oblation* to cease, and for the overspreading of abominations He shall make it (Jerusalem) desolate. . . ." Our Lord Himself shows that the latter refers to the Roman siege and destruction of Jerusalem and the Temple. The exact *bisection* of the "one week" of 79.2348 solar years from the end of the 69 weeks in the summer of A.D. 28 falls in the spring of A.D. 68. The Jewish war began in the spring of A.D. 66, and Jerusalem and the Temple were destroyed in the summer of A.D. 70, when "the sacrifice and oblation" ceased. The "sacrifice and oblation" therefore ceased "*in the midst of*" the week of "living witnesses."

We cannot fail to see, however, that the 70 weeks were also fulfilled precisely as 70 weeks of 14 lunations per day. With this application the 70th week extended from A.D. 28½ to A.D. 36½—from the first year of Our Lord's ministry to the martyrdom of Stephen, or possibly the conversion of Saul of Tarsus (*Enc. Brit.*, 11th edit., Vol. iii, p. 893, second column).

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THE SECRETARY-GENERAL'S PAGE

THE Congress Continuation Meetings go on all next week, each day, at 2.45 and 7.30. Up to Wednesday night they will be held in the Central Hall, Westminster; after that at our Headquarters, 6, Buckingham Gate, S.W. The chairman on Wednesday afternoon is the Hon. Sir Thomas Mackenzie, K.C.M.G., ex-Premier of New Zealand.

* * *

The chief Patron of the British-Israel-World Federation, H.R.H. Princess Alice, Countess of Athlone, has graciously sent to the Secretary-General her congratulations on the acquisition of 6, Buckingham Gate as Headquarters for the Federation, and says she regards the position as ideal.

* * *

Mr. Garrison lectured at Grantham on October 8th, on "The Keys and Gates of the World." The Earl of Brownlow had been announced as chairman, but he was prevented by a sudden summons to attend at the House of Lords on the Irish Boundary question. He wrote expressing great regret, and said nothing but this would have caused his absence.

Our veteran, the Rev. Commander Roberts, presided over a large audience gathered through the energetic organizing work of our good friend, Miss E. A. Rear.

* * *

Mr. J. J. Morey addressed the Hindhead Branch on Sunday last.

* * *

The Rev. T. H. Whitehouse will address a meeting for the Central Birmingham Branch on Monday next, at 7.45 p.m., in Ebenezer Church, Steelhouse Lane, on "The Coronation Stone."

* * *

The Rev. J. Oliver Vince, B.A., B.D., has been announced for a lecture on "God's National Flagstaff," on October 17th, at 7.30, for the Bradford Branch, in the Church House, North Parade; the Rev. Guy Waddington in the chair.

* * *

Two good meetings were held by the Croydon Branch on October 9th. The Rev. W. E. Woodhams Denham gave a convincing address in the afternoon on "Things that Stir." Captain Alfred H. Young presided. In the evening Mr. E. N. Dixon gave an instructive talk on "The Godly Line." Some new members were secured.

* * *

The newly-formed Branch at Dover has held another well-attended meeting. An excellent address (says the local paper) was given by the President, Colonel F. G. A. Smythe, F.R.G.S. The Rev. E. Stanley opened the meeting with prayer. A representative committee was appointed. The next two meetings are to be held on October 21st, at 4 p.m.; and on October 28th, at 8 p.m. After that, every second Tuesday, at 4 p.m.; and every fourth Tuesday, at 8 p.m., at the Soldiers' Home, Dover.

* * *

The Scottish Israel Association meets to-morrow (Sunday) night, at 6.30, in the Christian Institute, Bothwell Street, Glasgow, when Mr. Thomas Dykes is to speak on "Thoughts Suggested by the Declaration of Matthew xv, 24."

* * *

Mr. Henry Blackett presided at a successful meeting at Woodland, co. Durham, on September 30th, when Mr. John H. Tench delivered an address on "The Coronation Stone."

* * *

A very needful piece of learning for the uses of life is to unlearn what is untrue.

* * *

A vicar in a country town recently took it upon himself to denounce from his pulpit British-Israel teaching as a dangerous heresy, and warned his congregation to have nothing to do with it. This roused the indignation of a British-Israelite of standing who was present, and who followed the vicar to the vestry after the service, and vigorously protested, telling him in very plain language what he thought of such unwarranted action, he being obviously ignorant of the subject. The vicar was much surprised at being thus confronted. It is not too much to say that if certain of the clergy are not more careful they will alienate many members of their congregations.

* * *

The fifth Congress of the British-Israel-World Federation opened on Monday last not only auspiciously but gloriously. The day began with a ministerial gathering at 11 a.m. at Headquarters, over which the Rev. Pascoe Goard presided. Lord Gisborough, the President of the Federation, presided at a crowded assembly at the Central Hall, Westminster, in the afternoon; extra chairs had to be squeezed in, and even then a number of people stood the whole time, while some were listening in the passages through half-open doors. The platform was crowded with speakers and leaders of the Movement. The meeting commenced with the singing of "O God, our Help in Ages past," led by Mrs. Garrison at the piano. Prayer was offered by the Rev. Philip Young, L.Th., and the portion of Scripture, Psalm 119, was read by the Rev. J. J. R. Armitage, after which the President delivered his opening address, followed by Mr. Herbert Garrison, the Secretary-General, who gave a message from a number of Patrons and members who were unable to be present. Excellent addresses were given by the Revs. W. E. Woodhams Denham, Merton Smith, and Pascoe Goard, who each made telling points. A very cordial welcome was accorded to Professors Lagrange and Schuyten, of Belgium, who were announced to speak during the week. The benediction was pronounced by the Rev. P. Husband Davies, and the first of the Congress series of sessions ended by the singing of the National Anthem. After tea the Executive Committee met for urgent business. The evening public meeting was presided over by Major J. Knowles, O.B.E., one of the Deputy Presidents. There was again a fine audience, who listened to splendid addresses from the Rev. J. J. R. Armitage and Colonel W. G. Mackendrick, D.S.O. Apology was made for the absence of the veteran Commander Roberts, who was kept away by a sudden illness, we regret to say. The first delegates' session was held on Tuesday forenoon at Headquarters.

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THE
NATIONAL MESSAGE
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INCORPORATING "THE COVENANT PEOPLE."

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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.

JESUS CHRIST—TRIUMPHANT.—II.

By Rev. Wm. Pascoe Goard.

We are now privileged to attend a great historic function which, while of infinite importance to this earth of ours, took place in Heaven. It is one of the characteristics of this remarkable Book—the Bible—that it gives matter-of-fact statements not only of pre-historic events in the usual sense of the term, but of events that took place in long distant eras, before man appeared upon the earth. It also gives matter-of-fact statements of events which should come to pass ages after the period in which such statements were written; not only so, it gives matter-of-fact statements of contemporary events taking place outside of the boundaries of earth among the inhabitants of Heaven. To this scene of activity we are now invited to go.

Jesus Christ Assumes Dominion in Heaven.

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Look well at this chapter, for in it we have the foundation of that "Holy City, the New Jerusalem" which should later "come down from God out of heaven."

It has been the writer's privilege to see the beginnings of many a new town and city which progressed to considerable size and importance, and the pages of history have recorded many such. But no earthly city can compare in importance with that new city now about to be organized before our eyes as the capital of the dominion of Jesus Christ—Triumphant.

Those who remember the articles under the heading "Jehovah Nissi" will remember the form of Israel's encampment which was the centre of national organization. The Tabernacle in the centre, around it the tribe of Levi, and four-square beyond it the brigaded tribes of Israel.

According to this plan this new city "lieth four-square." Now let us look at the constitution of the new city.

In the centre the Throne of God. "And, behold, a throne was set in heaven, and one sat on the throne."

"Round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting."

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These were the representative heads of Israel. ". . . and round about the throne were four living ones (zoa) full of eyes before and behind; and the first living one was like a lion (emblem of the camp of Judah); and the second living one like a calf (emblem of Ephraim); and the third living one had a face as of a man (Reuben); and the fourth living one was like a flying eagle (Dan). And the four living ones had six wings about him (see Isaiah vi, 2). Thus we have the four standards of Israel, each brigade containing three tribes (see Numbers ii). Each living one represents one-fourth of all Israel.

Turning to the changeless formation set forth in Numbers, we learn that the lion was east, the calf was west, the man was south, and the flying eagle north, round about the throne.

Thus in the heavens we have set up the organization of the New Jerusalem which shall be later the capital of the kingdom of Our Lord upon the earth. Thundering from the many voices of ascended Israel in the heavens is the ancient chant now first sung in the New Jerusalem, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

And he came and took the book out of the right hand of him that sat upon the throne.

And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

And hast made us unto our God kings and priests: and we shall reign on the earth.

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

And every creature which is in heaven, and on the 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, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

The foregoing chapter shows the first administrative act in the newly-established city of God. "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals." This was a finished book, already written and sealed. Do we know of such a book, the beginnings of which are already with us? Let us turn to Daniel xii, 9, and read: "And he said, Go thy way Daniel: for the words are closed up and sealed to the time of the end."

Daniel wrote the book which contained many things which he did not understand. It was said to him (verse 13), "But go thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days."

Among those who stood before the throne intensely interested to see the book taken, the seals thereof broken, and the secrets made plain, we need not doubt Daniel was present, standing in his lot in the end of the days. What Daniel sealed, Jesus opened: what Daniel prophesied, Jesus was about to enact.

Accordingly we find the Book of Revelation to be a sequel to the Book of Daniel.

The proclamation, "And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?" "And I beheld, and, lo, in the midst of the throne and of the four living ones, and in the midst of the elders, stood a Lamb."

". . . And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four living ones (representative of Israel) and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, WHICH ARE THE PRAYERS OF SAINTS." They now sang to the Lamb in the new city a new song, even the song of redemption.

Now the mighty angel hosts join their voices with the thundering acclaim of Israel, and they sing to the Lamb the song of dominion.

Wider yet the chorus grows, "And every creature which is in heaven, and on the 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, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four living ones (representative of Israel) said,

AMEN.

And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

Thus we have the new city; in the midst of which is the throne of God; before which Jesus Christ triumphant takes up the administration of the affairs of Israel in Heaven above, and, answering to His administrative acts, developments relating to the kingdom constituted of the remnant of Israel on earth are directed and controlled.

We may look upon this as a great historic event, attested by the oath Divine, and therefore standing on more certain testimony than the coronation of Queen Elizabeth, Queen Victoria, or even of His Most Gracious Majesty King George the Fifth, the recollection of whose coronation stands out clearly in the minds of adults to-day.

We have the record of astonishing historic facts in connection with Jesus Christ Our Lord; we have the record of His birth at Bethlehem; of His baptism at Jordan; of His temptation in the wilderness; of His transfiguration upon the Holy Mount; of His institution of the Lord's Supper; of His Passion in Gethsemane; of His trial in Jerusalem; of His Crucifixion on Calvary; of His burial in the tomb; of His Resurrection from the dead; and of His Ascension up into Heaven. And now, as historic as any of these, we have the record of His investiture with authority before the throne in Heaven.

[*More next week.*]

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THE GREAT CONGRESS.

When one forms the habit of attending annual gatherings of a week or more duration, the succeeding sessions appear to link up one with the other in a continuous experience. The intervening months seem to drop away out of sight, and the preceding gathering seems to move up and make connection with the new experience.

Thus, many old friends eagerly greeted each other in the halls of Central Building, Westminster, on Monday, October 13th. The greatest delight was expressed as the delegates met each other, and it was quite evident that strong bonds of friendship bound each to the other, although very many of such friends had never met outside of the Congress gathering. Thus one might say, there was a life being formed within the ordinary life of individuals—the experiences of which confined to the Conference gatherings.

The delegates are of all classes which go to make up the composite life of our nations. They came to us from every part of Anglo-Saxondom. Several outstanding notes dominated the assembly; the first among these perhaps is—

Loyalty.

Loyalty to God the Father Incarnate in Jesus Christ the Son as revealed by the Holy Spirit through the Word.

Loyalty to the Bible as "The Word of God written."

Loyalty to the Covenants made with our race in Abraham, Isaac and Jacob, as the absolute and everlasting foundation of British society and of the Christian civilisation.

Loyalty to the King and Kingdom, manifested and established by Jehovah as recorded in the nineteenth and twentieth chapters of Exodus, the component parts of which are—Jehovah manifested at Sinai as the everlasting King in Israel—Israel the Kingdom Nation, over whom He came to reign for ever, and the constitution, the principles of which are declared in the Decalogue.

Loyalty to the House of David established in the Kingdom of Israel for ever, and which is still present with us in the British Throne.

Loyalty to Jesus Christ, who is the Redeemer of Israel, given of God as the Leader and Commander of the Israel people.

Loyalty to the Holy Ghost, which proceedeth from the Father and the Son, Who takes of the things of God and reveals them unto us, even "All things that the Father hath."

Loyalty to our King, Empire and Constitution, which we recognise to be Israel in the modern days, to which in due time Jesus Christ shall come and take the throne of His Father David, when He shall "reign in Zion before His ancients gloriously."

Loyalty to the Church of Christ, which ministers to the people the Gospel of individual Salvation.

Loyalty to the British-Israel-World Federation, which is charged of God to preach this "Gospel of the Kingdom" in all the world for a witness unto all nations.

Devotion.

From the first moment of the Opening Session it was manifest that the deepening spirit of the Evangel rested upon the gathering. Distressed minds were comforted—those oppressed with the burden of sorrow were relieved and cheered, and several who were suffering serious bodily ailments found themselves freed from their sicknesses and pain. The gatherings, in spite of the Election turmoil, have been the largest attending any of our Conferences, and the presentation and hearing of the Truth has taken on very much higher plane and power. The contributions of the friends of the Movement have enabled us to put a number of new men in the field, who will devote their whole time to the work of organizing and carrying forward the work of the Federation.

In order to avoid denominationalisation, selections are made from the various communions—thus a clergyman of the Church of England, Wesleyan minister and a Baptist minister, also a lay reader of the Church of England, will be in charge of districts this year in addition to those that have been fully employed hitherto. It is expected that this accession of forces will both extend the work and increase the number of workers this year.

In addition to this we are reinforced by the arrival of the Rev. Merton Smith, and scores of placed clergymen and ministers are taking up and preaching the Evangel of the Kingdom in their own parishes, churches and circuits. All this is made possible by the devoted contributions of the supporters of the work.

The Rev. Joseph Gay has prepared a report of the Opening Day, which follows :—

THE CONGRESS, by REV. JOSEPH GAY, A.T.S.

The weather was distinctly favourable, for the sun smiled down on the delegates as they assembled at the Central Hall, Westminster, for the fifth Annual Congress meetings of the British-Israel-World Federation. They came from all parts of the Empire—Canada, New Zealand, Australia, South Africa, &c.—and from every part of the British Isles.

The merry hum of voices as one entered the Congress Hall betokened the joy and glad fellowship with which old friends and new greeted each other.

Strictly on time, Lord Gisborough, President of the Federation, rose and announced the first hymn—

"O worship the King
All-glorious above."

Rev. Philip Young led the assembly in prayer. Rev. J. J. R. Armitage read Psalm xix.

The President

received a hearty welcome as he rose to deliver his address. In well-chosen words he reminded the delegates of the crisis through which the country is passing, and the need for earnest work and prayer. He pointed out that the Federation knew no party, but recognised the absolute right and freedom of every individual to political action. There was only one party they could not welcome into their ranks, and that was the party that substituted disorder and anarchy for ordered constitutional means—the party that would have you believe in force, arson, and like methods, for which we had no room.

We belong to a great Empire, he said, and why was it a great Empire? Because we are God's Covenant People, Brit or Brith-ish, with God's Book in our possession.

The Secretary-General, Mr. Garrison,

received a deservedly warm welcome as he rose to address the assembly. In his characteristically forceful style he voiced a welcome to all the delegates, and offered congratulations to the President on the occasion of his birthday.

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Princess Alice, Countess of Athlone, had sent a delightful message to the Federation. Her Royal Highness was unable to be present, being with her husband, the Governor-General, in South Africa. Princess Alice congratulated the Federation upon the new Headquarters, which are in an ideal position. His reference to the Bishop of the Falkland Islands, the Rev. Mark Guy Pearce, Colonel Mackesy, who was with General Allenby in Palestine and now resided in New Zealand, the Rev. Anderson Watt, and others, showed how influential was the personnel of the Federation. He referred feelingly to the presence of the Rev. Pascoe Goard, and thanked God for his recovery from his serious accident, a remark which received loud and prolonged applause. The names of Rev Merton Smith and Colonel Mackendrick, D.S.O. ("The Roadbuilder"), both newly arrived from Canada, were well received. So also the names of the Belgian delegation.

The Secretary-General said that the Federation had been in existence five and a-half years, and prophesied that this, the fifth Annual Congress, would surpass all previous Congresses.

He reminded his audience that the acquisition of the new Headquarters at 6, Buckingham Gate had somewhat drained their resources, and was an additional expense. Liberal support would be necessary so that much-needed extension work could be undertaken.

REV. WOODHAMS DENHAM

gave a very forceful and powerful speech. He said that ours was a great constructive religious Movement. What is British-Israel Truth? It is God's plan for the salvation of this world through His own chosen people. It is the great identity question. We believe in the distinction between Israel and Judah. We believe in the literal restoration of the two in Palestine; above all, we believe in the return of the Lord Jesus Christ, our Redeemer, to reign as King upon the earth. Quoting Ephesians iv, 3, "Endeavouring to keep the unity of the Spirit in the bond of peace," he pointed out that there were three great and urgent needs:—1, Spiritual Unity; 2, National Unity; 3, Empire Unity.

REV. MERTON SMITH,

newly returned from Canada, received a very warm welcome when he rose to address the assembly. "Fellow-citizens of the Commonwealth of Israel, I bring you greetings from Victoria and Vancouver." He went on to say that the British-Israel Movement over yonder was rapidly gaining ground. He also brought greetings from Portland, where a large and influential Church, whose minister was our good friend, the Rev. R. H. Sawyer, the only British-Israel Church in the world, was crowded to the doors every time it was opened with an eager throng passionately in earnest to know the truth of God's Word.

REV. WM. PASCOE GOARD.

The moment had now arrived for which we had all been patiently waiting; when the Rev. Pascoe Goard rose to his feet, at the invitation of the Chairman, the applause was long sustained. It is not too much to say that he is the strongest and the most convincing personality in the British-Israel Movement to-day. Our applause voiced our gratitude and joy at his recovery from an accident which might very well have proved fatal. Mr. Goard has to a remarkable degree the power to create an atmosphere out of which he speaks with convincing authority. "Fellow-citizens of God's Israel Kingdom," he began. That simple greeting was sufficient to create the atmosphere out of which he gave a most timely and authoritative utterance. Let those who are inclined to call into question this remarkable Movement have regard to some of Mr. Goard's statements. "We know the actual Deity of God." "We stand for the Deity of Our Lord Jesus Christ." "We know the Divinity of the Holy Ghost." "We stand for the Book, not ignorantly, but through a life-time of study. We stand by the Book with a key in our hand which makes every part of the Book live. The two great genealogical tables of Matthew and Luke are two great cables binding together the Old and New Testaments, binding Christ to both. We cannot preach the Gospel of Our Lord Jesus Christ without the Old Testament. Everything not in this Bible shall have no place on our platform." On this high and strong note the first session of the Congress came to an end.

THE EVENING MEETING.

MAJOR J. KNOWLES, Chairman (*Chairman of the Council*).

He devoted his address to a deeply interesting statement of the operations of the Federation during the past year. New premises had been acquired during the year, and had been successfully opened on the birthday of the Prince of Wales on June 23rd last. He said that we were under a special debt of gratitude to the Secretary-General (Mr. Garrison) and to the Rev. Pascoe Goard, the Editor of THE NATIONAL MESSAGE. We had established a teaching college, and a ministerial conference which met every Monday morning for the study of the Bible. The Rev. T. H. Whitehouse had been appointed Organizing Secretary for the Birmingham area. Mr. T. E. Hill had had charge of the Kiosk at Wembley, and had done some very valuable work. The Chairman thanked all who had made the purchase of 6, Buckingham Gate possible.

THE SECRETARY-GENERAL

expressed great regret at the absence of Commander Roberts, through illness, and he read a telegram of greeting and good wishes from Ulster.

REV. J. J. R. ARMITAGE.

It would be quite impossible in the space which remains to give the reader an adequate impression of a truly great speech delivered with great force and power. Here are a few of Mr. Armitage's gems:—

"You can only account for Jesus Christ by revelation, not by evolution; and if that is so of Jesus Christ, it is so of every man. Man is the direct creation of God." "Communism is the spirit of anti-Christ." "You cannot have the New Testament without the Old Testament. You must subscribe to the doctrine that Jesus Christ is the Jehovah of the Old Testament. God has not changed. Everyone of the political ideas of to-day were tried before the coming of Christ. Every man accepting the teaching of Christ would solve everything. Harmony with God, harmony with our neighbour, that solves everything."

COLONEL MACKENDRICK, D.S.O.

("The Roadbuilder," author of that great book, "The Destiny of the British Empire and the U.S.A.").

He said that the message he brought was from far-off Toronto. The Bible is what it purports to be—the living, infallible Word of God. I cannot do justice to this great man and his great message. I should, however, like to leave upon my

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reader the profound impression which was made upon the assembly when Mr. Mackendrick called attention to the fact that the tide of battle turned when the King of England called the people of England to prayer, which was followed by the President of the U.S.A., and our Dominions beyond the seas. We never looked back after that. On this high note the Congress for the first day brought its proceedings to a close.

TUESDAY.

REV. DINSDALE T. YOUNG, D.D., CHAIRMAN.

The delegates came together on the Tuesday afternoon, under the chairmanship of Dr. Dinsdale T. Young. His presence on a B.-I. platform is always regarded by all as of great importance. It is not too much to say that Dr. Young is the outstanding figure of Wesleyanism to-day. His great ministry at the Central Hall, in the very building in which our Congress was being held, is world-wide in his scope and influence. He can truly say, with the illustrious founder of his Church, "My parish is the world." After paying a well-deserved tribute to the Secretary-General—who, in his opinion, was just the man for the position he occupied—and to the Rev. Pascoe Goard, our great teacher and leader, he said that his heart warmed to this Movement because of its Biblicalness. No atheism, no rationalistic criticism could possibly live in the presence of this Movement. The Bible was, through and through, the holy Word of God. The secret of England's greatness was the Bible. He expressed his sense of obligation to this society for the way in which it was calling attention to the Bible. No society was more successfully doing this. It was early in his life that he came into contact with this Truth through a relative, Rev. James Mackintosh, to whose memory he paid a splendid tribute. "You have the key," said Dr. Young, "that opens more doors than any other." "You possess the only sensible explanation of the wonderful British Empire." "This society has lighted a lamp the golden beauty of which will never be obscured."

We then listened to three very able addresses from the Rev. W. H. Stuart-Fox, M.A., Rev. J. T. Wilson, of St. Albans, and Mr. Davidson, of Pyramid fame. It was rather late in the afternoon when the Rev. Pascoe Goard rose to address the assembly. Dr. Young had been obliged to leave, and the chair was taken by Mr. Garrison, the Secretary-General. He said that owing to the lateness of the hour Mr. Goard wished to defer his address. Such is the affection and esteem in which our leader is held that the audience would not have it so. They called long and very emphatically for him so that, the will of the people once more prevailing, he rose and said one or two very practical things. This Congress was great and would become still greater, but it was not the greatest thing. The greatest thing was the spreading of this Movement throughout the world. The return to the Bible had become racial. "Colonisers your fathers were, but *you* have forgotten to colonise." "In consequence, 65 per cent. of the Canadians of the Middle West were European Papists. Two-fifths of Quebec were under the dominion of the Papacy. What's going to happen? You are keeping your boys at home and they ought to be going out to win these far-flung places of the earth for God and the Empire." These remarks did not fail to make a profound impression upon all who heard them.

In the evening the delegates came together once more in large numbers and, aided by the general public, filled the hall to its utmost capacity. The chairman was the Rev. Philip Young, L.Th., of Worthing. He spoke in sympathetic terms of the absence, through illness, of that veteran leader, Commander Roberts, R.N., and rejoiced in the fact that, though he was still unable to attend the Congress, he was recovering from his somewhat serious illness. He said that B.-I. Truth was never absent from his mind, that for many years it had influenced his ministry, and enriched it. The Rev. J. H. Satchell, B.A., one of the ripest Hebrew and Greek scholars in this country, gave a scholarly dissertation on a recent publication in Hebrew, setting forth the reasons why the Jews could not accept Jesus as their Messiah. One could have wished that it had been the classroom rather than the public platform, so that one could have gone more fully into a question of the greatest possible importance.

The Rev. J. J. R. Armitage, of Liverpool, followed, and it was evident by the prolonged applause that the assembly had by no means forgotten his magnificent and manly utterance of the previous evening. If I may say so, this speech surpassed the other both in vision and depth of thought. It would be utterly impossible for me to give at all an adequate impression of it. I must ask my readers to wait for the verbatim report of the speeches of the Congress, which will be published in due course, and then they will be able to read it with that close attention which it undoubtedly demands.

Here are three striking sentences to be going on with: "Can we accept the Book of Genesis as historically and scientifically true? Elohim did or He did not create the heavens and the earth. If He did, then away goes evolution." "The assured science of to-day is the ignorance of to-morrow." "Our Saviour was not a Jew; if He had been, then the Gospels of St. Luke and St. John could not have been written." Mr. T. W. Plant had no easy task in following Mr. Armitage. It is a tribute to his power to say that, along his own line, and a greater contrast it would be impossible to imagine, he sustained the interest to the end. With a large map hung up at the back of the platform he traced, in a most interesting fashion, the wanderings of the ten tribes, showing their travels in the clearest possible manner. One was led to believe that the lost ten tribes had never been quite so completely lost as one had supposed. Thus closed the second day of the Congress. We retired well satisfied with the diet of the day.

THEY SING THE SONG OF MOSES AND OF THE LAMB.—III.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

HERE we see the leaven leavening the whole lump. The hundred and forty-four thousand, undefiled and without guile, through whose instrumentality the era of Gospel preaching throughout the world is undertaken: the nation now commencing to bring forth the fruits of the Kingdom.

Their redemption from the earth I take to refer to the fact that they arrived upon our Mount Zion out of the Babylonian system, and, being thus snatched away in God's good Providence, are now represented as the 144,000 who were the sealed ones of chapter vii, or rather their descendants. People often wonder at the way God makes use of unprofitable servants, but let us remember why it is that He will not see iniquity in Jacob nor perverseness in Israel, "for the Lord his God is with him and the shout of a King is among them. They are without fault before the Throne of God." The

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era now alluded to is subsequent to the Renaissance under Wesley and Whitfield, and at the time of the French Revolution. How was it Britain was spared?

THE ERA OF MISSIONS.

When God's judgments were upon the earth, the inhabitants of the world were to learn righteousness. So God's mercy and protection of Britain brought to the front, aided by the Gospel preaching which centred round Cambridge, Clapham, and elsewhere over England and Wales, a thoughtfulness for the souls of the heathen. This was not the first acknowledgment of their claims upon us, for Sir Walter Raleigh's first recorded missionary donation of £100 was in 1588: John Eliot, who followed the Pilgrim Fathers to New England, in 1631. Then there arose "The Society for the Propagation of the Gospel in New England"—"and in America." Then missions amongst the Indians. "The Society for Promoting Christian Knowledge" in 1698, "The Propagation of the Gospel," 1701, which Societies were on a small scale, but were followed by the establishment of many various and vigorous Evangelical Societies in the last years of the eighteenth and commencement of the nineteenth centuries. So we may say these began shortly after the Reformation, whereas the period described as that of "another angel flying in the midst of heaven having the everlasting Gospel to preach to them that dwell upon the earth, and to every nation," was the era of Christian Missions, as also prophesied of in Isa. xviii; culminating in Missions to the Jews from their brethren of Israel. The appeal is to all that dwell upon the earth to "fear God and give glory to Him, for the hour of His judgment is come." This judgment is seen to be the seven vials, also "the judgment is set and the books are opened" (Dan. vii, 10–26). The Ancient of Days Who has "appointed the ancient people and the things that are coming, and shall come, let them shew them. Fear ye not—ye are even my witnesses" (Isa. xliv, 7, 8); and read preceding context and the commission here given to them to do. "And there followed another angel, saying Babylon is fallen, is fallen that great city, because she made all nations drink of the wine of the wrath of her fornication." Let us here notice that God's long-suffering waited in the days of Noah 120 years from the issuing of the command to build the Ark. It is just 120 years since the "British and Foreign Bible Society" was founded, and began its circulation amongst all nations; within five years after, the "London Society for Promoting Christianity amongst the Jews" included the All Nations. So we may reckon from 1804–1809, the 120 years terminates 1924–1929. May we not expect then that the judgment which has been sitting, and the Bibles which have been opened, will have accomplished the work given them to do, by taking away the dominion from Rome? "Babylon is fallen, is fallen."

But what follows? The influence is not yet all gone, for "the third angel followed them, saying with a loud voice, If any man worship the beast and his image and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb," &c., &c

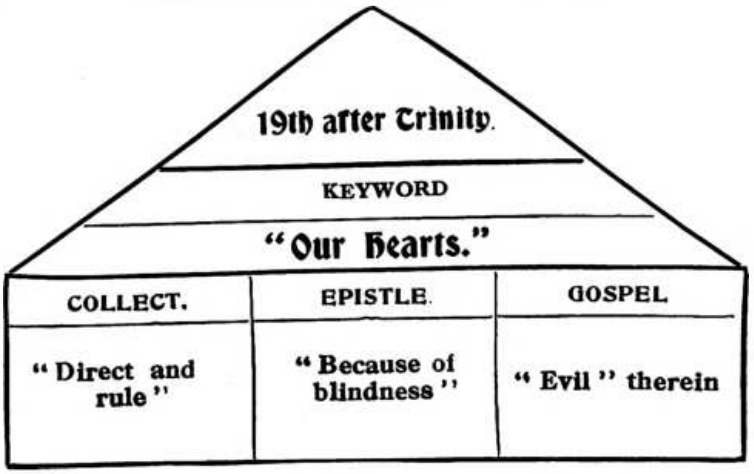
"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

What can this mean? And what follows but a fact that very great patience and an exercise of a great amount of faith will be called forth in the proclamation of a greater protest against Romish doctrine than we have ever yet attained. Here, surely, is the Spirit of Life from God entering into the witnesses and making them earnest in doing the Lord's work. We have had Societies established, the one in 1827, exposing the errors of the Church of Rome, which now, after nearly one hundred years, is feebly encouraged by ourselves at this present moment; also the "Church Association," established to endeavour to guide our Church of England from falling into the insinuating seductions of Rome. The principles of these two Societies will be taken up by the whole nation, who, being found faithful, will be commended by Our Lord Jesus Himself, for they loved not their lives even unto the death (Rev. xiv, 13). These words, "Blessed are the dead," &c., seem to imply that there will be a great trial of our faith as the end of the age draws nigh. We must be found witnesses if we are to reign with Christ.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.



"THE doctrine of the Holy Spirit saves us from thinking of God as eternally separate from us in our weakness and need. For the Holy Spirit is not something that God gives; but God's actual Being condescending to dwell with us"—(Bishop Masterman). See Keynotes for Whit-Sunday.

In many of the passages in the Old Testament where Wisdom is regarded as personal, life-giving, creative, everywhere present, and the soul of all things beautiful and noble, we shall do well to think of HIM as the Holy Spirit. Accordingly we may hear His still, small, personal appeal in Prov. xxiii, 26: "My son, give Me thine heart," give it to Me in affection, in devotion, in trust, in perpetuity, and I will be its director and ruler in all things.

In his "Holy War" John Bunyan writes of the town of Mansoul, in which was reared up a most famous palace or castle; and, by this structure, Bunyan meant the heart.

The human heart is, as we know, a hollow muscle situated in the cavity of the breast, with the point towards the left side.

As doctors would say, it has its diastole and systole, *i.e.*, it expands and contracts, causing the pulse beats every second or so. At each beating, one-tenth of a pint of red life is forced into circulation, and as there are about ten pints altogether, therefore it takes about one hundred beats of the heart, in the time of one

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and two-thirds of a minute, to circulate the whole of a normal person's blood.

That it beats more slowly and thus does not work so hard when we are lying down is one reason why our medical advisers send us to our beds for a rest cure.

Surely it is an impressive thought that through this human heart of ours the blood, which is the life of us, constantly goes in and out in perpetual motion from the first day of our existence until the last. But this is not the heart Bunyan meant, or that we think of in to-day's Collect, though if God didn't direct and rule even the physical heart, our bodies would soon dissolve into the minerals of which they are formed. As there is a fleshly heart which has to do with animal life, so there is the spiritual heart, the focus of the personal life; and this spiritual heart, invisible and intangible yet very real, is the seat of the affections, passions and desires, the seat of the issues of what make up a man's real life.

The heart is the citadel of Mansoul—the key of the situation. To rule there is to rule in the life. As are the thoughts, so will be the words and deeds.

What we *are*, more than what we do, is important. So we silently pray, in Church, before a service, not only, "Let the words of my mouth," but also "the meditations of my heart be alway acceptable in Thy sight, O Lord, my strength and my Redeemer."

Originally good and pure, the heart has become a nest of evil.

Originally illuminated with the light of Truth, it has become blackened with the darkness of error. And so out of it proceed evil thoughts—the murderous thought, which is murder; the lustful thought, which is adultery; the covetous thought, which is dishonesty. As a man thinketh in his heart, so is he, so does he. "The soul is dyed the colour of our thoughts" (Marcus Aurelius).

The Gospel and the Epistle illustrate this.

TO-DAY'S GOSPEL.

This deals with the healing of the paralytic in answer to the faith of those who brought him, an encouragement to parents and god-parents who have similarly to exercise faith on behalf of the helpless babe sacramentally put into the arms of Jesus.

The men of faith "not finding a door on the floor made one on the roof (love will creep, but faith will climb where it cannot go), let him down with cords, his bed bringing him in, which presently he carried out, being perfectly cured"—(Thomas Fuller).

Because Jesus pronounced a spiritual healing which was also to include bodily healing, saying, as He saw the faith of the bearers, "Son, be of good cheer, thy sins be forgiven thee," instead of "Arise, take up thy bed and walk," some of the scribes accused Him of blasphemy. Then Jesus looked right into the hearts of His accusers and saw evil therein as He said, "Wherefore think ye evil in your hearts?"

Now, such is every heart by fallen nature; it is hereditarily evil. Man is now born in, and with, a sinful nature. As Art. IX words it, "Man is very far (*longissime*) gone from original righteousness," and no heart is clean unless it is made clean through the merits of the Saviour. This is Bible truth, though a stumbling-block to untheological minds.

Hence the first public prayer in the H.C. office, whereby we pray for the cleansing power of the Holy Spirit. Moreover, the spiritual heart, by fallen nature, is dark as well as unclean, until illuminated by the Holy Spirit. Hence the C. for Whit-Sunday, whereby we pray for His enlightening power and presence.

THE EPISTLE AND COLLECT.

The E. is taken from the opening of the practical section of the prayer-epistle to the Ephesians. St. Paul portrays a dark picture of men by nature; their understanding is darkened, they are alienated or severed from the life of God "because of the blindness of their heart." So the heart is naturally *evil* according to the G., and it is *blind* according to the E., *i.e.*, the human spirit is evil and blind and cut off from life and light; and the ancient but revised C. therefore declares that in the sinful state in which it is now born, it cannot please the God Who originally made it (Rev. iv, 11, and Heb. xi, 6). Then comes the petition for guidance and governance, steersmanship and captainship, direction and rule, "not only in life's great perplexities and grave crises," but in "the trivial round, the common task."

The C. is thereby a recognition of the Holy Spirit's place and power in our life. As Director to the directed and as Ruler to the ruled, the Holy Spirit brings God near to us and us near to God.

Through the Spirit, the Father and the Son work together for good; and if the heart is to be made and kept right it must be put into the Hands of the Maker.

Have you a watch? Well, you can direct and rule its hands, making them point to the proper time; but it needs the watchmaker to direct and rule its heart. So we must first get our heart right, and when it is "set to obey God's commandments" (Evening C. for Peace), our hands will go right and our feet, and all will go right.

* * *

What a restless thing the heart is! The sea rolls, the heavens move, the earth never stands still. Thus the heart of man never rests, sleeping or waking. Lust entices it, vanity possesses it, anger disquiets it, pleasure seduces it, envy torments it, sorrow and sadness vex and molest it. It finds no rest until it returns to its Maker, Redeemer and Sanctifier. Then there is rest in life, rest before and in death, rest and peace for evermore.

When Jesus was on earth He had not where to lay His head; *now*, He is waiting and wishful, by His Spirit, to find a resting-place in every human heart.

Surely that which is most worthy *in* us should be resigned to Him Who is most worthy *of* us. A remarkable story is told of a little Italian boy who conceived the idea of bequeathing different parts of his body. The mother, at last, said he had omitted his dear little heart, but the little patient replied that his heart must be kept for Jesus! That was very beautiful and touching, but the little fellow needed to realise that *we* don't keep our hearts so much for Him as that He keeps the heart committed to Him, for Himself. And we must realise the *further* truth that the great Keeper and Director and Ruler of the heart is neither ourselves, nor any other human being, nor even the human Jesus, but the Spirit of life in Christ Jesus, the Holy Spirit, "the Lord, and Giver of life."

Thus let us unitedly use our C. in our churches and homes this week, or, better still, always and everywhere, and we shall be strengthening ourselves in the strength of God for all things and "in all things."

CONSIDER YOUR WAYS.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

THERE is ONE who ruleth over all. But is He acknowledged? Or is He given the credit for all His loving kindness and tender compassion hitherto bestowed upon us. Or when we come to Him, do we approach Him through the Name which is above every name? Is it not true that when we come to God we address Him in many cases through the idol we have set up in our heart. We have removed His commandments from the posts of our house and the forefront of our eyes and substituted therefor things of man's inventory, forbidden by the Word of God. Consequently our vision by faith through the Word which quickeneth has been obliterated by the sight which leads us astray.

Speaking to clergy and others lately, we find a terrible amount of pessimism and no vision of the future goodness God has in store for us. A little kindly talk over our departure from God, the apparent neglect of lifting up the Lord Jesus in our pulpits, the holding forth to man his own capabilities of attainment to high moral rectitude; the absence of all allusion

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to our own inherent weakness and exhorting him to look to Jesus only seems to be at the bottom of all our troubles.

We have tried the tendency of man's efforts long enough. Would it not be better to go back to the old paths and take God at His Word? He has promised us every blessing if we worship Him in Spirit and in Truth, keep His statutes, judgments and ordinances.

In considering our ways we must consider the way He has led us, and, acknowledging His hand, know that the goodness of God should lead us to repentance.

THE JEW OF TO-DAY AS ISRAEL.

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

HERE is a fundamental blunder of a large number of Bible interpreters, and also of some of our Jewish brothers. While the Jew, *largely the son of Judah*, is of Israel his father, he never was historic or prophetic Israel, except where the two Houses are specifically mentioned. In this case he, like any other tribe, is included in, and forms part of Israel.

In no sense did the Jew or Judah ever represent the Northern House of Israel.

Here is where much confusion arises among Bible students. They conclude the Jew or Judah is all there is of Israel of latter-day prophecies. And since the world knows where the Jew is, and since many assert he is the all of Israel, they naturally conclude that "*Israel is not lost.*"

The logic is good, but the premises are faulty. As a matter of fact, as said before, only a fraction of Judah of the Captivity is known to-day. Hence two things! The Jew of to-day *is not all* Judah. And he is not Israel of the Northern Kingdom.

Hence Israel *in toto*, and Judah in part, were lost, and are still lost to the vast majority of mankind.

ISRAEL OF TO-DAY.

The prophetic Israel must be a Kingdom to-day. Hence, in our search for Israel, we must examine the present Kingdoms of this earth.

Prophecy tells us that Israel remains a Kingdom as long as the sun and ordinances of Heaven endure.

From this, those who accept the Bible as true are forced to believe that, since the sun shines to-day, *so Israel is a Kingdom to-day*. This Kingdom is spoken of as a *nation*, and as the House of Israel. Hence it can in no sense be Christianity, *which is not and never has been a nation*. It has not the marks, conditions and history of prophetic Israel.

ISRAEL'S KING.

The Bible tells us that, while the sun shines, a King descended from David will rule over Israel. Thus the Royal Davidic line of rulers, and the Kingdom or House of Israel, are to be contemporary, *in perpetuity*.

With David the Lord made an unconditional covenant that his rule, his throne and *his house would continue* "*for ever*"; and that his rule would be *perpetual over Israel*.

Hence we must look for a King descended from David, sitting on the throne of David to-day, and ruling over the perpetual House and Kingdom of Israel.

ALL ISRAEL TO COME UNDER THE THRONE OF ISRAEL AND A KING DESCENDED FROM DAVID.

The prophets are very clear in their foretelling that the House of Judah and the House of Israel would unite in the land of their fathers and be ruled over by one King. This union, of necessity, includes the whole twelve or thirteen tribes —counting Joseph as two tribes.

And when these two Houses are so united, they are to possess and inhabit the land of their fathers for ever. More still! This possession means that, *representatively*, "they and their children and children's children" are to live in the land, and never remove from it again.

No historian dare affirm that this prophecy has taken place *in toto* or in part, at any time in past ages, before the years of the Great War of 1914-1918. In 1917, General Allenby, the British and Jews began the visible process of possessing the land of their fathers, and of setting up over the united Houses a *King of the House of Israel*, who, at the same time, is a King of the Royal Davidic line. Reader, consider these things!

PALESTINE UNDER BRITON AND JEW.

About two thousand five hundred years ago the prophet Ezekiel foretold the union of Israel and Judah, "in the land of their fathers under one King." Other prophets foretold the return and union of these two Houses in Canaan.

This union never took place at any period before the Great War. In 1917 the British, aided by the Jews, drove out the Turk and possessed the land of their fathers. The Union Jack has fluttered on high over Palestine officially ever since.

In passing from the British military rule to that of civil rule a marvellous thing occurred. It was necessary to have a Governor-General, and lo! Britain and the Jews, represented by the executive of Zion, *selected a Briton who is a Jew to act as Governor-General*. So Sir Herbert Samuel was chosen, and he ably and justly represents officially Judah and Israel-Britain. *His official home is on the top of the Mount of Olives, where the flag of England*, the flag of the *Union of Jacob* ("the Union Jack") flutters peacefully to the four winds of Heaven. This is the visible beginning of the union of the two Houses "in the land of their fathers," as foretold by the Lord through His prophets.

THE ROYAL SUPREMACY.

BY JOHN HENRY HILL.

"*The Bishop of Rome hath no jurisdiction in this Realm of England.*"—Article 37.

READERS of THE NATIONAL MESSAGE are not likely to have any doubts on this subject. Nevertheless, it is well to be fortified with the necessary authorities when we are confronted, as I was recently, with the statement that the Pope is Spiritual head of Western Christianity, to which statement, made by a lady member of the Church of England, of which Church I also am a Communicant, my reply was perhaps rather brusque than polite. "He's not the head of *my* Church!" "Who then is?" asked the lady. "The King," I replied. "But surely the Pope is Spiritual head of at least Western Christianity?" "*He is not the head of the Church of England, Madam*," I reiterated, adding, "It is true that the King delegates his authority to the Archbishops and Bishops."

Now, if anyone is in doubt as to the historic fact of the Spiritual as well as Royal Supremacy of the King, he will do well to refer to an illuminating letter from Professor W. Alison Phillips in *The Times*, July 26th, page 8, column 1.

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The letter is in reply to one published in the same paper from Lord Braye.

Professor Alison Phillips' letter should be carefully read and preserved by all who desire to be acquainted with the facts. Here, in brief, are some of the main points :—

In 27 Edward III the King is described as "ordinarius supremus." An ordinary being and Ecclesiastical Judge, the King is the Supreme Ecclesiastical Judge, and if it should be said that this authority is legal rather than spiritual, in another Act of the 33rd year of the same reign it is declared that "Kings anointed with the holy oil are capable of spiritual jurisdiction." An Act of Henry IV affirmed that Papal collectors had no jurisdiction in England, and that the Archbishops and Bishops were Regis judices spirituales—the King's spiritual judges.

In Richard III, 22, it is laid down that the excommunications and judgments of the Roman Pontiff have no force in England.

Finally, in 10 Henry VII, folio 18, we have perhaps the most striking formulation of the doctrine of the Royal supremacy :—"Rex est persona mixta cum sacerdote, quia tum ecclesiasticam quam temporalem habet jurisdictionem "—that is to say, the King is a person who combines Royal with Priestly authority having both temporal and ecclesiastical jurisdiction.

"As for Papal infallibility," says Professor Phillips, "and all that this connotes, that is quite modern. It was not even held by those who, in spite of persecution, clung to the 'old religion.' . . . When, shortly before the Relief Act of 1791, a great petition, signed by 1,500 Roman Catholic Bishops, priests and laymen, was presented to the Crown in favour of emancipation, this contained the words: 'We acknowledge no infallibility in the Pope.'"

CHRIST OUR GREAT EXPONENT OF THE LAW.

By Florence E. Blake.

THE great Lawgiver Moses, in the Old Testament, on seeing the Israelites' lack of faith when he returned from the Mount threw down the stones whereon the Almighty had written His Law for them ; and for his lack of faith and indignation was punished.

The greater Lawgiver, Jesus Christ, in the New Testament, seeing the Jews' unbelief in the Law, said : "I am come not to destroy the Law, but to fulfil."

Moses' work dates from 1491–1451 B.C., and Christ's earthly ministry closed nearly 1900 years ago.

We know that Israel's disobedience to God's commands produced all their troubles, punishments and exile ; yet we are still slow to own that *our* disobedience to God is even now causing those same troubles in our midst.

Moses had ten commands given him. The first *four* relate to our Duty to God ; the second *six* to our Duty to our neighbour. We know that God gave those laws to His servant Moses to be taught to His people ; and the covenant given by God *and agreed to* by His children, was, that *if* the commands were kept, He would abide with them and protect them for ever. *If not*, He would punish them and subject them to discipline.

This we have seen in history, but yet God, according to His promise, has not forsaken His children, and they are protected still if they follow His Law.

When Jesus came to expound God's Laws to us, He summed up more beautifully even than the prophets of the Old Testament had done, and taught God's Truth more faithfully than the priests of His day were doing. His version of God's Laws is more far-reaching (though much condensed) than those Moses had received.

The lawyer (Matt. xxii, 35–40) asked Jesus which was the great Commandment in the Law. That man was only tempting Christ, wanting to entangle the new teacher in a mesh of traditions, &c., which the elders and teachers since Moses' day had built up, and which the priests of that day were continually asseverating as more important than God's Laws in the original. Now mark how grandly Christ soars above all the disputes of His own day, and leads us up even higher than Moses' Law, in that it is more comprehensive and infinite to our understanding.

He says : "First, thou shalt love the Lord thy God with all thy heart and mind and soul and strength "(*spirit* and *might* are sometimes used) ; "and second, thou shalt love thy neighbour as thyself. On these *two* commands hang *all* the Law and the Prophets."

How has the world, since Christ's day, carried that out ?

He established a Church to teach it, and we may thank God that it has never been quite obliterated, "for His Hand is stretched out still." But if we consider for a moment that we have had that code for 1900 years, and then look down history, and round on the world to-day, can we plume ourselves as better followers than the Israelites, as to the keeping of it ? Considering our grand opportunities and our glorious Teacher, do *we* love God and our neighbour, and so keep His Laws ? I trow not.

The lawyers and elders through the ages have so continuously added to the original code (and still are doing it), that the codicils and amendments are so multifarious, and have so buried the original commands under compromises and excuses, that we only smile (or sneer) at God's Laws and His punishments when we turn to them.

They may be studied in their simplicity in Lev. xxvi and Deut. xxvi, The Song of Moses, Deut. xxxii, and Exod. xv, 26, and xxiii, 25.

I cannot see through these difficulties that man has raised ; they are too vast, like going through a forest and picking off a leaf a day !

But we ought to try to understand Christ's teaching, simplify our education system, and go back to the root.

What do the four ways authorised by Christ mean to us ?

I. We are to love with the *Heart*.

The heart surely may be roughly summed up as the organ of emotion, the function which produces admiration, enthusiasm, and ideals, &c. ; of joy and sorrow, pleasure and pain. If we are to love God with that organ, then we must make it fit for use in His praise, cleanse and clear it by education and training that the love may be sweet and pure as it passes through.

II. We are to love with the *Mind*.

The mind is a school or college wherein we learn the way to perfect all God's gifts, and by training adapt them to use for the glory of the Giver and thus show our thanks for them. We must love God with the mind, for He endows us with gifts, that we may by care and study increase them, to use in His

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honour (not to our own advantage), and thus to enable us to enjoy His blessings and to pass them on to others.

III. We are to love with the *Strength*.

(I put this next, the practical way, summing up *how* we are to work.) Observe: no idle or careless interest will suffice; nothing casual or selfish; but steady persistence, patience and continual effort. Surely, that is what loving God with all our *Might* means! For as the end is grand, so only our most strenuous work will produce a result worthy of the reward, the recognition by our Maker of our efforts:

"Well done, good and faithful servant!"

Heart, Mind, and Strength—those are man's instruments in this life. To clean the place (the school-house), to choose the study to follow, and to learn and labour therein all our lives.

IV. We are to love with the *Soul* and *Spirit*.

To this we must all approach with reverent awe, for we are treading on holy ground—God's Treasure-house, one of His many mansions! Surely *there* is stored His training for us, for He is our Teacher and Guide to *His Holy of Holies*, and no one can dare to interfere with that education; though we may not understand the method, we may trust so glorious a Guide as to the result. God tells us to turn to Him, and *He* will pour out His Spirit upon us. Remember, He is guiding our souls whenever we turn in worship and in awe to Him; whenever we are uplifted in delight over any of His Works and Ways, we are letting His Spirit *teach* us, and thus are loving Him with our spirits and souls, and He will show us *how* to worship and come nearer to Him.

But that, I take it, is not so much *our* work as contemplation with trust and love, whilst God's *Holy Spirit* works within us.

Have we not lost Christ's ideal as to the Light and Truth of His Way for us? We have seen Him as Prophet and Priest (Teacher and Guide), but does our work show that we like or value His training?

The times are waxing late—Prophecy and History both say that the King is coming to rule His Kingdom.

Does not History show that our way has failed? I think our vision is too small. Our minds are often satisfied that the reason of our work is for Time only, but—God has given us a nobler motive, a grander spring, starting from the Infinite. His creative spark, that by His feeding from His altar-fire, will rise to a flame, and become a beacon-light to inspire our work in Time, reaching out to the Infinite again, thus perfecting our love and knowledge of the Maker of the Universe.

Our little lives in time—the years of storm and stress and strenuous endeavour—will land us in God's Armistice, after our war here with the god of Evil. May we then hope that our Love for Good will teach us to appreciate the Peace in God's Home that will surpass all our understanding and imagination?

Rev. Joseph Gay and Mr. J. J. Morey are to conduct a three days' mission in Wigan on November 3rd, 4th and 5th, and Mr. Garrison gives four addresses in the Ebenezer Church, Steelhouse Lane, Birmingham, on November 3rd and 4th.

COLLEGE CORRESPONDENCE COURSE.

LECTURE No. 3.

THE last two outlines traced the outline of the synopsis of that revelation which preceded our Bible references.

We gave in Lecture No. 2 the blackboard exercise which gave their various Scriptures and the content. If the reader will take the same blackboard exercise and refer to it, it will help in the present study.

ELOHIM.

In reference to the Creation of "The heaven and the earth," the material Universe, we have the Name of the Creator—Elohim (Gen. i, 1).

In reference to the solar system, chapter i, verse 2, to chapter ii, verse 3, we have also the Name Elohim—the Creator.

As a rule, whenever this Name is found in the Scriptures, it will be in connection with the field of nature. Wherever the inspired writer turns from one field of Divine activity to another, the Name is changed to suit. Thus, in the nineteenth Psalm, "The heavens declare the glory of El; and the firmament sheweth His handiwork." "The heavens" in their widest extent; the firmament restricted to the solar system. Later in the Psalm the theme changes from nature to the Divinely-given law, and instantly the Name is changed to Jehovah.

JEHOVAH ELOHIM.

This Name we have from verse 4, chapter ii. This is the story of the earth as the dwelling-place for man, and for the placing of the race of Adam on it, in the Garden prepared and planted for them by Jehovah Elohim.

This Name is carried forward to the point where the man is driven from the Garden. It seems to indicate that man is counted man among the "Elohim" of Jehovah until that expulsion. Then the fellowship with the Elohim is broken.

JEHOVAH.

This Name thus alone is introduced to us in chapter iv. This is the beginning of human history.

At the foundation of the Adamic family, it will be seen that the Name Jehovah is used in connection with the entire family.

After the homicide of Cain, by whose hand his brother Abel died, Cain "went out from the presence of Jehovah," and from that time on the Name is used only in connection with the chosen seed; Seth being "appointed," as his name implies, to carry on the Covenant Line. Therefore his descendants were called "the sons of God."

In antediluvian times and pre-Abrahamic times, the Name Jehovah was not used by men, but was held as a reserved Name by God, and was by Him used manwards.

The Name Jehovah comes into prominence again at the organization of the Kingdom Nation at Sinai.

ELYON EL, TRANSLATED "THE MOST HIGH GOD."

This is the Name by which God reveals Himself to the whole of the human family. Examples: It was used by Abraham when he spoke to the King of Sodom at the time the three kings met. There were present Melchizedek, King of Salem, Abraham, and the King of Sodom. "Melchizedek brought forth bread and wine," and he was priest of Elyon El. Abraham used the Name when he addressed the King of Sodom, refusing any share in the spoil. (Gen. xiv.)

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It was used by Daniel in his messages to Nebuchadnezzar and Belshazzar.

It is to Elyon El that man, in response to the God consciousness within him, cries out after God. Brahmin, Buddhist, and so forth, seek after the knowledge of Elyon El.

EL SHADDAI.

This is the Name by which God revealed Himself to Abraham, as is recorded in the seventeenth chapter of Genesis. The word means "The Nourisher," for "Shad," the root of the word, implies the nursing breast of the mother, which gives life to the infant child. Let us be careful. Nourishing the infant life is alike the care of the mother and the father. When the mother dies, the father finds means to nourish the infant child. The essential function of motherhood is the bearing of the child. This function is never ascribed to God as far as we can now remember. There is no good reason, therefore, for ascribing motherhood to God.

The occasion of the revelation of this name was the annunciation of the coming birth of Isaac and in Isaac of the chosen race.

For the purposes of the racial covenant which the chapter contained, God gave a new name to Abram, a new name to Sarai, and revealed Himself by this new Name.

It is translated God Almighty, and is used exclusively in connection with the racial covenant with Abraham and his seed in all their generations.

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

F. W. T. ASKS:—Do you think Edom has received its judgment? I think it may make a good subject for our Bible Study when we start it again in October. (See NATIONAL MESSAGE, September 6th.)

ANSWER.—We are delighted to see our readers asking questions when they have reason to differ. In this case the writer, a very old friend of the Cause, has our heartiest sympathy. But does he think that Edom has learnt her lesson? It is the way of the world at the present day to act as if we need have no faith, even in a God. Turkey (Edom) has acted its part as a destroyer of idolatry, but she has yet to learn that our God is a God of Truth, and that Jesus Christ was God, and Mahomet never was God's prophet. But apart from this, even supposing all the article referred to, as far as it goes, is right, we do not think that the writer has embraced all that is to be said about Edom.

To our mind Turkey will yet choose an opportunity, whether through the "League of Nations" or otherwise, to assert that Palestine, the ancient home of Israel and Judah, is hers. This seems to us the only conclusion that can be arrived at from Ezek. xxxv, 10–15, if this is read carefully.

We do not pay much heed to any treaty the Turk may enter into under compulsion. They are already trying their hand in Constantinople to evade their contract with Greece. A weak moment may arrive at any instant. Constantinople will surely be the *point d'appui*. Turkey is only in possession whilst she holds to her compact. Even if our Allies shirked their responsibility, we should be compelled to act alone. It would be but a repetition of Egypt and Alexandria (1882) over again.

Now let us look at Ps. lx. Here we find our attempt upon Constantinople frustrated because, not having asked counsel of God, He did not go forth with our hosts. Look carefully at this Psalm and see how adaptable it is to our own circumstances. That the Psalm is prophetic (and not merely historic) lies upon the face of it. That Israel is in the land of their exile and about to return to God is clear. She is in possession of a Banner which is to be displayed because of the Truth. Not only the earth has been made to tremble, but God has shown His people hard things. It is the land of Israel which should have concentrated their attention; whereas Israel has turned aside to endeavour to gain Constantinople. We got no further than the Dardanelles, when God compelled us to look to our base and recall our armies into Egypt, lest the Suez Canal should fall into the hands of our enemies. Constantinople was not then to be our real goal. So God set His face against us, yet in Love. What a miraculous withdrawal we had, and only just in time!

Notice now the STRONG CITY. The Dardanelles could never be called a city. "Who will lead me into the Strong City? Who will lead me into Edom?" Not then; the time had not come. Israel must be alone, for God will not give His glory to another. Isa. lxiii: Israel must be a righteous nation which keepeth the Truth, recognising Christ as their Saviour. That is, repentant. This is the theme of Ps. cviii. It is remarkable that the chronological line in the Great Pyramid, which begins its upward ascent at the time of the Exodus, and represents Israel's progressive advance into Truth, after its progress through the Grand Gallery receives a check at the Great Step, which led some into a higher life; but the nation still struggling does not attain unto this stable platform until 1927, when the chronological line cuts the horizontal of the King's Chamber, as if indicating that at last, after great struggles, they had arrived at a firm footing, and were able to go on now without fear of obstruction.

This, to our mind, corroborates Rev. xi, 11: "And after three days and an half the Spirit of Life from God entered into them, and they stood upon their feet." This we anticipate, as to time, to be 3½ years after the challenge thrown down by the Anglo-Catholics in the Albert Hall under the Bishop of Zanzibar, and confirmed by the attitude of the Anglo-Catholics in July, 1923.

"O Lord, REVIVE THY WORK in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Hab. iii, 2).

This challenge we hope will bring about a great Revival (Acts iii, 19, 20).

Now study carefully Ps. cviii. What a difference in the introduction to that of Ps. lx? Israel's hope is now fixed in God, and her heart is given to praising and extolling His goodness. "The remnant (Israel) were affrighted, and gave glory to the God of heaven" (Rev. xi, 13). Then follows "The second woe is passed." Turkey is henceforth powerless. But not before.

This, then, is our answer. Turkey (Edom) is yet to receive her doom at Israel's hand. We trust all Joseph to be represented, for the U.S.A. has had a great work doing in Turkey. Constantinople will be acquired by us both, U.S.A. and British. God will go forth with our hosts this time. Israel shall do valiantly (Num. xxiv, 18; Ps. cviii, 13).

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THE SECRETARY-GENERAL'S PAGE

WE are sorry to inform our readers that the Secretary-General is confined to his bed with an attack of influenza, and is unable to write his usual notes this week. We hope to see him on the platform again before the Congress closes, and ask the earnest prayers of all friends on his behalf.

* * *

The meetings which had been arranged to be held in Brighton Pavilion for next week are postponed owing to the General Election.

* * *

On Wednesday, November 5th, Rev. Philip Young will give two lectures in the Town Hall, Horsham, at 3 p.m. and 7.15 p.m.

* * *

The Congress has been a tremendous success in every way. Large audiences have gathered, and the interest has been sustained throughout. It is cheering to hear on all hands expressions of gratitude from those whose eyes have been opened to the wonder of our Message.

* * *

One gentleman assured the writer that, although he had been for many years careless as to all Bible subjects, he could not resist the appeal of our teaching. Viewing life from the standpoint of a scientific student, he is greatly interested in the evidences we adduce, and has come to the conclusion that we have a Gospel with a living message in it.

* * *

Another who has for many years been engaged in evangelistic work, and who had settled down in the ruts of accepted theology, confesses to a rude awakening. The Bible is already a new Book, and is becoming more and more so every day. He finds a charm and attractiveness in our teaching which is irresistible.

* * *

Testimonies crowd in upon us, and we are more than ever convinced that our work is of God. We have a feeling also that the Communistic upheaval which is around us will compel attention to our proclamation of the Gospel of the Kingdom—a Kingdom which no revolutionary movement can destroy.

* * *

We have been most happy in our Chairmen. Lord Gisborough led the way nobly, and gave the right tone to the opening meeting. May we long be honoured by his presence and influence. Major J. Knowles, our devoted Vice-President and Chairman of the Executive, followed on Monday evening and excelled himself. He is a tower of strength to the Federation.

* * *

We were greatly honoured on Tuesday afternoon by the presence in the chair of the Rev. Dr. Dinsdale T. Young, who graced the occasion by a most beautiful address. He is a convinced British-Israelite, and commends our Movement to all his fellow-ministers.

* * *

Col. Edward F. Gosset, a former Chairman, received a hearty welcome, and delighted us all by his practical address. Likewise did Bishop Vaughan, Col. Prowse, General Coventry Williams, and all the rest. Truly our Chairmen are a noble band, and we are proud of them!

* * *

As Mr. Garrison is not writing these notes, we take the opportunity of referring to his great lecture in the large hall on the Wednesday evening. What a great time it was, and what an ideal Chairman! Admiral of the Fleet Sir F. C. Doveton Sturdee, Bart., G.C.B., K.C.M.G., C.V.O., and Mr. Garrison walked on to the platform side by side like a pair of Admirals pacing the deck of the *Queen Elizabeth*, and everybody cheered. It was a great occasion, and both of them did full justice to it. In the manner you would expect of a great sailor, Admiral Sturdee exhorted us to be true to the high traditions of our Empire, and especially urged the ladies to vote straight for Imperialism on October 29th. He served us splendidly, and we are not surprised that the enemy was routed at the Falkland Isles and elsewhere by such brave leaders.

* * *

Mr. Garrison's lecture was a great inspiration. He carried us round the world in a whirl of enthusiasm, and with remarkable eloquence applied the lessons of Empire and destiny at every point. Mr. Garrison's work for this Movement is one of the most wonderful things connected with it, and the great audience on Wednesday must have felt that here was a personality to be reckoned with. His reasoning was powerful, his display of facts astounding, and his appeal for the consideration of our Truth went straight home to many hearts.

* * *

There is neither time nor space to write here of the excellent work done by our Speakers—this appears in another column. The outstanding feature is, however, the remarkably fine addresses given by Rev. Pascoe Goard and Rev. Merton Smith, together with "The Roadbuilder"—Col. Mackendrick. We have had a feast of good things, and are sincerely grateful to all who have contributed to the marked success which has been attained.

* * *

A Branch of the Federation has been formed at Herne Hill, which is a good centre for the Brixton, Camberwell and West Norwood districts. President, Capt. A. H. F. Young, R.N.R.; Vice-President, Mr. R. Mason; Hon. Secretary, Mr. E. Parmenter; Hon. Treasurer, Mr. Alex. L. Baxter. Meetings are being held temporarily at 11, Haredale Road, Herne Hill, S.E. (next door to Herne Hill Library), until more suitable arrangements can be made. A meeting has been arranged for Thursday, November 6th, at 7.30 p.m., when it is hoped that friends from these districts will enrol and thus help the Movement. Communications should be addressed to the Secretary, c/o 6, Buckingham Gate, S.W.1.

* * *

On Monday evening, October 13th, Rev. W. Ward, of Birmingham, gave a lecture at the Seacombe Bethel on "The Fifth Kingdom" to an enthusiastic audience. J. J. M.

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THE
NATIONAL MESSAGE
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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.

JESUS CHRIST—TRIUMPHANT.—III.

By Rev. Wm. Pascoe Goard.

"And there was war in Heaven" (Rev. xii, 7). Perhaps of all the strange things this wonderful Book makes us aware of, this is not the least strange. War in Heaven! What a special number the daily papers the world over would have issued if the news of Heaven were telegraphed to this earth. But although we have not news of the activities before the Throne by Telegraphic Express, we have that news by an infinitely more trustworthy medium—namely, that of the inspired Scriptures. And so we read and know that

There was war in Heaven.

With the details of that war we are not made acquainted. It was a mighty conflict, waged among the "angels which excel in strength." It was widespread, embracing the whole of the Heaven of which the record speaks. Not, as we understand it, that Heaven in which especially the Throne of the Eternal Father is, and in which eternal peace reigns. It was bitter, for it was fought to an absolute finish.

We know who the combatants were.

"Michael ('that great Prince which standeth for thy people') and his angels fought against the dragon; and the dragon fought and his angels" (Rev. xii, 7).

We know the sequence of events which led up to that war. First, we are reminded of the Garden of Eden, where the Devil scored his first success against the new creation of God, in the seduction of the parents of the Adamic race. That this is historic we may be assured by the long train of events which followed from this far distant source.

As a consequence of this we have

The Planting of Enmity,

which culminated in the war in Heaven. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."

"What!" says the moralist; "did God plant enmity in the earth?"

The record does not so state. "I will put enmity *between thee and the woman* . . ." Look at the form of the statement and know the reason. "I will put enmity BETWEEN thee and the woman." Thus was erected a barrier between the woman and her seed on one hand, and the Devil and his seed on the other, which was most effective. No more could the Devil *in his true person* carry weight with the seed of the woman because of the enmity. He must thenceforth work behind a mask, transforming himself into an angel of light.

Down through the long ages until the coming of the Christ the conflict waged. At every point the Devil resisted the progress of the work of Grace in the human heart. There came the Flood; the destruction of the Cities of the Plain; the overthrow of the Canaan nations; the cutting off from the line of the "Sons of God" of the greater proportion of the families of the earth. There came the humiliation of Israel; the destruction of the Gentile world again and again.

At last Our Lord appeared, and the Devil, trusting no subordinate, took up the personal conflict with Him. The Devil tempted Our Lord in the wilderness; stirred the Jews against Him in His ministry; entered into Judas and brought about His betrayal; secured His condemnation; brought about His death; saw to the sealing of His tomb; and witnessed His descent into hell. We must imagine that in all this the Devil was well satisfied, believing that he was winning out against the Son of God all along the line.

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But then came the turn of the tide of war.

Every son of Adam who had previously died had been held in bondage by the power of " the law of sin and death." The law stood thus: "The soul that sinneth it shall die." The Devil had *denied* this in the Garden. The Devil had, as " the accuser of the brethren," *demanded* this under the law. And every sinful man had been held in what he had come to regard as his prison house, by " the strength of sin " which is the law.

It is to be assumed that the Devil was aware of the fact that Our Lord had come to save the world by the sacrifice of Himself. But it is also to be remembered that even the angels desired to look into the matter of the redemption plan. Now if the angels which kept their first estate, and who were " sent forth to minister to those who should be heirs of salvation " failed to understand the plan of God for the Salvation of Mankind, the Devil, who was also an angel, fallen from his first estate, had no greater information. It is to be concluded that he thus reasoned: " Jesus Christ is about to give Himself a ransom for sinners. He must, therefore, take their place. Now I would rather that all sinners should be released from the curse of the law, if thereby I may hold the Son of God, and the heir of the Kingdom of Heaven, prisoner for evermore."

But death could not hold the Royal Captive! Sin and death had no power over Him! He entered the prison house, not as a captive, but as the deliverer of the captives. " He went and preached to the spirits imprisoned."

Then came the morning of the Resurrection, and the prison house of death was despoiled, for He not only broke the barriers of the grave, He also " led captivity captive."

Soon He appeared on earth, and wrote upon the pages of human history wonderful facts of the life of one of the race of men who had returned back from the dead, " the first fruits of them which slept."

Thence He ascended up on high, entering, as we saw in the articles on the law of Sacrifice, INTO HEAVEN ITSELF, there to make the offering of His own blood in the court of Divine and Eternal justice, as a ransom for sinners. Thus He " redeemed us from the curse of the law having been made a curse for us."

To this court the Devil hastened, in his official capacity as " the Accuser of the brethren," the "Crown prosecutor," if you will; there *to oppose the acceptance of the Redemption price*, and to oppose the proclamation of free salvation for sinners.

But the Devil lost his case, and the Great High Priest prevailed. So the Devil's power through the law of sin and death was broken, for ever.

Thereafter he saw the investiture with power and dominion of the Son of Man.

Face to face in heaven now were the Devil and the Man Child.

As a last resource the Devil appealed to arms.

" And there was war in Heaven."

The war thus begun in Heaven has progressed by many fierce stages through the Christian Dispensation, and will finally end in the desperate struggle of Armageddon. The first mutterings of the last great conflict are with us to-day.

[*More next week.*]

THE GREAT CONGRESS.

WEDNESDAY AFTERNOON.

THE delegates came together once more on the Wednesday afternoon with unabated zeal, under the chairmanship of Colonel Edward F. Gosset. Striking addresses were delivered by Rev. James Mountain, D.D.; Dr. W. Gornold, F.R.A.S.; and Rev. Philip Young, L.Th.

Dr. Mountain gathered up his message under four heads, and showed how the British-Israel Movement had passed through the stages of indifference, when the people altogether disregarded the advocates of British-Israel Truth; then ridicule, when many thought to laugh it out of court; then opposition, when they saw that it was gaining ground amongst earnest, thinking Christian folk; then acceptance, which was its happy position at the present time.

Dr. Gornold took as his subject " Prophecy," its meaning and purpose. He pointed out that God was in no hurry, but that He would undoubtedly, in His own good time, fulfil every word He had spoken. One of the great truths of the latter days is British-Israel Truth.

The Rev. Philip Young urged upon the delegates the necessity of their being thoroughly prepared and equipped for the great work which they were called upon to undertake. We must take pains to thoroughly understand and master the literature of the other side. We cannot go wrong with the guidance of the Holy Ghost. He emphasised the continuity and perpetuity of the national life.

WEDNESDAY EVENING.

A large audience gathered, which comfortably filled the area of the largest hall, to listen to the truly great lecture delivered by the Secretary-General (Mr. H. Garrison). Mr. Garrison was in good form. He had his facts and figures at his finger ends. Without a note of any kind he held his audience in absorbed fascination for two hours, aided by the best set of lantern slides it has been our privilege to see. A greater story than "Cameos of Empire " unfolded it would be impossible to conceive. The chair was taken by Sir F. C. Doveton Sturdee, Bart., G.C.B., K.C.M.G., C.V.O., Admiral of the Fleet, who, in a most charming manner, with an address quite unique, introduced the lecturer.

THURSDAY AFTERNOON.

Thursday afternoon found the delegates assembled together as expectant as ever, under the chairmanship of Bishop Frank Vaughan, D.D. He pointed out that we had in our midst experts whose knowledge and intelligence could not be challenged. He emphasised a fact which cannot be too often emphasised, that the British nation is not a war-seeking nation. Israel of old can be none other than the British Empire of to-day.

The Rev. A. Pritchard, M.A., said that he was not going to attempt a popular address. He then proceeded to a closely-reasoned argument, based upon the eighteenth chapter of Jeremiah. The metaphor of the potter yielded, under Mr. Pritchard's hand, much food for thought.

The Rev. W. M. H. Milner, M.A., who had been, he said, a student of this Movement for upwards of forty-five years, expressed strong sympathy with Christian ministers who, in the acceptance of this Truth, had to give up many of their old beliefs. This was in his judgment not by any means an easy

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thing to do, and he thought great patience ought to be exercised towards them. He rejoiced in the fellowship of British-Israelites all over the world. British-Israel was, in his judgment, the true basis of Christian unity.

The Rev. Pascoe Goard, who followed, paid a high tribute to Mr. Milner, whose writings, under the name of "Oxonian," have influenced many thinking people the world over for many years past. Ministers of all denominations, said Mr. Goard, are rallying to our banner, and encouraging signs of success abound on every side. Referring to Revelation, the speaker promised a political speech. He lifted politics to that high level of Christian thought which converted it into a sacred trust. He left a deep impression upon his audience.

THURSDAY EVENING.

The evening meeting saw the hall once more crowded. The Chairman, Lieut.-Col. A. B. Prowse, M.D., F.R.G.S., carefully read his speech, in order, as he said, to keep within his time limit, and to rescue himself from the peril of discursory talk. He said that it was our simple duty to make ourselves master of a subject before teaching it. We cannot be too careful in accepting statements. He then proceeded along a purely scientific line to examine into the British-Israel position.

The Rev. G. H. Lancaster, M.A., the first speaker—a striking example of the Chairman's contention, for he has certainly made himself master of his subject—gave a very telling address. He said that they were not ashamed of their belief. He recalled with very great pleasure the time when they were a small and feeble folk as compared with the present. Their enthusiasm was such as to delight the heart of every true British-Israelite. There were, in his judgment, three things which they must have: Decision, determination and devotion. With these three, under the blessing of Almighty God, he predicted a great future for British-Israel Truth.

The Rev. Joseph Gay, A.T.S., followed, and took as his subject "Some Implications and Applications of British-Israel Truth." It established the fidelity of God, revived the the Bible, and renewed faith. If God was faithful to us, we ought to be faithful to Him. A revived Bible should be read, and it was the duty of every British-Israelite to get the Bible into the hands of every man. Don't be over-anxious, he said, to get your ideas into your neighbour's head. Get the Book into his hands, and he will get the ideas into his head and into his heart. The renewal of faith meant the destruction of sin.

The Rev. Merton Smith gave a fine exposition of the visions of Zechariah. Four things he emphasised: The encouragement given to the people by these wonderful visions to rebuild the Temple of God in the nation; to reveal the purpose of God more fully to the nation; to disclose the iniquity of the people in Israel and the world, especially in these latter days; and to unveil more fully the day of Our Lord's second coming.

FRIDAY AFTERNOON.

The Friday afternoon session was presided over by the Rev. Pascoe Goard, who took that opportunity of thanking all the kind friends who had sent him kind messages of sympathy during his "knock-out." He said that wonderful progress had been made during the past year. He agreed with the Princess Alice that the new G.H.Q. was an ideal position. Valuable contributions had been made to our literature from different fields of science. There were amongst us some of the ripest scholars in Great Britain. Mr. A. B. Grimaldi had for 70 years fought this battle for the Truth. Commander Roberts was a veteran with encyclopædic knowledge, moving among the Holy Science like a seer. Colonel Prowse tells the story of the Pyramid in a most wonderful manner. All this was very heartening. THE NATIONAL MESSAGE and the *Banner of Israel*, 42 years old, were going into thousands of homes all over the Empire. The spirit of a great Evangel was resting upon this Movement. Influences were broadening and deepening, and would continue to do so until they brought the nation back to God. The College for the study of the Bible had begun, and was full of promise. The Clergy and Ministers' Association, which met every Monday morning, were going very thoroughly into matters. He prophesied that within the next decade ministers of all denominations would be working shoulder to shoulder in the cause of the Truth. Ours was the movement which would secure the unity of Christendom. Mr. Goard then introduced the Rev. Merton Smith as his old team mate—"Thunder and Lightning Smith." Mr. Smith continued his deeply interesting expositions of the visions of Zechariah, taking vision six as recorded in Zech. v, 5. We would like to call the special attention of our readers to these expositions, which will be reported verbatim in the published Report of the Congress addresses. Colonel Mackendrick had a very warm reception when he rose to address the assembly. He failed to see how anyone could miss his way who read the Bible in the light of British-Israel Truth. He referred to Isa. xlix, 1: "Listen, O isles to me; and hearken ye people from far," and said that the isles were as well known in Palestine as New York was in London to-day. Zion was where the king dwelt. "Can a woman forget her sucking child, that she should not have compassion upon the son of her womb? Yea, they may forget, yet will I not forget thee." He remarked that this affection of Jehovah for Israel in the isles was not because they were a superior race, better than any other peoples. He had been, during the war, four and a-half years in France. "If there were any mistakes we could have made and didn't make I don't know them," but God brought us through in spite of them.

LORD GISBOROUGH'S OPENING ADDRESS.

MONDAY AFTERNOON, OCTOBER 13TH.

THE RIGHT HON. LORD GISBOROUGH, J.P., D.L. (Chairman).

It is my duty and pleasure to greet the members and visitors to our Annual Congress at this first gathering of the session. We have come through a year of strenuous effort, and are looking forward to still greater things for the year to come. Let me read you a few words from an old and valued supporter of this Cause, Helen, Countess of Radnor, who has been a loyal supporter of our Federation from its very inception, and not only herself, but her husband and her son and her daughters. The Countess writes as follows:—"I have not written to Mr. Garrison, as I know that this fortnight he will not have a minute for himself. If you approve, will you greet all those present on Monday from me, especially our brethren from over the sea, and tell them how deeply I regret that my crippled state at present makes it quite impossible for me to come to London, but I shall be with you all in the spirit."

Now, I have often pointed out the crisis we have been

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through more than once during the last few years, and especially during the time of the terrible war, the memory of which is still present with us; but I think to-day, perhaps in a more peaceful way, but still just as great in reality, the crisis is upon us because we are face to face with a General Election, the result of which will be very far-reaching as regards, first of all, these islands, and through them the Empire, and through the Empire the world. Nobody can deny that the British Empire is, one might almost say, the deciding factor in the policy and in the prosperity, or otherwise, of the whole world. When I set out to come here I thought I should find a big hall with very few people in it, because I felt sure that the people who usually attend these meetings would all be at work in their separate divisions in the constituencies in which they live, all doing their bit with regard to the coming Election. And I am sure you ought to do all that you can. However, this crowded assembly is a great proof of what our Cause is and stands for. It is a wonderful thing to see this hall crowded as we see it to-day, front and back, and side to side.

Thank God our Cause is not a sectarian movement. Further, this Cause welcomes all classes. We do not care whether it is the duke, or what we sometimes refer to as the middleman (whatever that means), or the working man. They are all welcome, all have a right to come, and I think all should come. I do not think they have ever left us once they have come; they find they have a welcome and a home in our Cause.

We have no political party. All members of our Federation, as well as those outside, have absolute freedom of thought with regard to political affairs. There is one party that we cannot admit within our ranks—they have no right here; they have no home here—and that is the party which believes in dynamite as the means of attaining their ends, who believe in disorder as against law and order, and who will not fight on constitutional lines. You may be a Conservative, or a Tory, or a Liberal Unionist, or a Liberal, or a Radical, or a Labour man; so long as you believe in constitutional methods in attaining your ends you are welcome within the ranks of the British-Israel Federation. If you believe in force, in murder, in arson, in robbery, in methods of that kind, then we have no room for you. Why? Not because *we* lay it down, but because the *Bible* lays it down; because we stand for the great teaching of the Bible. That is the reason why we cannot accept any politician who is not prepared to endeavour to attain his ends by constitutional methods.

We are to-day in the face of a very serious crisis. The result of this Election will mean a great deal for this country and the Empire. I do hope that all our members, acting on the lines which I have roughly indicated, no matter to which party they belong, will see to it that whoever they support is prepared to stand or fall by constitutional methods, and not by any other.

Why is ours a great Empire, and what has made it so? It is a great Empire because of its ideals and principles and the upbringing of its people, which have led them to hold those principles, and to work for those ideals. Why is it that our Empire stands for all that? Go where you will, all over the world, you will find that this is admitted. There are men who are not Britishers, and do not pretend to be, and they recognise the position of the British Empire in the world, and the reason for its existence. Why have we held these ideals? Why are we the favoured race of the world? Why is it that boys of eighteen to twenty-two, as I have seen them, go out into Africa, and India, and elsewhere, and rule the people as though they were born to it? They *are* born to it! They rule the people as though they were experienced judges, and they rule them in such a way that all the people round love them and trust them. Why? Because they are Britishers. Because they have been brought up on these ideals. Because they love justice and truth. Why is it, then, that that is so? There is only one answer: there is no other. We are the Covenant People. "*Brith*," covenant; "*Ish*," man—the Covenant People. It is because we are the Covenant People as prophesied in the Bible. Not the Jews, although I have not a word to say against the Jews. But we are separate. The Ten Tribes of Israel are separate, a separate kingdom, with the King on his throne who is a direct descendant of King David. And because we are a Covenant People we have these ideals, we have been brought up to respect those principles, and to live up to those ideals. That is the reason why we stand separate among the nations of the earth, because our destiny is a great one.

MAJOR J. KNOWLES, O.B.E. (Deputy President).

OPENING ADDRESS.

MONDAY EVENING, OCTOBER 13TH.

The Chairman said: The outstanding feature of the past year has, of course, been the acquisition of our splendid new Headquarters at 6, Buckingham Gate, exactly oppositite the side entrance of Buckingham Palace. I do not think, if we had had the whole of London to choose from, that we could possibly have chosen more suitable premises in a more suitable locality. Since the opening on June 23rd, the Prince of Wales' birthday, they have been a veritable beehive of activity. In fact, we have often had so many calls and enquiries that our staff have had difficulty in dealing with their work. All have worked loyally for the advancement of our Movement. But I am sure you will all agree that we owe a special debt of gratitude to our Secretary-General (Mr. Herbert Garrison) and to the Rev. Pascoe Goard, whose efforts have made our wonderful progress possible. We have been specially fortunate in having the Rev. Pascoe Goard here in England continuously for the past twelve months, during which time we have had the privilege of listening to his wonderful addresses, as well as reading his articles in THE NATIONAL MESSAGE.

Another most important feature of our work has been the establishment of a Teaching College, of which Mr. Goard is the Principal, and we have already enrolled about sixty students, who will, in due course, be qualified to proclaim British-Israel Truth on our platforms throughout the country and Empire. A very important part of our teaching work is the Ministerial Conference, which meets every Monday morning, when some thirty ministers of all denominations come to our Headquarters to study these great Truths together.

In the Birmingham district, the Rev. T. H. Whitehouse, whom we are very pleased to see here this evening, has been appointed Organizing Secretary, and is doing splendid work in the neighbouring counties, devoting all his time to the proclamation of British-Israel Truth. I hope the time is not far distant when we shall have many other such Organizing Secretaries in different parts of the country, working on similar lines in conjunction with our Secretary-General (Mr. Garrison) and Mr. J. J. Morey (our Organizing Commissioner), who is

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doing splendid work in organizing meetings and delivering addresses.

You will be pleased to hear that Mr. T. Ernest Hill, who has had charge of our Kiosk at Wembley, reports that he has had a large number of enquiries, and many leaflets and books have been sold to people who did not previously know anything of our Movement.

The circulation of THE NATIONAL MESSAGE is increasing, and we have reason to believe it is being read by an increasing number of clergy and ministers of all denominations. But in this connection we do want your assistance. We want to increase the circulation of THE NATIONAL MESSAGE by a thousand direct subscribers during the coming year, and we rely on you to help us in this matter—to make known the paper, to introduce it to your friends with a view to their becoming subscribers. Direct subscribers are a greater help to us than if they obtained their copies through a newsagent.

Our literature is being continually read, and the sales are increasing at the rate of fifty per cent. Altogether we have every reason to be grateful to Almighty God for the large measure of success in our work, and I think we can go forward with every confidence in the future of our Movement. It is, however, most important that we should all continue, individually and collectively, in our efforts to make the British-Israel Truth more and more widely known. We can all do something. Though we are not all gifted speakers and writers, we all have friends whom we can influence either by our words or example. Even those who cannot do very much in the way of active propaganda can help by supplying funds to carry on this great work.

In this connection I should like, first of all, to thank all those who have so generously contributed towards the purchase of our new Headquarters. All those who were concerned in the purchase of the property are, I can asssure you, deeply grateful to those who made the purchase possible. It has, of course, influenced our resources, though we are confident that it will bear abundant fruit in the future in the way of gaining new adherents. We are, for the time being, in need of further assistance in order to carry on our work with the greatest efficiency. I feel it is only right that you should know that our responsibilities are constantly increasing, and that you can help greatly either by donations or by introducing new members to our Federation.

BRITH-AMI.

"THE PEOPLE OF MY COVENANT."

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

No. 2.—ABRAHAM.

IN the preceding chapter, No. 1, under the heading "Le Brith-Olam," we dealt with the "call of Abraham" from Ur of Chaldees to the Land of Canaan; the covenants God made with Abraham and his seed forever; the promise of a great nation and a multitude of nations; an ample gift of land to Abraham's seed "forever," in which a great nation could be developed, fed, and from which his seed would go out to capture, master, rule and bless all the nations of the earth.

ISAAC.

We now come to Isaac, God's "firstborn son," to whom was given all the blessings promised to his father by definite covenants.

Before making comments we shall quote Scripture concerning Isaac:—

Gen. xvii, 16: "And I will bless her (Sarah), and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of peoples shall be of her."

Gen. xvii, 21: "But my covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time next year."

Gen. xxi, 12: "For in Isaac shall thy seed be named."

Abraham was tested in the process of offering his son Isaac unreservedly to the Lord. He stood the test, and then the Lord made a further covenant as follows:—

Gen. xxii, 16: "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 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."

Sweeping, far-reaching, and irresistibly planned in its continual course of fulfilment!

Abraham is dead, and Isaac is on the arena of covenant action. A famine visits the land. Isaac is minded to go to Egypt, but the Lord tells him to remain where he is, at Gerar, and says:—

Gen. xxvi, 2: "Go not down into Egypt; dwell in the land which I will tell thee of: sojourn in the land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, *I will give all these countries*, and I will perform the oath which I swear unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, *and will give unto thy seed all these countries;* and in thy seed shall all the nations of the earth be blessed; Because Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

"AND ISAAC DWELT IN GERAR."

The above promises were conditioned on the obedience of Isaac. Isaac obeyed, "*and Isaac dwelt in Gerar.*" Therefore the conditional promise at once became *unconditional*, as were the covenant promises made to Abraham.

Read carefully here. In these two sets of quotations we have the Divine basis of the whole *Plan of the Ages*.

Reader, do not play the fool with your intellect. Do not pretend that you accept the Bible as a Divinely-inspired Book, and then sneer at the above-quoted promises. In plain words: *Don't be a fool.* Do not muddle up "Christianity" and make it a *nation* and a *multitude of nations*.

God promised Isaac's seed "*all these countries.*" To the present moment Christianity has not been given a single country. It is not, has not been, and is not likely to be *a nation* and a *multitude of nations*.

In our next, Jacob, son of Isaac, will be introduced, and we will show that all the above-quoted blessings were given to him and *his seed forever*.

As we pass along through the Old and New Testaments, we will find cumulative evidence which will force the reason of every honest, capable man to admit the great fact foretold—that there would be one *great nation* and a multitude of nations

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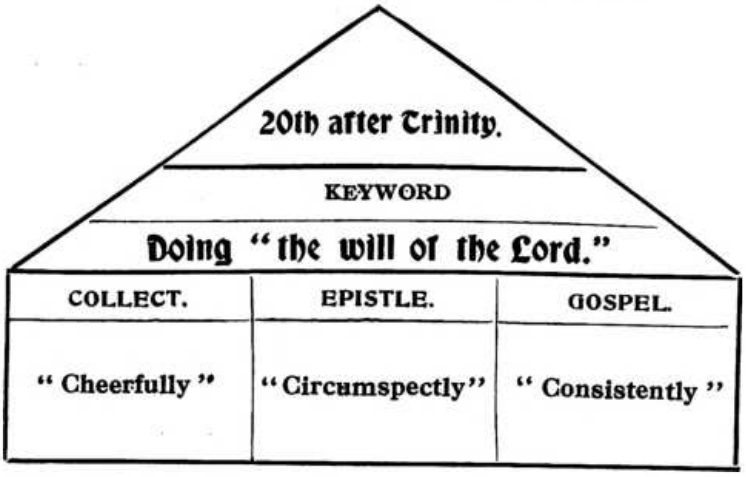
descended from Abraham, Isaac and Jacob, and that in the seed of these men the families and nations of the earth are to be individually and nationally blessed.

Later on we must take up history, ethnology and philology, so as to trail the chief of the nations of all time.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



"THY will be done" is the leading idea in to-day's C.E.G., and it has certainly a fuller meaning here than on many tombstones.

"Understand what the will of the Lord is" was St. Paul's injunction to the Ephesians; and to the Thessalonians he wrote: "This is the will of God, even your sanctification," summing up his admonitions in the following strain: Be good friends with your minister; live at peace with one another; warn the disorderly; encourage the faint-hearted; support the weak; and be patient with everyone. Do not render evil for evil, but always follow the kindest course. Always be joyful; never cease to pray; under all circumstances give thanks to God. "THIS IS THE WILL OF GOD IN CHRIST JESUS CONCERNING YOU."

Now, it was the will of the Father that Jesus came to do, and the wills were so blended that there was only one will. And this ideal is put for us in the Lord's Prayer: Our Father's will—let it be done by His children on earth as it is done by His children in Heaven—cheerfully (Collect), circumspectly (Epistle), and consistently (Gospel).

"With free minds or hearts" was the original idea, changed by Bishop Cosin into "cheerfully," which perhaps is the outstanding word in the Collect as it now stands.

True Religion may generally be measured by the cheerfulness of its professors, and superstition by its gloom. While Gladness may be said to be overflowing happiness, Cheerfulness is *settled* happiness. It is the rubber tyre of life's vehicle, and helps us to get over many bumps and rough places. "THARSEI," or "THARSEITE," "Be of good cheer," said Jesus on four occasions: The Good Cheer of *Pardon*, to the Paralytic (Matt. ix, 2); of *Peace*, to the Disciples, in the storm (Matt. xiv, 27); of *Victory*, in His farewell address, in the Upper Room (John xvi, 33); and of *Service*, to St. Paul, whose reward for service was *more* service for his Lord (Acts xxiii, 11).

"Be of good cheer." "Grand medicine this for troubled souls. Take it every moment you breathe, the bottle will never get empty; and when the bill comes to be paid, it will be, 'Come up, ye blessed of My Father, and inherit the kingdom prepared for you.'" (*John Wesley Rigby.*)

In the New Testament we are exhorted to do two things with cheerfulness: To show mercy (Rom. xii, 8); and to exercise our charities (2 Cor. ix, 7), the reason being added, "for God loveth a *cheerful* giver." Possibly, because Mercy and Charity are so often served out grudgingly, these are singled out for the accompaniment of Cheerfulness. But the truth is, that God is a cheerful giver Himself, and Cheerfulness is the very life and soul of all good works. "Whatsoever ye do, do it heartily" (literally, "from the soul"). So the cheerful in disposition must be cheerful in beneficence. We must make melody in our heart unto the Lord (Epistle), and do likewise in the hearts of others. Christian cheerfulness is but another name for the joy of the Lord, and we may enter into that here as well as hereafter.

Think of Ezra's heartening words spoken from the top of the first pulpit of wood we ever read of (Neh. viii, 4-10): "*The joy of the Lord is your strength or stronghold.*"

Christians need to be "enthused" (*en* + *theos*) enough to carry out the exhortation of the E.: "speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (R.V.). Consonantly we must put off the spirit of heaviness and put on the wedding garment of joy.

* * *

Notice the word "ready" in the C. The Latin is *expeditus*, used in reference to a soldier lightly equipped for forced marches. We are to put off heaviness and to put on lightness in the case of our souls; and, in reference to our bodies, we must keep them up to the mark by temperance, soberness and chastity. Such is the inner meaning of the C., putting ancient and modern together.

O Almighty and most merciful God, of Thy bountiful goodness (in the Atonement) keep us, we beseech Thee, from all things of the world, the flesh and the devil—the very things that may hurt us—that we, being lightly equipped, as a soldier making a forced march, may *cheerfully* accomplish the things which be Thine, the things that Thou wouldest *have* done; through Jesus Christ our Lord. Amen.

* * *

Edna Lyall thus wrote to a young friend:—

"I want our friendship to be on a high level, and it seems to me that nothing does keep at its best unless it is practical and in close touch with the Unseen. Will you use with me the Collect for the twentieth Sunday after Trinity? I don't mean pledging ourselves to use it every day (we might forget or be prevented), but using it when we can. I suggest that one because I like the 'cheerfully accomplish' and the 'being ready' idea. . . . .

On looking it out in the American Prayer-book I see they have altered our 'cheerfully accomplish those things that Thou wouldest have done' into 'cheerfully accomplish those things which Thou commandest'—much the same thought, but I rather prefer our old-fashioned phrase."—("Life of Edna Lyall," by J. M. Escreet.)

TO-DAY'S EPISTLE.

Now, besides "cheerfulness" in the Collect we get the idea of "circumspection" in the Epistle. It means looking round on all sides. "See that ye walk circumspectly," or with eyes about you. Be on your guard, "walk carefully" (R.V.). But the Greek word "AKRIBOS" really means what it sounds like, viz., accurately. "See that ye walk circumspectly" thus signifies take heed that ye walk accurately. To quote Ezra again. This is what he says in vii, 23: "Whatsoever is commanded by the God of Heaven, let it be done exactly." The men who didn't do God's will exactly, such as Achan, who coveted the spoils, Uzzah, who touched the sacred Ark, and King Saul, who was disobedient in several ways, are notable warnings in Scripture. The lines of God's will form the only rule of safety, and to go off them, either to the right or left, may end in wreck of soul.

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Whatsoever is commanded by the God of heaven, let it be done exactly, accurately, with circumspection.

TO-DAY'S GOSPEL.

But the will of God must also be done consistently, for such seems to be a meaning, if not *the* meaning, of the wedding garment of the Parable before us. Every man who calls himself a Christian must be consistent = standing together. His practice and profession must mutually correspond, they must stand together.

A drunken, uniformed soldier is a disgrace to his profession for the time being. So would be a blaspheming priest or an unjust judge. A profession demands consistency. The profession of all the baptised (as the Baptismal exhortation puts it) is "to follow the example of our Saviour Christ . . . daily proceeding in all virtue and godliness of living." If we are *not* doing this we are not consistently doing the will of God; and the message of the Gospel should come home to us. The King of Heaven provides the wedding robe of Christ's righteousness for all who come to the Gospel feast, for all who come to the sacramental feast.

Let us not disgrace that robe or besmirch it in any way. The inner life must be consistent with the outward profession, and the outward profession ought not to belie the inward state. And, above all, do not let us delude ourselves by supposing that if we profess *nothing* we shall get a welcome in Paradise. That was the delusion of the guest who wouldn't or didn't put on the garment of his King's providing at the heavenly feast. Doubtless he had on his own garment of *in*consistency but, because he lacked the King's garment of consistency, he was cast into outer darkness to suffer the penalty of his sin of omission.

Therefore, let us heed the Church's message through the Collect, Epistle and Gospel for this week:—

Do the will of the Lord, whatever it may be, for Christ and His Kingdom, for king and country, for kith and kin, in church or at home, in business or in leisure, in public or in private, do the will of the Lord—

cheerfully, circumspectly, and consistently.

THE LATER SETTLERS IN BRITAIN.—I.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

WE have hitherto traced, in small measure, the progress of our forefathers from Egypt through Palestine, Greece, Italy, and Spain, not exclusively but mainly through maritime expeditions. It would be interesting to trace the Druidical circles and connect them with the command of the Almighty: "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, thy sheep, and thine oxen; in all places where I record my name I will come unto thee and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it, neither shalt thou go up by steps unto mine altar" (Exod. xx, 23, &c.). The writings upon the Druids and relating the history of our people relate that images were absent from their devotions. It is not until after Israel went astray in the land and were thrust out for their idolatry that we come across this sad taint in their character.

After the captivity from 771–676 B.C., Israel gradually lost their name; Ahabbu mât Sar'ilâa (Ahab of Israel) and Yana, son of Humri and the Khumri are names we find on the monuments; then Yasubi-galleans, Sakai, Budi and Guti. This last seems to have settled into a horde of Getæ, Wassa-getæ, Thyssa-getæ, and Sa-getæ. Amongst these we have the Sacæ, Ægli and Angai, the Issedones and even Bretti, all to east of the Caspian. Perhaps the best modern writer who has without bias or prejudice examined the route of the Anglo-Saxons from here is Alexander del Mar. ("Ancient Britain Revisited"; New York; 1900.)

We will state his conclusion (Chapter xx) first:—

WHAT HAS BEEN PROVED?

That the entire history of Ancient Britain and early England has been mutilated and corrupted to make good the monstrous claims of the Sacred College to both its temporal and spiritual suzerainty—

"God gave the dominion of the earth to Christ, Christ to Peter, Peter to the Popes, and the Popes to the Emperors. Among the provinces of the Empire was Germany, which ever remains faithful to its Sovereign. When the barbarians overthrew the Roman power in Britain, it was reconquered by Teutonic tribes from Germany, who were vassals of the 'Empire' and belonged to it. Such was the theory and the claim of the Church."

The claim has been abandoned, but the theory remains, and so also does the false history upon which it was erected. If this history is allowed to stand, the theory must be accepted and the claim also remains in abeyance. . . .

WHAT HAS BEEN PROVED?

That the British Islands were *not* conquered by German vassals of the Empire in the fifth century, that is to say, before either German or Roman set foot in them; that the "Anglo-Saxon Conquest" of the fifth century is purely imaginary, and that these British institutes which are of Roman origin were derived not from the Empire, whether Pagan or Christian, but from the earlier Commonwealth.

The race that conquered Britain never knew what it was to have a master; they came from the desert and the sea whose gales were not burdened with the sighs of Roman vassalage; they never bent the knee to Pontifical Rome; they never acknowledged the suzerainty of the Church; and they promptly repelled whatever attempts were made to force upon them either the worship or the spiritual dominion of Cæsar.

WHO, THEN, WERE THESE INVADERS?

The Roman archæologist, Dr. Vincenzo de Vit, in the *Archæological Journal*, Vol. xi, holds that Britain (England) and Bretagne (France) are named after Brittia or Jutland. [This leaves out of account, however, the more probable fact, as stated in former articles, in which case Brittia more likely takes its name from Britannia.—L. G. A. R.] Pliny, who lived for thirty years in the northern countries, and was well acquainted with them, says ("Nat. Hist." iv, 31, 106) that the Menapians, Scalds, Toxandrians, Frisians and Britanni composed the inhabitants of the Low Countries. Hyginus, who wrote "De Castrorum Munitione" during the reign of Trajan, mentions (Chapters 29 and 30) the Brittones as furnishing allies to the Romans, together with the Cantabri, Getæ and Dacians—all Goths. The Brittones in Juvenal (xv, 124) and Britannia in Martial (xi, 3) relate to Brittia, not to Albion. The Britanni conquered by Augustus (Georgics, iii, 25) were Netherlanders, not Islanders; for Augustus never was in Britain. On a bronze diploma of Domitian, A.D. 85, both Britannica and Brittonum occur—a conclusive proof that they related to two different peoples. . . . Procopius ("Gothic Wars," iv, 20) mentions the isle (the

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peninsula of Jutland was then deemed an island) of Brittia, which is situate between Britain (Albion) and Thule (Scandinavia) about 200 stadia from the Rhine. It is inhabited by Angles and Frisians called Brittones.

Britain was known to the Phœnicians a thousand years before our era, and may have been known to the Veneti of the Euxine at a still earlier date. It was known to the Carthaginians so early as 600 B.C., and to the Greeks before the time of Herodotus, for he mentions it as the Cassiterides (or Tin Islands).

[In "Antiquities Hist. and Mon. of the County of Cornwall," William Borlase, LL.D., 1769, quotes Bochart, p. 325, Geogr., p. 166, Phœnicians at Tangier:—This Phœnician inscription—"We are those who fled from the face of Joshua, the Son of Nare." Eusebius writes to the same purpose.—L. G. A. R.]

At every step of his progress throughout the British Isles the antiquarian meets with the remains of an invading or colonising race, who in point of time must have preceded the Romans, and yet who were neither aboriginals, Phœnicians, Greeks, Iberians, Germans, nor Gauls. These colonists were tall and powerful men, fair-haired, blue-eyed, and accustomed to the Sea. . . . these evidences all point to the Veneti and other Norse tribes of the Baltic. . . . That the masters of Iestia at this period (Tacitus) were indeed Norsemen is not only proved from the similarity of their language with the British and the close resemblance of ancient Norse and early English, it is also confirmed by the situation of the Gothic metropolis of Venet, and by other circumstances. . . . There is nothing to connect them with Germany; there is everything to connect them with Norway, Iestia, Denmark, and the Low Countries.

(*To be continued.*)

ANCIENT LANDMARKS.—VII.

By Dr. W. Gornold.

We have seen that the Nativity took place in the year —3. It was in the twenty-seventh year of our era that "Jesus began to be about thirty years of age." John the Baptist, who was some four or five months older, began his ministry earlier. The text says that it was in the fifteenth year of Tiberius that John came preaching the baptism of repentance and remission of sins, and this was the year 27. Various authors state that Tiberius was recognised as Emperor on September 12th, A.D. 12, which was at the end of the eleventh Hebrew year, which began after the equinox at the new moon. If we add 15 to this date we come to the year A.D. 27, and then by subtracting 30, at which age Jesus began to minister, we derive the year —3 for that of His birth. The greater part of the year 27 is taken up by the fifteenth year of Tiberius, and as the ministry of Christ was 3½ years, the Crucifixion took place in the year 30, the half-year extending from September to April. Within a few days therefore we may ascertain the date of the Crucifixion of Our Lord by mere reference to historical dates. To come to a closer estimate, however, we must refer to the contingent incidents of that time as related in the Gospels, and foremost among these incidents is the fact of the Passover, which was eaten by the Jews on the evening of the fourteenth Nisan. Reference to the year 30 will show that April 8th was Saturday, the Jewish Sabbath, observed from Friday at sunset onwards. Friday was therefore the seventh, and this was the fifteenth of Nisan, *i.e.*, the "fifteenth day of the seventh month." This was Good Friday, the greatest of all Fridays in all the ages, for it was God's Friday and the time of His Sacrifice, which from the days of Abraham He had foretold. God had prepared Himself a Sacrifice. It was on Thursday evening, the 14th Nisan, that Jesus eat the Last Supper with His disciples and instituted the Memorial Sacrament.

Reference to the astronomical factor of the Paschal Full Moon shows that it happened in the year 30, on April 6th (14th Nisan), and the Passover was therefore eaten on the evening of April 6th (Thursday). History and astronomy both conspire to prove that the day of the Crucifixion was Friday, April 7th, in the year A.D. 30. And since this great event took place in the "midst of the week" of Daniel's prophecy, there remains yet another 3½ years to complete the "seventy weeks." These are generally understood to be in reserve for the last days of the Dispensation, and immediately following after the "Seven Times," or 2,520 years, which began in —592. In such case, they have their place between 1928 and 1932. During this period the Witnesses testify, prophesy, admonish, and work their wonders. As to the identity of these Witnesses, it is variously thought that Moses and Elias, who were present with Our Lord at the Transfiguration, may again appear among us, being in the nature of Heralds of the Lord's Advent. Others have named Enoch and Elijah as being the two outstanding instances of Translation similar to that of Our Lord. Others again think that John the Baptist, who came in the spirit of Elias to prepare the way and proclaim the first Advent of Christ, thereby bringing upon himself a cruel death, will come again in the same spirit (but in another body) as the Messenger of the Lord's glorious return as King over all the earth. It is possible to speculate greatly on a subject of this kind, but we should, I think, restrain ourselves by the reflection that "His thoughts are not our thoughts, neither are His ways our ways." Analogies do not always serve, nor is our sense of justice always justified. But hereafter we shall know.

It is of the utmost importance to all followers of Christ, to all who profess and call themselves "Christians," to observe that nowhere in all the world does there exist a record in any sense similar to that of the Bible. None of the old and sacred books of the East have any veridical evidence of prophecy concerning the advent of a World Saviour, no historical setting which can be proved and upheld by appeal to astronomical facts, no teaching which leads to any degree of finality or any outlook upon futurity. There is not in the Bible a single date which cannot be proved by reference to the Hebrew Calendar to which all statements are applied. The oriental books contain only traditional history, an abundance of mystical romance, and no astronomical keys. They begin and end in the realm of speculation. In the Bible there is a connected history ranging from Adam to Noah, from Noah to Abraham, from Abraham to Moses, from Moses to David, from David to Christ. This history is regulated and at the same time proved by astronomical references to new and full moons and Passovers and Sabbaths, specific datings of kings and the duration of their reigns, and to various incidents in the lives of the Prophets, all of which are individually consistent and mutually confirmatory. These facts are only to be derived from a careful and consecutive study of Scripture

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Landmarks. Through all we have consciousness of a Divine plan and purpose in the scheme of human evolution and the unfoldment of events, and to this the prophecies bear witness, for there is internal evidence which shows that the whole of the prophetical books were written long before the events to which they point took place, and indeed it may be said that Babylon, Persia, Assyria, Egypt, and Palestine were all subjects of definite prophecy even while they were in the height of their prosperity and power, and that they so continued for many years and, in some cases, centuries, after the writers of those prophecies had passed away. Now the fulfilment of a prophecy infers something of its true origin and at the same time reveals the fact that there is a plan and purpose underlying it, to which plan and purpose the whole intervening series of events must conspire. Therefore we may say with considerable certainty that the purpose of prophecy is to reveal this orderly unfoldment of the Divine plan of human salvation. But in such case we cannot escape the conclusion that there are periods of testing and times of election when finally the wheat and the tares are sifted and separated. God would not lay upon us any degree of responsibility without at the same time giving us a measure of freedom and power to discern between good and evil, and to choose between them. Indeed, we may logically say that ability is the limit of obligation. Up to a certain point, which is the measure of our freewill, we have the power to create events and to direct our course, but ever there is the Hand of God on the helm, so that His purpose may not be frustrated, but that what He has foreordained He will surely bring to pass. And in considering this supreme event of the Divine Sacrifice which had place on Calvary, the 7th day of April in the year 30, being Friday, the 15th day of the 7th month, we are made aware of the fact that the prophecy of this event was made to our primal ancestors, that it was confirmed to Abraham, and that it percolates through the whole of the prophetic period of Holy Writ. We become aware, too, of the astounding fact that Jesus, the Son of the Living God, was a surety before the Father before the foundations of the earth were laid. The Divine law required a "sacrifice for the remission of sin," a blood sacrifice—for the blood is the life. Jesus laid down His life for the world He had created in order that it might be redeemed from its burden of sin. But also we know that this earth is to become the Kingdom of Our Lord, and that it is to be an Everlasting Kingdom, and that He is to reign over all nations and peoples and tongues, and that to Him all kings of the earth will bow the knee. The Kingdom for which He stood as surety He has redeemed. It belongs to Him. Prophecy has reached forward through all the ages of sin and suffering and has seen His salvation and His coming glory on earth. "Abraham rejoiced to see my day and was glad." But Jesus said: "Before Abraham was, I am." David the King was told of an Everlasting Kingdom. But Jesus said: "I am the root and the offspring of David." Jesus had foreseen all that the Father had ordained concerning the plan and purpose of life in this world. In the Divine Sacrifice of Calvary we see the apotheosis of the ministry of Christ. "Father . . . I have finished the work that Thou gavest Me to do . . . and now, Father, glorify Thou Me with Thine Own Self, with the glory that I had with Thee before the world was."

(*Finis.*)

IMPORTANT CORRECTION.

IN my series of articles on "Ancient Landmarks," that which relates to the Nativity contains an error of statement which I am anxious to correct. It is there stated that the Nativity took place on the "25th December." This should have been the 25th day of the third month (Kislev), which corresponds approximately to the month of December in our calendar. The Hebrew months were regulated by the equinoctial new moon, which in the year −3 fell on September 20th (O.S.). The first month, Tishri, has 30 days; the second, Marchesvan, has 29 days: and adding the 25 days of the third month, Kislev, we have a total of 84 days from the beginning of the Hebrew year. Now in the year −3, which is the tenth of the fifteen-year solar cycle, the 26th was Saturday. Therefore the 25th was Friday, as stated in my article. We can prove the date by counting 84 days on our calendar from September 20th, thus, residue in September 10 days, October 30 days, November 30 days, and 14 of December, make a total of 84 days. Reference to December 14th in the year −3 shows that it was Friday, as before. Jesus therefore was born on December 14th (Julian) on Friday, 84 days after the equinoctial new moon of September in the year 3 B.C. (astron.)—W. GORNOLD.

A WORD OF SERIOUS WARNING.

IF you would save our land from dangers which are pressing, get in behind this Movement and help it along.

There is running like wildfire through the ranks of the youth of this land the doctrines of Communism.

These young men and women are the electors of to-day, and they will be the leaders of the coming decade in the political life of this land.

These young men and women are very much alive and are determined to try their experiments in this land. What those experiments will mean if they are tried in this land we have only to look to Russia to ascertain. Is it the thought that they shall be tried in this country?

From the political standpoint this is sufficiently serious. But what of the religious aspect of the case? It is most certain that there is nothing common between the Bible religion and Communism.

How shall this catastrophe be avoided?

First, let us see that there are ways in which it cannot be avoided.

Red-hot Socialism and Communism cannot be checked, nor reversed, by religious pageants and ritual. This should be a saying so trite as to be inexcusable, but for the fact that so very many seem to think otherwise. It is pitiful and alarming to see men, who should be leading in the fight against destructive forces, and in constructive work for God and the Country we all love so well, spending all their time in forms of worship, no matter how beautiful, which have neither power nor understood message for the people. Eliminating all consideration as to the comfort and so on the devotees of such a course find for themselves in these practices—and we do not at all deny that multitudes appear to gain such comfort—we must at least discount from among the number of workers in the great struggle which is upon us all both men and women who are devoted to this particular line of religious expression. It may be full of beauty for them, but it has no bearing upon the task before us.

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Changing the form of faith of the people cannot assist in this great Movement. There are many who would fain turn Protestant Britain into a Roman Catholic Province, under the supreme control of the See of Rome. Suppose this could be accomplished to-morrow—and, thank God! it cannot be accomplished either to-morrow nor any other day to come—what would be the effect upon the crisis before us? ABSOLUTELY NIL. The Roman Catholic wing of the Church is as impotent before applied Communism as is any other branch. Communism sweeps aside all ecclesiastical authority, rights and privileges. It is, indeed, a great leveller.

The continuance of the inane teachings of the Modern scholar cannot help the situation. He recognises no authority but that of scholarship. And scholarship has gone under at the hands of the Communists even more sweepingly than has ecclesiastical formulas.

What, then, can we do to stem the tide?

From among the very class of which we speak came the following testimony:—

Rev. J. J. R. Armitage was addressing an open-air gathering in a Northern city a short time since. The theme of his address was the significance of the Commandments, Statutes and Judgments of the Lord. These constitute that National Constitution which God gave to our fathers and to which we shall be compelled to return before long. This we need not fear, as they are perfect, and form a perfect system of law. The men listened as they have not been in the habit of doing, for the voice of God in His Word commands the respect and attention of all the Israel stock into whose hearts the Word has been interwoven. After the address, one of the thoughtful men of the crowd came to Mr. Armitage and said, "Sir, if every clergyman would preach the same Gospel you do, the manhood of this nation could be won for Jehovah and His Kingdom in five years."

And we heartily believe he is right.

What! Would you substitute a constitutional Gospel for the Gospel of Salvation? says the evangelical worker.

By no means. We find both phases of the Gospel in the Bible, from Genesis to Revelation, and in no place is one substituted for the other. Why, then, should we substitute one for the other? It is yourself, our evangelical friend, who has done the substituting. You have substituted the one phase for the two phases of the Gospel, and you have found that while the one leads a number of men and women to accept the Lord, you are not achieving full success with the individual, for the majority of men are escaping from your net, and nationally you are not succeeding. You are scarcely affecting the national and international position at all.

Awake to the full responsibility of the Gospel message. Preach Salvation through Jesus Christ Our Lord. Preach the Gospel of the Kingdom also.

What is the Gospel of the Kingdom?

It is that Jehovah has appointed the Nation Israel, the modern development of which Great Britain and her company of nations are, to be unto Him a Kingdom (see Exodus xix). That function for the nation has never been removed. I am aware it was removed from that section of the Israel people who dwelt in the Northern Kingdom of Palestine. But I am also aware that the nationhood immediately passed to "Israel in the Isles." That is a long story, and is told elsewhere; and it is a very sure one. Thus from Palestine the nationhood passed to Britain in the third millennium past.

It is, further, that Jehovah has established His throne in the Nation Israel for ever. He has established Himself as King in Israel for ever. Not a day since His descent upon Sinai for the purpose of constituting His Kingdom has that throne been vacant.

HE IS RULING IN ISRAEL TO-DAY.

The third part of the Gospel of the Kingdom is the Law.

The underlying principles of the Law God spake from His mountain throne in the ears of Israel upon His making His conjunction with His Kingdom Nation. They are contained in the Ten Commandments.

These principles are illustrated by the statutes. Every statute is written that it may stand for ever as an illustration of the application of the principles of Law expressed in the Commandments.

The Judgments of the Lord are applications of the Commandments, as illustrated by the statutes, to new conditions as they arise and develop.

Outstanding among the statutes is the great Jubilee statute. Read this and consider what it means.

Preach the very fact that Jehovah is still enthroned in His Kingdom Nation. Preach that His Law is still in being and will be enforced by His Infinite Authority.

Preach that the Law of the Lord is perfect, converting the soul.

Bring back the Divine Authority, which alone can re-establish the nation in peace and good will.

Bring back the sane administration of the Divine Law, which will rid British lands from poverty and injustice.

Let this ever old, but ever new, Gospel run like the fire of God throughout this land, and the land will be saved. Refuse, and the terror of Communism will be found very real in this beloved land.

FAITH IN THE CHART.

BY GEO. MCGINNIS (Chicago).

TWO American flyers have completely circumnavigated the world through the air. They were furnished with maps and charts by geographers, showing the countries over which they would fly and the distances of their hops and the places where they would land, and they discovered everything dovetailed with information given them. They could tell from their map the name of the body of water over which they were flying, also whether over Japan, India, France, England, Iceland or Greenland. They saw the places designated for them to descend and came down safely. They sailed through the air and circled the world by faith in their chart, and have arrived home safely.

As they made progress their belief in their map, and their faith in the geographer who prepared it, kept increasing as they saw the accuracy of its information.

The Bible is the Christians' guide-book and map of events, and when the time was ripe for the appearance or destruction of a race or nation, predicted in the Bible, it played its part on the stage of the world action and perished just as the Bible predicted.

Nineveh, Tyre, Babylon and Rome appeared and performed their part and faded away in exactly the detailed manner described in the Scripture, and also at the predicted time. God said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled"; and

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during the very year set for the downfall of the Gentile, General Allenby marched into the sacred city of the Orient, and the city ceased to be trodden down by the Turk.

About one hundred years after Israel was carried away captive and became lost to the world, the Hebrew prophets began to foretell the return of God's people into the stream of human history, speaking a different tongue, ruling sea and land, possessing the riches of the world, a blessing to all mankind, and believing in a cult that was not Mosaic.

Historians are just awakening to the fact that the Anglo-Saxons are descended from the Ten Lost Tribes, and possess all the characteristics of God's chosen people. Sharon Turner, in his ponderous history of the Anglo-Saxons, traces them back to the Scythian tribes inhabiting the southern plains of Russia. According to the Apocrypha, the Ten Lost Tribes fled from Halah and Habor during a civil war in Media and went up the Euphrates river and over the Caucasus mountains and settled in the lower steppe of Russia. This is confirmed by the ancient historians, Herodotus and Diodorus. Here they were known as Scythians in New Testament times; then suddenly they began that strange north-western march across the continent of Europe, which ultimately landed them in the British Isles, from which they have radiated to every corner of the world and become a blessing to all mankind. If the Christian mariner will stick to the chart God has given him he will not be deceived nor mislead by false guides, but he will know the truth, and the truth will make him free, and as God's plan unfolds before his vision, and he sees prophecy fulfilled when time is ripe for it, his faith in the old Book will be increased and he will exclaim, like one of old, "This is the Lord's doing, and it is marvellous in our eyes."

COLLEGE CORRESPONDENCE COURSE.

LECTURE No. 4.

THE last lecture dealt with the following Names of God, and showed their majestically simple progress of Divine self-revelation.

Elohim—Creator of the heavens and the earth.

Jehovah Elohim—Maker of the earth and man.

Jehovah—God as He first revealed Himself to the Adamic seed.

Elyon El—God in His relationship to the whole human family.

El Shaddai—God as He entered into the racial Covenant with Abraham and His seed for ever.

To-day we take up the Jehovah Name as associated with the Kingdom Nation of Israel.

This seems not to be an abstract Name which may be used for an absent person. It is rather *an audible sound which represents God present, attentive, and active.* What the Shekinah Glory was to the eye, that the sound of the Jehovah Name is to the ear. It denotes God Himself present, and attentively active.

The Name Jehovah carries with it this sense of the *Divine presence*, and carries with it also the *Divine power* and *authority*.

It is God's reserved Name. None may use it but His duly qualified attorneys, appointed for that purpose.

Israel is the one and only people who have ever been invested with that authority. "And Jehovah spake unto Moses, saying, Speak unto Aaron and his sons, saying, On this wise shall ye bless the children of Israel, saying unto them,

"Jehovah bless thee, and keep thee:

"Jehovah make His face to shine upon thee, and be gracious unto thee:

"Jehovah lift up His countenance upon thee, and give thee peace.

"And *they shall put My Name upon the children of Israel;* and I will bless them" (Num. vi, 22-27).

JEHOVAH—JESUS.

That the Evangelists believed and knew that they were presenting to us Jehovah incarnate in Jesus seems to be beyond question.

Matt. xxviii, 17-18: "And when they saw Him, they worshipped Him." "All power is given unto Me in heaven and in earth."

It was in accepting and justifying that worship that Our Lord made the above solemn declaration.

Study the following:—

The "I AM" of Jesus. This is the Jehovah Name.

The "I say unto you" of Jesus. This is the Jehovah authority. By this authority He reviewed and ratified the Law given by Jehovah.

The "I will" of Jesus This is the personal touch of Jesus.

The Lordship of the Sabbath of Jesus.

The power of Jesus to forgive sins.

The self-declaration of Jesus. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and, which was, and which is to come, *the Almighty* (Rev. i).

Search out the many passages under the above heads and see that Our Lord exercised the Jehovah authority.

KING OF KINGS.

"And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords" (Rev. xix).

With prophetic utterance Our Lord once used the name "King" of Himself, placing the event exactly within the activities of this Name development, in the great description of His second coming (Matt. xxv), "When the Son of man shall come in His glory. . . . Then shall the KING say . . ." "And the King shall answer them."

GOD THE ALL IN ALL.

"Then cometh the end when He shall have delivered up the Kingdom to God, even the Father, . . . then shall the Son also be subject unto Him that put all things under Him, that God may be all in all."

The last study and this one indicate the scope and orderly revelation of the Names of God. They bind the Scriptures together as one orderly whole.

REV. COMMANDER ROBERTS' RECOVERY.

ON behalf of our Brother Editor, and at his request, we take this opportunity to thank the many friends who have written him expressing regret for his illness and absence from the great Congress, where we all missed his presence so much. All his friends will be glad to learn that the many prayers on his behalf are being answered, and he is making a good recovery. The multitude of letters will prevent individual reply, and we are sure Commander Roberts' friends will accept this instead. We hope before long to have him with us in London again; in the meantime he is quite able to carry on his Editorial work.

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THE SECRETARY-GENERAL'S PAGE

WE are grateful to J. J. M. for kindly writing this section for our issue of last week, while the Secretary-General was taking an enforced rest in bed owing to an influenza cold. His hope that we should be seen again on the platform before the Congress closed was realised on Wednesday afternoon, October 22nd, when we had the pleasure of introducing our old friend the Hon. Sir Thomas Mackenzie, ex-Premier of New Zealand, as a chairman to the large audience then assembled. Sir Thomas was accorded a splendid reception. He expressed his entire sympathy with the British-Israel Movement.

* * *

The attendances at the Congress Continuation Meetings were well maintained, in spite of the turmoil connected with the General Election, and the interest and enthusiasm of the audiences increased. Owing to the Central Hall not being available after Wednesday night, the last six meetings were held at our Headquarters. The addresses all through were up to the standard, and they were eagerly listened to.

* * *

The meeting on Friday afternoon, October 17th, was a memorable one. The Rev. Pascoe Goard was called to the chair in the absence of the Rev. Arthur Pritchard. In his address he spoke of the work of the Federation during the past years. Mr. Garrison followed by showing what it was desired to do by way of extending our operations in the immediate future, and by making an earnest appeal for financial help. He began by asking for donations of one hundred pounds, to which six members of the audience immediately responded. He next asked for donations of fifty pounds, to which there were eight responses. Coming down to twenty-five, ten, five, three, two, and one pound donations, the stewards were kept busy, until the total reached £1,400. Subsequent appeals have brought the amount up to over £2,000. This indicates the generosity, zeal, and enthusiasm of those who have come into the atmosphere and under the influence of British-Israel teaching. No one who has never experienced this atmosphere and this influence can understand it in the least degree, nor is it possible to adequately describe it. A consciousness of the Divine presence, obedience to the Divine will, zeal for the Divine cause, and realisation of Divine revelation can alone account for it.

* * *

Now, those present at the Congress have done their part nobly. Those not able to attend for one reason or another will wish to do *their* part. We want £3,000 more to enable us to carry out the great Forward Movement upon which we have entered, and we are confident that God will put it into the hearts of our readers and supporters to supply our need.

* * *

Continuous Prayer Meetings for the Nation were held on Monday and Tuesday last in view of the General Election, at our Headquarters. The Rev. George B. Berry, B.A., and others rendered devoted service on both days.

* * *

Two special meetings were held on Monday last at Central Hall, Westminster, when addresses were delivered by the Revs. Pascoe Goard, Merton Smith, G. H. Lancaster, W. E. Woodhams Denham, and Joseph Gay, and the Hon. H. H. Stevens, member of the Canadian Dominion Parliament for Vancouver, and Mr. Herbert Garrison, on "Christianity versus Communism." General Coventry Williams, C.B., presided in the afternoon, and General Blakeney in the evening. Both meetings were characterised by strong Christian feeling and patriotic fervour.

* * *

In answer to enquiries from many distant parts of the world we are glad to say that the Rev. Pascoe Goard has recovered from the effects of his accident of July 23rd last. This was manifest to those who had the privilege of hearing his many and vigorous addresses during the Congress, and their gratitude and delight found frequent expression.

* * *

The Rev. R. C. Anderson, M.A., is the speaker for the meeting of the Scottish Israel Identification Association to-morrow night, at 6.30, in the Christian Institute, Bothwell Street, Glasgow. Subject, "Light Arisen to Israel."

* * *

The Rev. T. H. Whitehouse is carrying on his work as organiser for the Birmingham area with characteristic vigour. He has addressed meetings in Birmingham, Coventry, Walsall, and Aston Manor. He has formed a new branch at Coventry.

* * *

The Secretary-General is announced to lecture in the Queen's Hall, Wigan, to-night, and to preach twice to-morrow, and also address a Brotherhood meeting. On Monday and Tuesday next he is to address four meetings in Birmingham, afternoons and evenings, in Ebenezer Church, Steelhouse Lane. On Friday night he lectures in the Parish Hall, Hampton Wick.

* * *

Mr. J. J. Morey is to preach twice at Wigan to-morrow. The Rev. Joseph Gay and Mr. Morey are to address six meetings at Wigan on Monday, Tuesday and Wednesday next.

* * *

The Rev. Kenneth Dodds joins the Secretary-General in addressing the Birmingham meetings next week.

* * *

The Liverpool Branch fortnightly meeting was held on October 23rd. Mr. Banner presided, and the address was given by Mr. Corrin. The special mission organised by Mr. Steele (Hon. Secretary) is to commence on November 10th, at 3 p.m., in the Central Hall, Renshaw Street, Liverpool. It will continue until November 13th, with two meetings each day, at 3 and 7.30. The speakers are the Revs. Pascoe Goard; J. J. R. Armitage; Messrs. W. H. Hesketh, J.P., Herbert Garrison, and J. J. Morey. The chairmen include the Revs. E. W. Dick; E. J. Russell; and Alderman Paris, J.P. All our readers in the Liverpool area are cordially invited to attend and bring their friends.

* * *

Mr. Daniel Farmer is the speaker for the Horsham Branch on November 5th, in the Town Hall, at 3 and 7.15.

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Erratum.—NATIONAL MESSAGE, October 18th, page 503 first column, line 18 from foot: For "sixty," read "sixty-nine."

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

No. 149. Vol. III. NOVEMBER 8, 1924 Price 3d.

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.

JESUS CHRIST—TRIUMPHANT.—IV.

By Rev. Wm. Pascoe Goard.

Who were involved in the war in heaven?

A woman—a dragon.

This brings us back to the woman and the serpent in the Garden. There we see the placing of "enmity between thee and thy seed and the woman and her seed." Here we see the final manifestation of that enmity.

The Woman.	The Dragon.
"And there appeared a great wonder in heaven; a woman clothed with the sun (emblem of Christ), and the moon under her feet (emblem of Mohammed), and upon her head a crown of twelve stars (Israel): "And she being with child cried, travailing in birth, and pained to be delivered. "And she brought forth *a man child*, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."	". . . and behold a great red dragon, *having seven heads and ten horns*, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth (angel following): and the dragon stood before the woman which was to be delivered, for to devour her child as soon as it was born."

The man child was caught up to a heaven closed to the Devil and his angels. It is written "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool."

The Devil had long waited for the appearance of the "Seed of the woman" with whom he should have his personal contest to the death.

How eagerly he desired to destroy the man child at its birth. How drastically he took his measures to that end in the destruction of the infants of Bethlehem. But the man child was caught up unto God.

Now, as to the woman. Who is she? Some teach, it is Mary the mother of Jesus! In fact, the agents of the dragon teach this in order to mask the truth.

Our Lord Himself guards from that error very clearly (Matt. xii, 46–50; Mark iii, 31–35).

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

But he answered and said unto him that told him, Who is my mother? and who are my brethren?

And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

There came then his brethren and his mother, and, standing without, sent unto him, calling him.

And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

And he answered them, saying, Who is my mother, or my brethren?

And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Mark the place of the intercession of Mary as given by Our Lord. He was a loving Son, and even in the agony of the Cross He took pains to make provision for His mother. But He utterly refused at all points to accord her a place above others in connection with His ministry. His mother "stood without," and sent to Him, calling Him.

One who was to a degree a Maryolitrist said to Him: "Behold, thy mother and thy brethren stand without, desiring to speak with thee.

"But he answered and said unto him that told him, Who is my mother? and my brethren?

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"And he looked round about *on them which sat about him*, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

Thus Our Lord included all Israel in the honour of being His mother.

The Apostle Paul takes the same position (Rom. ix, 3-4): "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, who is over all, God blessed for ever. Amen."

"Woman, what have I to do with thee?" was Our Lord's word to His mother at the marriage at Cana of Galilee.

Even when He was only twelve years old, His mother said to Him, "Son, why hast thou dealt thus with us? Behold thy father and I have sought thee sorrowing."

"And he said unto them, How is it that ye have sought me? Wist ye not that I must be about my Father's business."

It was quite evidently intended that in that business His mother had no part.

The woman is Israel. Mary the mother of Jesus did not fly to the wilderness, neither was she "fed there" for twelve hundred and sixty days.

But the woman, having been delivered of her man child, flies into the wilderness on earth. This leaves the dragon and the man child in heaven, confronting each other (Rev. xii, 7-9):—

> "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,
>
> "And prevailed not; neither was their place found any more in heaven.
>
> "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Let us look at this great red dragon. His form is strangely familiar to us earth dwellers. Well it might be, for he has affected human affairs and made human history more than any but the Lord Himself.

Having seven heads and ten horns.

We shall find these seven heads and ten horns again and again later, marking certain organizations on earth. By these we shall know the dragon organizations on earth. His form thus stated marked the form of organization of his power in heaven we may suppose. After this pattern his organization on earth is perpetuated, as we shall see later. But now we are reading the absorbingly interesting report of the war in heaven.

It is an anti-Christian war, aimed against the life and authority of the man child.

There enters into the report a refrain of infinite sadness. "And the dragon fought and his angels, and prevailed not; NEITHER WAS THEIR PLACE FOUND ANY MORE IN HEAVEN.

"AND THE GREAT DRAGON WAS CAST OUT, that old serpent, called the Devil, and Satan, which deceiveth the whole world: HE WAS CAST OUT INTO THE EARTH, AND HIS ANGELS WERE CAST OUT WITH HIM."

Think of this as history. Think of the radiant host of the angels of God led by "Lucifer, son of the morning," occupying places of honour, power and glory before the throne and in the heaven of God. They belong to an order of life as real and as active as are our earth-born race, and occupy a plane higher than that which we as yet enjoy.

The question is asked with interest: "Is Mars inhabited?" and the minds of men are ready to accept an answer in the affirmative. Well, here we have positive information of a race of beings other than our own, and that information is buttressed by the attestation of Our Lord. The dwelling-place of that race was heaven, but now it is earth and its environs. Is there anything unscientific in the information given to us in these pages? There is nothing unscientific. Nothing, after all, but a CREDULOUS IGNORANCE will refuse to accept the statement as true. Here we have the information that one-third of that order of beings forfeited their place in heaven, and were, in fact, cast out of it, because of rebellion against the constituted authority and the order of society found there. The very form and substance of the Devil's attempt at revolution in heaven is being reproduced in the Communistic revolt against all law amongst us to-day.

A third of the order of angels cast out from heaven. How plaintive is the reiterated statement!

How this reflects light upon the warning to those who on earth are guilty of similar rebellion, or of joining themselves with the same rebellion, by linking up with the seven heads and ten horns, that they SHALL NEVER ATTAIN the heaven from which the Devil and his angels were deposed!

How this encourages those who on earth stand for God and King and Constitution as Michael and his hosts stood above! Like them, we shall see the Dragon and his hosts cast out from the earth.

Let us prize our birthright. "Strive to enter in at the straight gate, that leadeth unto life."

> "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.
>
> "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.
>
> "Therefore rejoice, ye heavens, and ye that dwell in them."

Thus the war in heaven was ended for ever.

[*More next week.*]

LIVERPOOL BRANCH REPORT.

AT a crowded meeting of the Liverpool Branch, on Thursday, October 9th, the chair was occupied by Rev. E. W. Dicks, and the lecturer was the Rev. J. J. R. Armitage, who was re-elected President for next year. His subject was "The Seven Sciences of the First Chapter of Genesis." Intense interest was manifested throughout, and the lecturer completely refuted the teaching of modernists and Anglo-Catholics, and more particularly the Communists and infidels. Many questions were asked at the close, all of which were ably answered by the lecturer. J. C.

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THE GREAT CONGRESS.

MONDAY AFTERNOON.

MONDAY afternoon, October 20th, found the Assembly coming together once more with undiminished zeal. The first week had passed gloriously, the second week opened with prospects even brighter. There was no ebb to the flowing tide. The speakers were ready to take the platform at the signal from the chairman. At this meeting we missed the genial presence of the Secretary-General. He had been obliged to yield to the pressure of a severe cold and remain at home. No one could fill his place and no one attempted to do so.

Mr. Davidson, our great Pyramid authority, took the chair. And here I might indulge in a personal note. I met Mr. Davidson for the first time early on in the Congress, and I was mightily impressed with the profundity of his knowledge along the line of his special study, combined with a meekness and humility commensurate with it. He is both ready to teach and to be taught—a combination rare in these days. His humour is Scottish. His thought, as he seeks to express it, lights up his whole face, and flashes at times from his penetrating eye. His whole bearing is that of a man in deadly earnest. His high-arched forehead betokens the intellectual, while some of the moods and tenses displayed in his face suggest the ascetic. One could well imagine his going away into Arabia and dwelling there alone with his own thoughts for years on end; and yet, at the same time, there is in him all the elements which go to make the keen and incisive man of action and of battle. Such had been the appreciation of the Assembly for his most valuable morning talks at G.H.Q. that he received a great reception when he rose, at his own bidding as chairman, to address the meeting. It was a brief but beautiful speech. He said that it took more out of him to come on to that platform as a chairman than as a speaker. He paid a fine tribute to the united 10.30 morning prayer meetings held in one of the rooms at No. 6, Buckingham Gate. It had given him a greater outlook. It had made him realise as perhaps never before the spiritual actualities of things in general and his own special work in particular. He had received lasting benefit from the Congress, for it had brought home to him more definitely the call he had before received to carry on his work which God had given him.

Mr. H. D. Houghton read a very finely-developed paper on the Love of God. It would be impossible to do justice to this beautiful essay in these brief notes. The reader may anticipate a very profitable half-hour when the verbatim report of it is in his hands. His main contention, which he illustrated very tellingly and profusely by quotation after quotation from Holy Writ, was that love, and especially the Divine love, was not destroyed by the disobedience of its object.

The Rev. D. Wynne Evans followed, and showed from the prophet Balaam the significance of the Empire Exhibition at Wembley. He said that the services at Wembley had been most impressive. Five hundred prayer meetings had been held; 12,000 people had been present at Mr. Gypsy Smith's meeting. One Exhibition authority had said that no other meetings had been so well attended as the religious meetings at Wembley. The speaker attached great importance to this. "God is speaking to this nation as never before."

Mr. Merton Smith continued his very delightful addresses on the Book of Zechariah, his subject being "Remember Jehovah." The reader will have food for many days when the verbatim report of these studies is in his hands.

Pascoe Goard's address concluded the diet for that afternoon. The attack on this Book is deepening; the war between Christianity and Communism is a clear issue; we must go on with the Evangel.

MONDAY EVENING.

I was not able to be present at the Monday evening meeting, but I made enquiries, and on all sides the opinion was expressed that, under the chairmanship of the Rev. W. E. Woodhams Denham, the speakers, Mr. David Davidson, Rev. W. H. Stuart-Fox, and Rev. Pascoe Goard, did full justice to their respective themes.

TUESDAY AFTERNOON.

In the chairman of the Tuesday afternoon meeting we had a new personality, the Rev. Canon C. J. Hollis. Canon Hollis has an arresting personal presence. He is charmingly ecclesiastical. When he began to speak, everyone must have felt the power which was behind that bell-like voice which he knew so well how to handle. I noticed that there were no hands up to ears, but the whole assembly sat upright, quite at their ease. He must have been heard with an uncommon degree of comfort at the further end of the hall. He was in that respect the elocutionist's delight. And he had something to say well worth the hearing. He reminded his hearers that on that platform we were not dealing with some new thought. We were dealing with a secret in the New Testament sense. Truth which had long been kept within the veil. The fire is spreading. He said that he had had many conversations with people in all walks of life, ministers of all denominations, and public-school teachers. He reminded one of his Wesleyan ministerial friends that Dr. Dinsdale Young was with us on this platform. He was a British-Israelite. The minister made reply, "Yes! there is a good deal in it." "We are not Jews," said the Canon, and added, amid great applause, "We must clear that fog away." He uttered a very wise word at the end of his brilliant address. He warned us to keep clear as a Movement of side issues.

Dr. Wakeling devoted his address to Egypt. Here, again, we were sitting at the feet of the expert, and receiving first-hand information. His main contention was that we ought to rule Egypt, or else, as the late Mr. Roosevelt once said, "get out." We had never ruled Egypt, and all our troubles had arisen from the fact that, through the blundering of our politicians, we had never done so. Throughout this deeply interesting and instructive address, one was asking himself what was the particular bearing of all this upon British-Israel Truth? One could understand such a speech being delivered to an audience of Egyptologists, but we were British-Israelites. In a flash, and in a most dramatic manner, Dr. Wakeling revealed the bearing of everything he had said upon the Truth for which we stand. Bringing his hand down upon the Bible lying at his side upon the table, he said, "By this Book and this Book only can we rule Egypt." Great applause greeted this dramatic declaration.

The Rev. J. G. Bestall said that his subject was a time-honoured one—"The Bible." He stood by its inspiration and integrity from Genesis to Revelation. There were modernists and fundamentalists. He contended that the British-Israelites

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are the true modernists because, with the Bible in their hands, they are able to trace modern movements in the modern world.

WEDNESDAY AFTERNOON.

I hasten now, for my space is fast running out, to the Wednesday afternoon meeting, Oct. 22. Great distinction was given to this session by the presence, in the chair, of Sir Thos. Mackenzie, K.C.M.G., a former Premier of New Zealand. Judging from the physique of Colonel Mackendrick, D.S.O., and Sir Thos. Mackenzie, K.C.M.G., the colonies produce some very fine specimens. The man short of stature comforts himself with the fact that the measure of a man is from his shoulders upwards. I took Sir Thomas's measure also in that regard and discovered that he was a veritable giant. His speech was manly, straightforward, and uncompromising. The banishment of the Bible from the schools of New Zealand he greatly deplored; from all considerations he deplored it. It was to him a great shame that the children of the colony should be deprived of Biblical history, to put it on its lowest level. It was to him a more than deplorable thing; it was a great blunder that foreigners were allowed to enter the country and, without let or hindrance, sow their deadly poison into patriotic minds. British-Israel Truth could alone eliminate that poison. He told an experience which came to him in one of his outward voyages to New Zealand. The emigrants on board were rather disloyal. They had refused to sing "God save the King." He was persuaded to give a lecture on the Empire. The last slide he exhibited was that of our gracious Majesty King George. He then asked them to rise and sing "God save the King." He was glad to say that they did it. He spoke to their leader afterwards and succeeded in converting that company into one of the happiest that ever stepped on to New Zealand soil. Apply your Truth, said Sir Thomas, and it will work wonders.

We were all pleased to see the Secretary-General back in his place. His reception was very cordial when he rose to speak. This time he was pleading for an increased circulation of THE NATIONAL MESSAGE. In his inimitable way, and apparently with perfect ease, he secured the circulation of thousands of copies of a special number to be prepared free by friends promising to defray the cost. The marvellous result which accompanied his appeal on Friday, October 17th, for a Fund for propaganda work—which Fund, I am given to understand, has topped £2,000—was repeated in this case. Who will say, after this repeated demonstration of his winsome power, that Mr. Herbert Garrison, F.R.G.S., the Secretary-General, is not the right man in the right place? He always talks good sense, and it was really good sense when he said that we must leave our own comfortable assemblies and meetings and bring our Truth to people in the East End. "Educate the masses in nationhood and Empire."

THE DIVINE POTTER AND THE ISRAEL CLAY.

BY REV. ARTHUR PRITCHARD, M.A.

THE subject that is now to occupy our thoughts is thus entitled, and I present it to you not in the style of a popular address to interest you, but rather as a study to promote further study.

It is, I believe, on record that some poor man who rose to be ruler over his nation used to wear, beneath his royal robes, a homespun garment, to remind him of his humble origin. So may we, "an elect race, a royal priesthood, a holy nation . . . which in time past were no people, but now are the people of God," constantly remind ourselves of our humble origin. For out of the ground were we taken, and unto the ground, unless something happens, we shall eventually return, not however the invisible, but only the visible part of us, for "Dust thou art to dust returneth was not spoken of the soul."

The Hebrew word for our mother ground is *adamah*, and of course it is feminine

At one time, as the Bible informs us, there was not an Adam to till the Adamah. So the Lord formed him of the dust of the ground—Adam the race as well as Adam the man—for, with the double signification of the word, Adam is used in Hebrew Scripture, translated Adam 21 times and man 480 times.

As we read in Gen. v, 2, "God called their name (namely, the Caucasian race) Adam in the day in which they were created." So they were all physically of one substance, one matter, one clay. Accordingly, Job's friends spoke of their body as being a "house of clay." Abraham, too, knew and said that he was "dust and ashes"; and the author of Ps. ciii sang of God knowing our frame and remembering that we are but dust—the *human* frame that He fashioned as a potter moulds and fashions the clay.

There are three words in the Creation Story referring to God's activities—*bara*, *asah*, and *yatsar*—BAY—all being, as it were, let it be remembered, in the *bay* window of the vestibule of the Bible edifice—*bara*, to create (God *created* the heaven and the earth, and man in His threefold image); *asah*, to make (God *made* the earth and man); and *yatsar*, to fashion, form, frame, purpose (the Lord God *formed* man of the dust of the ground).

Now the word *yatsar*, as a noun, is translated potter 17 times, and maker 4 times; and the plasticity and passivity of clay in the hands of the *yatsar* occurs frequently, as a figure, in the Canonical Bible and in the Apocrypha. Quite naturally so, for clay is one of the most abundant of substances, though of many qualities and degrees of purity, while pottery or baked clay is almost contemporaneous with mankind.

Now, Israel, the race, is **the** clay, and the God of Israel is **the** Potter.

In Isa. xliii, where the three Hebrew words, *bara*, *yatsar*, and *asah* consecutively appear, it is declared that God *created* Israel, the race, for His glory, that He *formed* him, and that He *made* him. In Isa. lxiv, speaking representatively, the prophet says, "We are the clay, and Thou, our potter, and we are all the work of Thy hand."

"Woe unto him," he says in another chapter, "that striveth with his Maker! (*Yatsar*), a potsherd among the potsherds of the earth! Shall the clay say to Him that fashioneth it, What makest Thou? or 'the product deny skill'?" (Isa. xlv, 9).

This power of the potter over the clay illustrates Divine sovereignty, as the frailty of pottery is used by Old Testament writers to illustrate human helplessness before God's power. "I have spoken, I will also bring it to pass; I have purposed, I will also do it" (xlvi, 11), purposed here being the translation of *yatsar*. God's thoughts being creative, what He purposes or forms on a higher plane He will work out on a lower plane

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There is a very stern passage in Isa. xxix, where Ariel, or the Lion (people) of God were thus addressed :—

"Ye turn things upside down. Shall the potter be counted as clay; that the thing made should say of him that made it, He made me not?" . . . But the time would come when they should be brought to repentance through a course of severe discipline and fill the face of the earth with fruit (xxvii, 6).

When Jacob seeth his long-lost children all restored to him, the work of God's hands, the branch of God's planting (lx, 21), created anew unto good works, truly incorporated into the family of faith, they shall sanctify My Name, says Jehovah, that Name put upon them in the priestly threefold blessing (Num. vi, 27). As for Rachel, she will no longer shed tears of sorrow for her children because they are *not*, but rather tears of joy because they *are*.

THE MARRED CLAY.

So far so good; but the *classical* instance of using the industry of the potter, as a figure, is Jer. xviii, and this is what I have been endeavouring to lead up to in my prefatory remarks.

"The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought his work on the wheels. And when the vessel that he made of the clay was marred in the hand of the potter, he made it again into another vessel, as seemed good to the potter to make it."

Obviously, the clay in the hands of the potter was his to make or mar, but, in the making, something happened, and thus the clay vessel got marred or spoilt. Not wishing, however, either to mend or end it as it was, he patiently and skilfully went on fashioning it into just the shape "as seemed good to the potter to make it." Thus and thus would the Divine Potter do to the House of Israel. The human clay, not being of a proper consistency, or otherwise not answering to the Potter's will, would not be thrown away, but would be crushed together again by affliction into an unshapely mass, thrown on to the wheels of a wonderful Providence, firmly taken in hand, and manipulated into the predetermined shape.

The point here to have in mind, in this practical illustration, is that the Potter does not turn the clay into anything else. Clay it is when He first obtains it from the Potter's field (known in after years as ACELDAMA, or the "Field of Blood"), and clay it remains when its shape is finally determined. But so long as the clay is in a plastic condition the Potter has power over it to make it a vessel unto honour, sanctified, and meet for the Master's use.

Should the *human* clay, being a free agent, not be as plastic as it ought to be under the Fatherly hand, then the vessel may be marred; and that means dishonour and delay while the crushing and the re-shaping go on, though, in the meantime, the conscious clay learns, in the school of a bitter experience, what it never could have so effectively learnt elsewhere, that unfailing yieldingness to the Divine Potter is the only real freedom it can enjoy.

The special clay referred to in Jer. xviii is the House of Israel. But the House of Israel proper had been removed from Palestine 115 years previously; therefore the term may in this context, mean the men of Judah, though there are arguments for and against. But that the real House of Israel was not out of the prophet's inspirational mind is shown in the symbolical action, by which he taught the people, about a decade afterward.

THE MARRED GIRDLE.

The action was wearing a marred and useless girdle before them. The records in chapters xiii and xix show us that after the dramatic symbolism of the broken bottle, which meant the inevitable breaking up of the House of Judah, Jeremiah was cruelly given the forty stripes save one, and then tortured in the stocks. When released, he found safety in Mesopotamia for some years, meanwhile burying his unwashed linen girdle there, where it became marred, utterly spoilt and good for nothing. When he returned from exile he was wearing round his black camel's hair prophetic robe this very remnant or rag of a girdle; and the symbolical lesson given in chapter xiii was that both the Houses of Israel and Judah, which were to have been like a splendid girdle to God, bound to Him, His peculiar property, and His glory and power in the world, had become—like Jeremiah's marred girdle—profitable for nothing.

The value of this reference is its recognition of the House of Israel as being distinct from the House of Judah—a distinction most clearly marked in the Bible, alike before and after Jeremiah's time.

A good illustration of this is the prophet Hosea, of the Ten Tribes, who prophesies that Israel, apart from Judah, should not find her paths, that is, she would be lost to her identity, and be so mixed among the Gentiles that she would be taken as such, and that her description, as Gentiles, would be "NOT MY PEOPLE" until, at length, under the Christian Dispensation, she would be moulded by the Divine Potter as Israel, "MY PEOPLE," again, and be such a great people, in her numbers and importance, in the world that some day, from some western land of her exile, her representatives, together with those of Judah, under their own appointed head, should go back to the Holy Land.

Now, if there is one thing more certain than another, in Biblical exegesis, it is that the designations LO-AMMI (Not My People) and then AMMI (My People) were prophesied and intended only for the Ten-Tribed section of Israel's descendants; and to apply them to unmitigated Gentiles apart from Israel, the race, is exegetically inexcusable; and the commentators who have done so must be deemed blind leaders of the blind.

[*Concluded next week.*]

THEY SING THE SONG OF MOSES AND OF THE LAMB.—IV.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

(*Concluded.*)

WE have continued our remarks on this fourteenth chapter in the order of the text, as this shows the sequence of events from the Reformation until the destruction of Babylon. The next vision has to do with Armageddon, but in order of events this follows the Seven Vials. The fifteenth chapter, however, leads us back to the era of the French Revolution, and forward to the end of the age. As we wish to present the diorama in its historical order, let us again refer to the vision (chapter xiii): "And he stood on the sand of the sea," and figure to ourselves

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the dragon power under Napoleon in 1805, laying wait on the north-western coast of France for a calm day and heroism amongst his generals and admiral to throw an army upon the shores of Britain. We quote from "The British Navy," p. 369: "At the commencement of the year 1805 Bonaparte had got together a vast army of 150,000 men ready for embarking on board a flotilla of 2,300 miscellaneous craft. He declared that 'he needed to be master of the sea for only six hours to terminate the very existence of England'; and to that end he planned to entice the British squadrons from the Channel and replace them with French. His fleet would then be able to cover his landing in England, where his march on London would be the beginning of the end for the little nation that had the temerity to thwart his aspirations. . . . The French scheme sadly miscarried."

But our God was watching, though Napoleon had succeeded in getting Nelson to go out to the West Indies. Before his attempted plan had matured, Nelson got wind of the trick. Stormy weather delayed Napoleon's admiral, and Nelson's name, if not himself, was back in time. "He that keepeth Israel neither slumbers nor sleeps."

The vision recording the escape of Britain-Israel is that contain d in chapter xv. A scene similar, only more protracted, to the escape of Israel from Egypt is here depicted (Exod. xv): we have the Song of Moses, to which in this instance is added "the Song of the Lamb." Napoleon's humiliation of the Pope; his dissolving of the old Roman Empire (German), "Holy Roman Empire," after an existence of 1,000 years; his assuming to be the successor of Charlemagne, and his attempt against Britain, followed as it was by the Battle of Trafalgar, in which the supremacy of the sea remained in Britain's hands.

"During the terrible wars of the Revolution the faithful ones in England cherished the hope that their country would be preserved, as with all its sins it still had in it the Ark of Christ's true Evangelical Church. As religion and religious zeal revived, their hopes grew stronger; so also during the progress of the Vial Plagues, and when—like another Pharaoh—Napoleon threatened them with all his tremendous power. When, in spite of all his efforts, they still stood unhurt and secure, looking from their sea-girt shore on the desolating lava-like flood mingled with fire, as it spread its ravages over Continental Europe; when they saw the enemy overwhelmed, and God's Gospel making progress; and when homage was done to the holy cause itself by foreign Emperors and princes on their visit soon afterwards—they were filled with adoration and praise, recognising God's power and holiness and faithfulness, and anticipating the time when all nations should come and worship before God and the Lamb" ("Present-day Papers on Prophecy," XXVI).

Premature, one may say! But faith in God's Word is that which buoys the victors up, and without which we would languish in what appears but a hopeless struggle.

"And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" (Rev. xv, 1–4).

So, before the carrying out of all this judgment, God's people have every encouragement given them to look forward to victory. Now we must revert to Rev. xiv, 14–20. This is evidently the Harvest or the End of the Age. As with Isa. xviii, the harvest represents "the bud that is perfect; and the sour grape that is ripening in the flower." The pruning and cutting off of useless branches. These seem left to the beasts of the earth and to the fowls of heaven. May it not be that as in harvest-time we have the wheat harvest and the fruit, so here the field sown with good seed by the Son of Man, but with tares by the devil. Israel shall blossom and bud, and fill the face of the world with fruit. The reaping of the first harvest is of the Christian earth; the second is of all the world. Or, to put it another way, the one represents the judgment on Babylon (Roman earth); the other of the Beast, including the False Prophet. Notice from Rev. xviii Babylon is judged first. Rev. xix, 1-6: The salvation of Israel clearly by the Alleluia. 7–9: the marriage of the Lamb; "His wife hath made herself ready." Then follows the Coming of Christ at Armageddon. We cannot agree to the idea that we are not permitted to seal our testimony with our blood, if necessary; the first resurrection is after this, and includes the souls of those who have endured to the end.

The one like the Son of Man seated on the cloud with a golden crown sends His angels and gathers out of His Kingdom during both harvests all that offend and do iniquity. Then the righteous shine in the Kingdom of their Father. The Rapture is when He comes. Here again are two phases, Matt. xxv, 1–10, and Luke xii, 36. The one to whom much is given, of them He will expect the more. The other have apparently a different environment. We confess it is a mystery, but we have never seen Rev. xiv, 14–20, satisfactorily explained. We, however, do see that the Lord Jesus is watching His own, and whilst the angels are gathering the harvest of the earth and the vintage of the earth, He protects the wheat to be gathered in His garner. The wine-press is stated to be 1,600 furlongs, or 200 miles—about 14 square miles. Is this about the area of Esdraelon,* where the last great battle is fought (Armageddon), or the Mount of Megiddo?

(For another idea see "Present-day Papers on Prophecy," XXVI, p. 483.)

LIVES OF THE PRINCES OF WALES.

DE DORAN, A.D. 1377.

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 that had given glory to Israel had He not intended it for His heritage also."

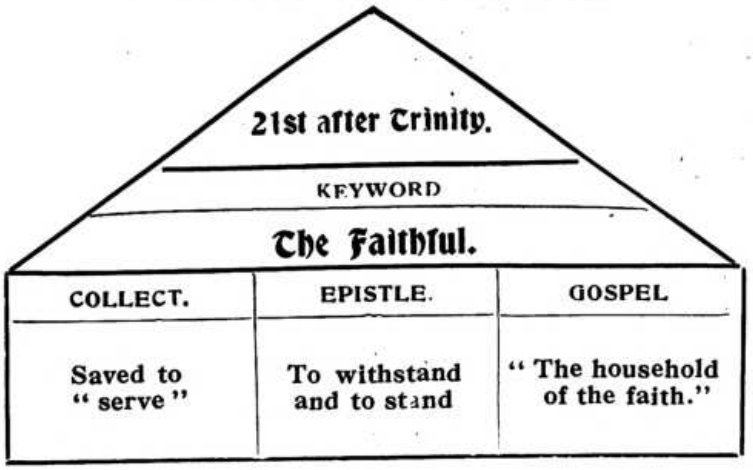
* The Valley of Esdraelon stretches across Palestine from the Mediterranean to the River Jordan, and is bounded by the hills of Galilee and the hills of Samaria on either side, otherwise called "The Valley of Jezreel."

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THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.



TOWARDS the close of the N.T. we are shown a vision of Christ in His glory as the Lord of lords, and the King of kings, surrounded by His called, and chosen, and faithful ones. Clothed with a vesture dipt in blood, He sat on a white horse (the symbol of the victory of the pure and good), and He was called "Faithful and True." In the very first chapter of the Revelation, the risen Jesus is called the "Faithful Witness," and in the third the "Faithful and True Witness."

When on earth, He appears to have written nothing except on one occasion (John viii, 6), but, in His glory, He dictated seven letters to the seven churches of Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea.

In the short letter to the church of Smyrna, of which the faithful Christian martyr, St. Polycarp, seems to have been the Angel or Bishop, He gave a message which is ever a cheering and inspiring word to His soldiers fighting on the battlefield of life: "Be thou faithful" (ii, 10).

What is it to be faithful? In the ordinary sense we know what it means well enough, whether we see it in a wife or husband, a child, a servant, or even a dog. "I wish I could mind God as well as my little dog minds me," once said its youthful owner; and "Faithful and true," as we remember, was the motto on the German soldier's belt in the Great War; admirable in its way, but, as the discerning know, it was being faithful and true to a mad leader and to a diabolical scheme of things.

Now, to be faithful, in the Scripture sense, is first of all to be one of the Faithful, those who have a strong adherence to the true Faith. Is there a true Faith? Yes; a Faith once delivered unto the saints. What is it? It is something that is put plainly for us in the Apostles' Creed, the twelve Articles of our belief. There are Gospel facts to which we have to give assent of the intellect and then consent of the heart. Some people's *hearts* are all right but their heads are all wrong. When our heads and hearts are in agreement then our hands and our feet and all our members—yea, our very lives—will correspond. And this is what is meant by being *faith-ful*. Faith first, then faithfulness, and a faith that does not ripen into faithfulness is dead, absolutely dead, and might as well be buried too. Those who are full of faith are the faithful, for their faith develops into faithfulness. Note that God doesn't say to us, Be thou successful, but "Be thou faithful," and the Christian with only one talent can be as much one of the faithful as another with five talents. But the expression, "The Faithful," in the C. seems to be wider, in its meaning, than in its Scripture use, since it includes *all* Christians who are in full communion with the Church. These, in the "one Baptism for the remission of sins," received their "heavenly washing," but there is always need of cleansing from the defilement of the daily walk. He who has once been cleansed in the Blood of Christ has now no need to wash unless it be his feet defiled in the daily walk and calling (John xiii, 10).

The original idea of the C. was that when an offended Justice had once been appeased by the application of the Atonement to a sinner, Fatherly indulgence or merciful overlooking of faults and defects could be prayed for and received (Mal. iii, 17). We beseech Thee, merciful Lord, grant indulgence or pardon and peace to Thy faithful people on the ground of satisfaction having been made to Thee, that they may be cleansed from all their offences and, at the same time, devotedly serve Thee "SECURA"=SINE CURA, that is, without mental distraction, or "with a quiet mind."

TO-DAY'S COLLECT AND EPISTLE.

Dean Goulburn terms this last of the Communion Collects, taken from the Sacramentary of Gelasius, "a devotional gem," and points out that as Matt. xi, 28–30 ("Come unto Me," &c.), is a perfect summary of the Gospel *message*, so the Collect before us is a summary of the *passage*. "*I will give you rest*" and "*Ye shall find rest*" are paralleled in the Collect by the peace or "quiet mind" which is gained in the taking by the Faithful of His easy yoke of service. First we get the peace of the saved (Rom. v, 1), and then go on to gain the peace and the joy of the Faithful who alway do Him service—in or from Heaven (Heb. i, 14), a peace and joy to be obtained in the life that now is, as to-day's Epistle shows, by being soldierly in armour and bearing, withstanding the attacks of evil and standing our ground.

The armour consists of the belt of truth, the breastplate of righteousness, the shoes of readiness to serve, the sword of the Spirit, which is the Bible, "all-prayer" (see Bunyan's armoury in the "Pilgrim's Progress"), and above all, the shield of faith. The latter is all-important because it really means, at the highest, the Presence of God encompassing us. Faith is not only a defence against the enemy of souls, but it brings down God as our "Defence and Shield." So David, in Ps. xviii, 2, says "I will call upon the Lord, Who is worthy to be praised: So shall I be 'safe' or 'saved' from mine enemies."

"A marvellous man of God in Canada, with a skin of ebony, and a heart as white as milk, the founder of that great institute which is sending out scholarly negro men, a wonderful preacher and a wonderful singer of the songs of Zion (Rev. Pascoe Goard tells us), used to preach about the shield of the Lord. 'It is a high shield, my brethren,' he would say, 'and the devil cannot shoot over it. It is a low shield, and the devil cannot shoot under it. It is a broad shield, and the devil cannot shoot round it. It is a strong shield, and the devil cannot shoot through it.'"

With such a Shield of Faith the Faithful are secure, and the promised victorious Crown of Life is a certainty (Rev. ii, 10).

TO-DAY'S GOSPEL.

Now we turn to the Gospel to see how the faith that develops into faithfulness grew in the heart of a man and his wife and his household. Probably this nobleman, or king's officer, was King Herod's steward, his name being Chuza and his wife Joanna. They lived at Capernaum, and their only son lay a-dying. News had reached them of Jesus, the wonder-worker, and He was now at Cana, twenty-five miles away. Thither Chuza hastened, and coming into the presence of Jesus he begged Him to come down and heal his son. So far Chuza had enough faith to bring him to Jesus, but would he have faith enough to believe in the word of power presently to be spoken? Possibly he himself needed special treatment at the hands of the Great Physician. If so, he had it, for Jesus, apparently taking no notice, said, in reference to the Jews round about Him, "Except ye *see* signs and wonders ye will not believe." This delay made the King's officer more importunate, and he cried, "Sir, come down before my child dies." At once the Great Physician replied, "Go, your son is living." And at once, as it seems, the man who before had believed only the rumour of Jesus now believed

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in His word, and thus his *seeking* faith became transmuted into blessed, *resting* faith.

Next day some servants met him on the return journey, and gave him the good news that the child was living. So he asked them at what time the boy began to amend. It was yesterday about one o'clock, they said, that the fever left him. That was the very time that Jesus spake the word of power, "Thy son liveth," and little wonder that when he told his wife Joanna and his household, that they all turned believers, not merely in the rumour or the word of Jesus, but in Jesus Himself.

The simple record is that "himself believed, and his whole house": and this is interesting because it is the earliest mention of *household* faith.

We do not read again of Chuza, who doubtless was henceforth a *faithful* Christian steward (1 Cor. iv, 2); but twice we read of Joanna, the *mother* of the restored boy, who showed her faith and faithfulness by ministering to the Saviour and His Apostles out of her means (Luke viii, 3), and, after the Crucifixion, she shared dangers and expenses with the other brave women, in preparing valuable spices for the embalming of Our Lord's Body, not knowing that it had been raised to a higher state (Luke xxiv, 10). This was, in a special sense, faithfulness unto death, and we may be quite sure that she has won her crown of life.

"Saved to serve," "to withstand and to stand," and to be a worthy member of "the household of the faith" (Gal. vi, 10, R.V.), may each of us hear and heed the Master's rousing word—

"Be THOU faithful unto death," and be encouraged and stimulated by the appended promise—"and I will give *thee* the crown of life."

NOTE.

Hugh Latimer, the Oxford martyr, sometime Bishop of Worcester, preached an interesting sermon on the twenty-first Sunday after Trinity, 1535, on the day's Epistle, which sermon may be read in "Sermons on the Card and other Discourses."

ISRAEL'S DESTINY.

[2 SAM. VII, 24.]

"THOU hast confirmed to thyself thy people Israel to be a people unto thee *for ever*." Glorious destiny! to be in the keeping of God "for ever"!

To the superficial observer, the kingdom of which David was the founder came to an end when Judah was carried captive to Babylon, 587 B.C. A hundred and thirty years after the ten northern tribes had been deported to Assyria (2 Kings xvii, 6). As a matter of fact, they simply drop out of sacred history, and as Hosea prophesied, they should "abide many days without a king and without a prince" (Hos. iii, 4).

Israel became "lost" to sacred history, but God kept track of her wanderings all the time; and after being "sifted" among all nations (Amos ix, 9), the different tribes who wandered westward from Central Asia—by way of the Black Sea—through Europe, arrived by different routes, under different names (Jutes, Danes, Angles, Normans, &c.), and at different times, to the shores of Britain, "the islands of the sea" (Isa. xi, 11; Jer. xxxi, 10).

"Campbell, in his 'Political Survey,' shows that previous to the coming of the Romans, Britain was well governed by *various chiefs*, in which state of civilisation the country had existed for centuries before the Christian era. . . . He wrote: 'The people inhabiting these islands even in the earliest ages . . . breathed a true spirit of freedom, had a just notion of its advantages and of the miseries attending subjugation to despotic power. . . . *The earliest inhabitants were martial, potent, numerous, learned, and polite.* . . . This is contrasted with the barbarian idea of naked, miserable, illiterate savages, fierce without knowledge, art or civility, ascribed to our forefathers before the Christian era'" (*The Southern Star*).

There is good ground to believe that the British Nation and all of Anglo-Saxon descent are "Israel," and that King George V is of David's lineage.

"His ancestry traces back through James I of England to Kenneth II (King of Scots), to Fergus I (the first King of Scots), to Eochaid II of Ulster in Ireland, who lived about the time that Jerusalem was destroyed by Nebuchadnezzar (B.C. 580)."

A tradition as old as 2,477 years ago takes up the tale that Eochaid II married one of King Zedekiah's daughters, brought by the prophet Jeremiah to Ireland after the captivity of Judah in Babylon, "and thus the British king links up his lineage with the Royal House of Judah, which was destroyed in Jerusalem in 588, but rose up again in Ireland through marriage with a prince of the tribe of Dan, called then the Tuatha or tribe of Danans, who had then settled in the north-west of Ireland" (from the History of the House of Israel, by the late Philo-Israel).

Thus recent research is collecting facts which show how God is keeping His promise to David, saying, "There shall not fail thee a man in my sight, to sit on the throne of Israel" (1 Kings viii, 35).

"The late Rev. F. R. A. Glover, M.A., who was a great authority on this subject, has seen the Royal Genealogical Chart (prepared for King Edward VII), tracing the royal descent right back to David. The eldest son of King George V has, among other names, that of David, by which he is known in the Royal Family circle. By the year A.D. 1924 Prince David will be 30 years of age, and when he reaches his thirtieth year, one hundred generations or periods of thirty years each will have been completed since David was anointed king over Israel" (from "The Lost Tribes of Israel," by the late Reader Harris).

Great David's "Greater Son" was rejected as king (John xix, 15) when he came, in the fulness of time, to fill the throne of his father David, but every day brings us nearer the time when they shall "see the Son of Man coming in his kingdom" (Matt. xvi, 28). Then shall he "set up" the everlasting kingdom foreseen by David (Psalm cxlv, 13; Dan. ii, 45) and all the prophets.

May God hasten the time when shall be heard the "loud Voice," saying: "Now is come Salvation and Strength and the kingdom of our God and the power of his Christ" (Rev. xii, 10), "and He shall reign for ever and ever" (Rev. xi, 15). The Lord the King of Israel! (Isa. xliv, 6). It is a glorious destiny! "What one nation in the earth is like thy people, even like Israel?"

Lord Birkenhead said: "It is for us who have in our history proved ourselves a martial, rather than a military people, to abstain, as has been our habit, from provocation, but to maintain in our own hands the adequate measures for our own protection and so equipped to march with heads erect and bright eyes along *the road of our Imperial destiny*."

The growth of the British Empire in these "latter days" (Dan. ii, 28; Dan. x, 14) is truly miraculous. This world-wide Empire, so small in its beginning, has grown and expanded imperceptibly until in extent of territory, in numbers, and in influence it has outgrown all other nations under heaven. . . .

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Oh, wonderful people! Whence came ye? Who are ye? What can be the "*destiny*" of such people? (*Banner of Israel*, London).

MRS. GHOSN-EL-HOWIE.

Shweir, Mount Lebanon, Syria.

"BLESSED ARE THE PEACEMAKERS."

A BATTLE ROYAL.

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

IN April, 1888, I was out on the hill Torii Zaka, in Azabu Ku Tokyo, Japan, for a walk. My attention was attracted by a pair of struggling ants. I sat down on the ground, the street being but seldom used comparatively, and carefully noted a "battle royal" between a red and black ant. It was a duel to the death, and never did two combatants fight more fiercely and bravely.

The black antagonist was the larger, and so the red contestant was badly handicapped where strength counted for much. He was brave, fierce and agile. The black was as fierce as brave, as brave as powerful, as powerful as persistent, and as persistent as calculating. I watched them bite, catch, strike, roll and tumble. Now this, now that, had the advantage. Neither manifested any signs of yielding, though each must have felt the painful results of much mauling. That which was most striking was their fencing and sparring to defend and attack. Each sought to take the other unawares, but both were alert, and played carefully as any swordsmen could—as cleverly as a "Michael Strogoff," a D'Artignan, or a Japanese expert.

At length the superior strength of the black began to tell He more and more pressed the attack, while the red was forced to give all his attention to defend himself.

Suddenly the black seized the red by the back of the neck close to the head, and then the fight was one-sided. The black would not let go. The red could not strike, bite or catch his powerful opponent. After choking and squeezing the red ant for some time, the latter doing his best to get away, I thought of forcing the black to let go his awful grip.

I was so close that with a strong glass I watched and could see the working of the big fellow's jaws, and perceive the agony and useless struggles of the beaten warrior.

Just as I was about to interfere, a large black ant came on the scene. In bulk he equalled the other two. At once he began to examine the fighters, and first looked at one, then the other.

Then he began to touch them with his antennæ, to tap them with his front feet, and to press his demands for a halt. He soon discovered that the red ant was beaten and in great peril, so he gave more attention to the black bully. But still he took time to examine and study as if seeking the cause of the quarrel, "the rights and wrongs of the case."

At length his mind was made up. He tapped the black ant. He hit him with front feet and jaw. He bit him somewhat gently, and then more vigorously.

The black, bulldog-like, seemed to be determined to hold his enemy till he strangled him to death. But the larger black ant, now acting the peacemaker, became very much in earnest. He bit the bully, bit him harder, seized him by the back, by the shoulders, by the legs, and yet the red ant was held in that savage grip.

Finally the big fellow exerted his strength, and seized the savage bully by the back of the neck just as the red ant was seized. Then the grip was tightened. And when tightened the shaking and choking began. How those big jaws operated, twisted and gripped! The smaller black had to die or relax his hold on the red ant. He grew discreet and determined to let go. When he relaxed his jaws, the red ant fell, lay quiet, rose, stumbled, crept, hobbled, ran, disappeared, and so was safe.

All this while the peacemaker held his grip, and when he saw the red ant was safe he quietly let go, and then stood to see how the other would act. He, the smaller, stood, looked here and there, and slowly went off in a different direction. Thus ended the battle of the ants, and thus the peacemaker right nobly did his work. That Sunday morning, in that far-off land, long ago, I felt and thought of the force of "*Blessed are the peacemakers.*"

Who knows all the causes of the fierce fights among the children of nature? Who knows the angers, passions, jealousies, hates, avarices, ambitions, and even the feelings of justice and sense of fair play that permeate their struggling lives?

An ant that had such tact, such instinct, such thought as to act the peacemaker, might after all be higher in the scale of intelligence than one would suppose.

"GO TO THE ANT, THOU SLUGGARD."

And no man can go to the ant, the bee, the sparrow, raven, coney, mustard seed, or lily of the valley, without getting closer to the heart of nature; the thought of God, and the sweetest restfulness that love Divine or human can give. And again I say, "Go to the ant, thou sluggard," and "Blessed are the peacemakers."

Without doubt that large black ant had no other plan than to separate the two which were in fierce conflict. The slow, cautious and careful examination before he took action; the gentle method of approaching the task of making peace; the steady increase of force and determination to make the black ant let go; the exact examination of how the jaws of the victor were fastened to the back of the red ant's head; and the final determined grip of the peacemaker's jaws on the back of the black ant's head showed a plan, an intelligent process, leading to the accomplishment of that plan, and a fixity of purpose inflexibly maintained, equal to anything I have seen among men and boys in many of their quarrels.

I admired the stately dignified peacemaker, and to this hour I say "Blessed are the peacemakers," and wonder if that noble specimen is called one of the "Children of God."

Nature, the great roomy world, the outside Bible, is full of lessons for the observant, thoughtful child of earth-born woman. No wonder Jesus taught from the sparrow, lily of the valley, the fig tree, the mustard seed, grapes, wheat, tares, swine, sheep, and other children of nature. So with the wise man, King Solomon! So with all capable and experienced teachers.

This "Battle Royal" was a lesson bristling with many gems of instruction, pearls of great price for me, but the splendid conduct of the fair-minded peacemaker helped me most.

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PAPAL SUPREMACY.

By H. KENDRA BAKER.

THE prestige and glamour of the Papacy has a tendency to blind those who are imperfectly acquainted with its origin and history. The article in the last number of THE NATIONAL MESSAGE on "The Royal Supremacy" will have shown the difficulty which certain Churchmen experience in recognising a layman, even though he be the King himself, as Head of the Church, and on this account evince sympathetic leanings towards the Papal claim to the Spiritual headship of Western Christianity by reason of the *ecclesiastical* character of the Pope's office.

To such it may come as a surprise that, by the theory of the Roman Church itself, it is not as Bishop of Rome that the Pope is supposed to acquire the religious sovereignty of Christendom.

Dean Stanley, in his "Christian Institutions," has shown that he becomes Bishop of Rome, as all others become Bishops, by regular consecration. He becomes Sovereign, as all others become Sovereigns, by regular inauguration. But he becomes Pope, with whatever peculiar privileges that involves, by the election of the Cardinals, and for this purpose he need not be an ecclesiastic at all.

In the early days of the Papacy, the Pope was elected by the populace of Rome—hardly a Divinely-inspired electorate—and later jointly with the civil authorities and the Roman Municipality—hardly less uninspired; it was only in the twelfth century that the election became vested in the College of Cardinals.

Those who imagine that he inherits the powers of his office by the inheritance of an Episcopal Succession are mistaken. He may, at the time of his election, be a layman, and, if duly elected, he may, as a layman, exercise not indeed the functions of a Bishop, but "the most significant functions which belong to a Pope." The Episcopal Consecration, indeed, must succeed as rapidly as convenient, but the Pope, after his mere election, is completely in the possession of the headship of the Roman Catholic Church, even though it should happen—as it actually did in the case of Adrian V—that the Episcopal Consecration never followed at all.

In point of fact, the early Popes were never chosen from the Bishops, and usually not even from the Presbyters, but from the Deacons; the first who was chosen from the Episcopate being Formosus, Bishop of Portus, in 891.

Hildebrand, the notorious Gregory VII, was not ordained priest until after his election. Three Popes have occupied the chair of S. Peter as laymen—John XIX (or XX as sometimes listed), in 1024; Adrian V, in 1276; and Martin V, in 1417.

The first was subsequently ordained and consecrated—not, be it observed, to qualify him for the Papacy, but merely for the Episcopate. The second reigned only twenty-nine days, and died without taking holy orders at all, although in that time he had acquired supreme authority and had promulgated decrees which, by his successors, were held to be invested with all the sacredness of Pontifical utterances. He was, in fact, a purely lay Pope.

The case of Martin V is particularly interesting, for we have a full account of his election in Hefele's "History of the Councils" (translated into French by Dom H. Leclercq, of the Farnborough Benedictine Abbey), from which it appears that Martin, who had been a law student and was but a subdeacon—a lay office—was elected by the Cardinals present at the Council of Constance on November 11th, 1417. Immediately upon his election he proceeded "in great pomp" and "vested with the ornaments of a Bishop prepared to celebrate" (he being still but a layman) to the Church where, after receiving the homage of the Emperor Sigismond and other high dignitaries, "he was placed upon the high altar during the singing of the 'Te Deum,' at the conclusion of which he gave the Papal benediction."

The account goes on to state, "As he was still only a subdeacon, the Cardinal of Ostia conferred on him the order of deacon at the Episcopal Palace on Friday, November 12th, and drew up the same day, in the name of the new Pope, the rules of the Chancellery which were to be observed during his Pontificate."

He also dealt with and disposed of a variety of matters awaiting the attention of the successor to John XXIII, who had been deposed. He was ordained priest on the Saturday, and on the following day (Sunday) received Episcopal Consecration, immediately after which he celebrated his *first Mass*.

The point to be observed is that he performed the distinctive functions of the Papacy while still a layman.

It is questionable if his predecessor, John XXIII, who enjoyed the distinction of figuring in the Great Schism as one of the three rival reigning Popes—the other two being Benedict XIII and Gregory XII—had been more than a layman when elected on May 17th, 1410, in place of Alexander V. At the most he was but a deacon, for he was ordained priest by the Cardinal Bishop of Ostia on May 24th, and on the following day was consecrated, he having, in the interim, performed several Papal functions.

As late as 1758 votes were given to one who was not a member of the Sacred College, and the election of a layman even at this day would be strictly canonical.

If, as Dean Stanley observes, the Pope himself may be a layman, and, as a layman, issue Pontifical decrees of the highest authority, he is a witness against those who are disposed to confine the so-called spiritual powers of the Church to the clerical or episcopal order.

As to Infallibility. This doctrine was undreamt of until quite modern times. That the mediæval Church, corrupt as it was, knew nothing of it is shown by the fact that, at the same Council of Constance in 1415, the following articles—among others—were propounded: "(1) This Council of Constance, legally assembled in the Holy Spirit, forming an œcumenical council and representing the Church Militant, takes its power from God; and all the world, including the Pope, is obliged to obey it in that which concerns the faith, the extinction of schism, and the reform, whether of the head (chief) or the members of that Church; (2) Whosoever, be he the Pope himself, shall obstinately refuse to conform to the decrees, statutes and ordinances of this holy council, or of any other general council canonically assembled . . . shall be subject to penance and shall suffer suitable punishment. . . ."

This clearly shows what they thought about Papal infallibility in the early fifteenth century, but Roman arrogance has increased since then.

Those who will study the proceedings at the Councils of Pisa, Constance and Siena-Basle may find in them the germ of the Reformation, the scandals of the Roman Church, at that time, being a disgrace to Christendom.

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COLLEGE CORRESPONDENCE COURSE.

LECTURE No. 5.

THE blackboard for the last lecture was :—

1. Universal creation ; and the earth— Elohim.
2. The Solar System ; and the earth— ,,
3. The earth ; and Man— Jehovah Elohim.
(To the expulsion from the Garden.)
4. The Adamic descent— Jehovah.
5. The broken chain—Abel ,,
6. The broken Communion—Cain ,,
7. The mended chain—Seth—Adam—God ,,
8. The Seth descent—Seth—Noah ,,
9. The Noachic descent—Shem, Ham, Japheth ,
10. The barrier of diverse language dropped between the families ,,
Shem descent shut within the philological barrier ,,
11. The Shem descent to Abraham ,,

Here we take up to-day's study.

The meeting of the Kings—King of Salem, King of Sodom and Abraham.

Abraham was not selected individually because of personal fitness. Abraham was of the Royal line of descent, and the heir to the Kingship, as the genealogical tables show.

As the heir apparent to the Covenant blessings and responsibilities, he was called to leave Ur of the Chaldees and go into the Land of Promise, there to receive the Covenant and the Kingship.

In that land Melchizedek was King of Salem. It has been held by some that he was Shem. It is held by others that he was the last of the direct descent from Shem, holding the birthright. In any case the Covenant appears to have been with him up to the time of his meeting with Abraham. The fathers of Abraham were evidently not the birthright holders. As Queen Victoria was called to take up the throne right failing a direct heir of the preceding Sovereign, so Abraham was called.

GENESIS XIV, 17–24.

Upon his return from the battle with the five Kings of the East, the result of which was the delivery of Lot, and of the King of Sodom, and of their people, Melchizedek made a progress from Salem, and met Abraham and the King of Sodom.

"And he was priest of Elyon El."

Melchizedek "brought forth bread and wine," in connection with his priesthood, and ministered to Abraham bread and wine.

This was a solemn Sacrament, the administration of the Lord's Supper, in the tokens of bread and wine. As we take the Sacrament established by Christ in remembrance, Abraham received the Sacrament prefiguring the death of Christ, administered by Our Lord's fellow "Priest after the order of Melchizedek."

And Abraham paid to Melchizedek tithes of all, as of a lesser to a greater dignitary. That is to say, Abraham paid tithes to Melchizedek as to his King.

From this time forth we hear of Melchizedek as Priest for ever, but we hear of him no more as King in actual administration. The fact seems to be that in this solemn ceremony Melchizedek handed over the succession of the Kingdom to Abraham.

It is certain that from this time forth the Kingly line was with Abraham and his descendants for ever.

As we shall see in the next lecture, there was now brought about a solemn Covenant between—

El Shaddai
Abraham ⟨——⟩ Sarah
|
(of whom were born)
Isaac,
the father of the Saxon race.

THE TEACHING COLLEGE.

THE preliminary sessions of the Teaching College have been a great success. Over three hundred people have attended the classes since their inception only five weeks ago.

A Syllabus is being prepared and the work of the College will commence in earnest with the New Year, when a small charge will have to be made in order to meet expenses.

In the meantime the Rev. Wm. Pascoe Goard is giving free Lectures on Mondays and Tuesdays of each week, afternoons at 3 p.m. and evenings at 7.30 p.m.

The following is the list of subjects taken :—

MONDAY AFTERNOONS :
"The Table of Contents of the Bible."

MONDAY EVENINGS :
"Themes for Addresses."

TUESDAY AFTERNOONS :
"ISRAEL in the New Testament."

TUESDAY EVENINGS :
"The Evangel."

In order that a consecutive Course of Lectures might be provided, each study is continued week by week, at the same hour and on the same day, in unbroken series.

All are heartily invited to attend these Lectures, which are quite free, and we are anxious to attract as many new students as possible.

Please help us by making these classes known to all your friends.

The Registrar will be glad to receive in advance the names of any who wish to have a copy of the Syllabus, so that it may be forwarded without delay the moment it becomes available.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

OUR members should be diligent before the Throne of Grace, beseeching God so to overrule and order all things in connection with our National Church that we may be kept pure and spotless from any tendency to superstition or false adoration. We must worship God in Spirit and in Truth. God says He will not give His praise to graven images. We must not materialise our God, Who is a Spirit.

The Cards for 1925 are now ready. Will members kindly send their subscription (6d.) for renewal as early as convenient, before Christmas if possible? The new address is, "The Croft," Mainwaring Road, Lincoln.

REV. L. G. A. ROBERTS, COMMANDER R.N.

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THE SECRETARY-GENERAL'S PAGE

THE next London meetings of the Federation will be held on Wednesday, November 12th, at 2.45 and 7.30 p.m., at our Headquarters, No. 6, Buckingham Gate. Our readers are cordially invited to attend and bring their friends.

* * *

The next meeting of the Ealing Branch will be held on Tuesday, November 18th, at 8.15 p.m., in the Wesleyan Church Hall, The Mall, E., when Mr. J. J. Morey will give the address on "Israel and Judah in Bible Times and at the Present Day."

* * *

It is with deep regret that we have to record the death of one of our Vice-Presidents—Colonel A. O. Green, of Camberley, Surrey—and that of Miss E. M. Rush, of Watford, so long and so honourably connected with the Anglo-Israel Literature Distribution Fund.

* * *

The Secretary-General lectured on British-Israel Truth for the Eclectic Club, London, on Friday evening last. The keenest interest was shown by an intellectual audience. Many books and several copies of THE NATIONAL MESSAGE were purchased. Other lectures were asked for.

* * *

We are receiving congratulations from all quarters on the very gratifying success of the Congress, with expressions of deep gratitude for the New Light thrown on the Bible and on History and on Prophecy by our speakers, and for the spiritual uplift experienced by those who were privileged to hear them. One hundred addresses were delivered—a record for Congress gatherings.

* * *

THE COLLEGE.

Somewhat demoralised by the rush of the Congress, the College has resumed its classes. Rev. Pascoe Goard is carrying through three series of studies, Mondays, 3 p.m.; the subject being dealt with is the Book of Genesis. Monday, November 3rd, took up the Birth and Dedication of the Abraham-Isaac Race. This is a key study upon which largely depends all the following Scriptures through all the generations. Monday, the 10th, the theme will be the promotion of Jacob to be Israel, and perhaps the foundation of Israel national in Jacob. This, again, is a necessary key for the understanding of much of the later Scriptures.

* * *

Monday, the 17th, if the necessary progress be made, the theme will be the organization of the "Kingdom of Heaven." This furnishes the key to the National and Monarchical position assumed by Our Lord in His Kingdom ministry, and gives the key to the remarkable declaration, "This Gospel of the Kingdom shall first be preached in all the world for a witness to all nations, and then shall the end come."

Further studies will be furnished later as the work develops. Monday evenings will be devoted to specific studies, having in view the training of lecturers and workers in the Kingdom Evangel.

* * *

Tuesday, 3 p.m., will be devoted to the study of Israel separate from Judah in the New Testament. Tuesday evenings will be occupied twice each month by Mr. Davidson, with Pyramid lectures, and on the alternate Tuesday evenings for the immediate future by Rev. Woodhams Denham, with lectures on the National Message of the Prayer Book.

* * *

The Clerical and Ministerial Association meets in the lecture room at 6, Buckingham Gate, at 11 a.m. each Monday morning.

The studies thus far have been covering the synopsis of pre-Abrahamic revelation. That synopsis is contained in the first eleven chapters of Genesis. The unity and beauty of the whole comes like a new revelation, and yet it is but the ancient truth.

Every single detail of that synopsis is important for the understanding of the Scriptures to which it is the preface.

The themes for the immediate future will be:—

1. The birth and solemn dedication of the Abraham-Isaac race.
2. The promotion of Jacob to be Israel—a typical experience.
3. The formation of national Israel of the sons of Jacob.
4. The organization of *the Kingdom of Jehovah in Israel.* This furnishes the key to Our Lord's teaching and preaching of "the Gospel of the Kingdom."

* * *

Every clergyman and minister will be welcomed. New angles of truth and new vigour and freshness to our ministry is the aim of our Association.

* * *

Mr. B. H. Norton has given acceptable addresses for the Bath and Southampton Branches.

* * *

The Secretary-General and Rev. Joseph Gay, and Mr. J. J. Morey have visited Wigan and addressed several meetings. Mr. Garrison lectured to a large audience on Saturday night in the Queen's Hall, with the local M.P. in the chair. He and Mr. Morey had pulpits opened to them on Sunday. Both preached twice, and both addressed interested audiences of men in the afternoon. Further information will be given later.

* * *

Four special meetings were held in Birmingham on Monday and Tuesday last. The speakers were the Secretary-General and the Rev. Kenneth Dodds, and the Rev. T. H. Whitehouse.

* * *

A Bishop of the Anglican Church wrote to one of our B.-I. authors: "I have read carefully and with much interest your argument. Your theme is a noble one, and one which ought to engage our fervent and careful study. If the case can be fairly made out, nothing so noble has crowned all the scientific, historic or Scriptural research of these wonderful days of ours. It would afford a wonderful confirmation of the sacred writings. It would be a proof before our very eyes."

* * *

"This or nothing is the work of God, to declare a thing shall come to pass long before it is in being, and then to bring about the accomplishment of that very thing according to the same declaration."—*Justyn Martyr.*

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

No. 150. Vol. III. NOVEMBER 15, 1924 Price 3d.

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.

JESUS CHRIST—TRIUMPHANT.—V.

By Rev. Wm. Pascoe Goard.

THE WAR CONTINUED ON EARTH.

"And the woman fled into the wilderness, where she had a place prepared of God, THAT THEY SHOULD FEED HER THERE A THOUSAND TWO HUNDRED AND THREESCORE DAYS." (Rev. xii, 6.)

"Woe to the inhabiters of the earth and the sea! For the devil is come down unto you, having great wrath, because he knoweth he hath but a short time." (Rev. xii, 12.)

"And when the dragon saw that he was cast unto the earth he persecuted the woman which brought forth the man child." (v. 13.)

"And to the woman were given two wings of a great eagle." (This is Israel's mode of travelling.) See God's message to Israel when, emerged from Egypt, she came to Sinai: "I bare you on eagles' wings, and brought you to myself."—Ex. xix, "that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." (v. 14.)

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." (v. 15.)

A later interpretation of the word "water" in this Book, the Revelation, declares it to mean "peoples, and languages, and tongues." Israel flying into the wilderness, occupying Britain and the Overseas Dominions, is thus followed by a flood of Papistical migration, "peoples, languages and tongues." It is the effort of the devil to establish predominance over the seed of the woman by the flood thus sent out.

For 1,260 years this process continued. Wave after wave of such migration followed the Israel flight into the wilderness, and every part of the "wilderness" has been, and is being, contested to-day by that migration. It is the tares sown among the wheat in the field of the Lord.

"And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." (v. 16.)

There is a wonderful story to tell of succeeding waves of that flood of migration sent out by the dragon, which occupied the earth and covered the seas, but which have disappeared, leaving only broken remnants behind. Witness France, which dominated India, and then disappeared; France and Spain, which dominated America, North and South, and then disappeared—the earth opening her mouth and swallowing up the flood. (See Commander Roberts' contemporary articles, "They Sing the Song of Moses and of the Lamb," in The National Message.)

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (v. 17.)

Now we enter upon a new phase of the contest between the dragon and the woman; from this time forth it is to be open war.

Chapter xiii gives us a wonderful development, in the beast which rose out of the sea, which prosecuted this open war.

We saw that in Heaven the great red dragon is distinguished by "having seven heads and ten horns." The beast which rose out of the sea is similarly distinguished, "*having seven heads and ten horns*, and upon his horns ten crowns, and upon his heads the name of blasphemy." The similarity of the distinguishing form of the dragon in Heaven and the beast which rose out of the sea marks the latter as a development of the former

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"And the dragon gave him his power and his seat and great authority." Thus the beast which arose out of the sea was armed with the power of the devil. Avoiding imagination, but reading that which is written, we are assured that the power thus given included the angel host which fought under the banner of the dragon, and with him were cast out of heaven on to the earth. This was a terrible combination.

"And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him to continue forty and two months" (1,260 days).

> And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.
>
> And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.
>
> And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.
>
> If any man have an ear, let him hear.
>
> He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

We may perhaps assume that this active phase of war commenced on August 4th, 1914. This beast which rose out of the sea is destroyed, and the leader of his hosts is gone into captivity.

Succeeding this beast there ariseth a second beast from the land. He has not now the form of the seven heads and ten horns, therefore he does not belong to the Babylonian succession.

"And he exerciseth all the power of the first beast before him . . . saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live. And he had power to give life to the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed." Let us remember that what we are reading is from the seven-sealed Book; the Book which Daniel sealed and Jesus opened. The image he referred to is undoubtedly a reconstruction of that of the second chapter of Daniel which represented the militant imperialism of the Babylon succession, the last personification of which was the Kaiser.

The two-horned beast, Russia, thus reconstructs the Babylonian image of military power for the last great conflict of the ages.

But he goes beyond the military organization, and adds to it that of economics.

> And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:
>
> And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.
>
> Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Well may the hosts of heaven temper their rejoicing over the purging of heaven of the presence of the devil and his hosts by crying, "Woe to the inhabiters of the earth and the sea."

Thus we have before us, marshalled in serried ranks, the devil and his angels which were cast down to the earth from heaven; the reconstructed power of the first beast which rose out of the sea; and the power of the second beast rising out of the land; all in one portentous combination.

Such, no doubt, is the actual state of affairs as the "watchers," of whom Daniel speaks, see them to be on this earth of ours to-day. There is an armistice in the fighting, while the second beast reconstructs the power of that which is gone before, and adds to it its own power.

This mighty tempest of battle is still directed against the remnant of the seed of the woman, British-Israel.

* * *

Let us now look at the resources of Israel which shall carry her through the coming storm (Rev. xiv).

"*And I looked, and, lo, a Lamb stood on Mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads.*" This is a glorious reinforcement for Israel, and it brings to us again the fact of the dragon and the man child being face to face on the field of conflict.

"With him an hundred and forty and four thousand WHICH WERE REDEEMED FROM THE EARTH." It looks as though the Son of Man had decided, with the aid of the sons of men alone, "the seed of the woman," to gain his final triumph over the devil and his hosts.

Mark that each one of His following has the name of His Father written in his forehead; this is the Jehovah name; and *wherever the Jehovah name is, there is the Jehovah power.* "Made a little lower than the angels," these men, by regeneration, have become in very deed the sons of God, and the superior of angels, "for to which of the angels said he at any time, Thou art my son. . . ."

In the days of His flesh, Our Lord said, "Wist ye not that I could pray the Father and he would presently send me twelve legions of angels." That prayer was never offered; but now Our Lord appears on Mount Sion with twelve divisions "of the redeemed from the earth," with which to guard Israel and overcome the dragon.

And now the great battle is about to be joined, of which more next week.

THE GREAT CONGRESS.

By Rev. Joseph Gay.

Wednesday Afternoon (*continued*).

Mr. J. J. Morey, our highly esteemed Organizing Commissioner, addressed the Congress for the second time at the Wednesday afternoon session. He had one thought which he expressed and elaborated in that clear and incisive way characteristic of him. Many, he said, criticised this Movement, but knew very little about it. His message was a simple but very convincing one. If God be not in this Movement, then it was nothing at all. If he understood the Book aright, the one great thing which influenced Israel was the known presence of God. "God is in the midst of her: she shall not be moved: God shall help her, and that right early" (Ps. xlvi, 5). That is the important thing. Wherever you find the Israel people there you will find evidences of the presence of God. No mere Empire building can do that. He applied this thought in several directions. In a closely-reasoned address he showed most clearly that God was in the Book; the Book which

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spoke so emphatically of a nation was in the hands of that nation, and the throne established in that nation came back again for its confirmation and sanctions to the Book. So was God all and in all. Of the Rev. Pascoe Goard's address on this particular afternoon I can only say that in my judgment it was the greatest utterance he has yet made. Be on the look-out for it when it will appear in the verbatim report, and if you have any doubts about the British-Israel ground and contention it will banish them for all time. Here are a few of his most striking phrases :—"There is a great difference between foretelling and fore-ordination. God foretold the end of Babylon ; He did not fore-ordain it." "Babylon was from the beginning shot through and through with Israel seed." "Israel is subject only to the law of the Divine Covenant."

WEDNESDAY EVENING.

Wednesday evening saw the last meeting to be held at the Central Hall ; the remainder were held at 6, Buckingham Gate. Captain Alfred H. Young, R.N.R., took the chair, and the speakers were Mr. Daniel Farmer, Rev. Merton Smith, and the Rev Pascoe Goard. Once more I was unfortunate, having to fulfil an important engagement in another part of London. The Rev. Merton Smith, I know, continued his helpful expositions upon the Book of Zechariah. I afterwards learned that it was a great meeting, and a fitting conclusion to the series of sessions which had been carried through in that Hall.

THURSDAY MORNING.

Thursday, October 23rd, was a welcome change as far as weather was concerned. The torrential rains of Tuesday, which undoubtedly affected the attendance, and no wonder, had given place to bright sunshine. We met at G.H.Q., under the chairmanship of Mr. J. J. Morey. Again Mr. Farmer and the Rev. G. H. Lancaster, M.A., addressed the meeting, while Rev. W. E. Woodhams Denham, F.R.G.S., took the place of the Rev. E. L. Watson, who was unable to be present.

Mr. Morey based his address on Matt. v, 21–26. He pointed out that the judgments of God standeth sure, and quoted with emphasis the 26th verse: "Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Mr. Denham took as his theme, "Some events which will really happen when Christ comes." After drawing attention to the present chaotic state of the world which, in his judgment, cried aloud for Our Lord's coming, he indicated ten things which would result from the coming of Christ.

My space will not allow me to enumerate these, but they were all summed up by Mr. Denham himself in the last of the many Biblical references with which he enforced them. Isa. xxxv : A vision of the glorious day which is to be. Mr. Farmer thought first of all that Mr. Denham had stolen his speech, but he felt, as he rose to speak, that, on the contrary, he had furnished him with a splendid background. He based his remarks upon three portions of Holy Writ—Dan. ii, Ps. ii, and Ps. lxxii. Mr. Lancaster spoke at length upon the love of God for Israel. I was forcibly reminded of Mr. Houghton's essay on that subject. It will be very interesting, and I am glad that the verbatim report will enable one to place them side by side, for it was obvious that in their own way these two had come together as one. I had the honour of presiding at the evening meeting. The Rev. Osborn Goodchild did not turn up. This gave us the opportunity, without overloading the programme, of inviting the Hon. H. H. Stevens, of Canada, newly-arrived on our historic shores, and a personal friend of Mr. Goard for upwards of 20 years, to speak to us. I could have wished that the voicing of our welcome to such an honourable citizen had been in other hands than my own, but what I lacked in expression was more than compensated for by the upstanding reception which the audience gave him. The other speakers will, I know, forgive me if I now devote the remainder of my space to our illustrious guest.

He said that he appreciated the kind reception that we had given him. He listened with interest to a previous speaker in the afternoon session who had said that he preferred common sense to politics. Well, he had been a student of politics, in the midst of it, for 15 years. He might give to them a little of the foolishness of politics. He thought we ought to try and understand the problems of Canada, of the British Empire, of the world at large. He had been forced to one conclusion that, apart from a reverent respect for, and belief in Holy Writ, with a recognition of the right of the Almighty to direct affairs, there was little hope for legislation and public control. All human activity rests upon a moral basis. The moment man denies moral conduct, just that moment he enters upon chaos. All lines are safe and proper immediately we recognise and acknowledge the right and authority of Almighty God. He had deeply admired the part which had been played by the people of these isles during the past ten years, and more especially the past five years of chaos which had swept over Europe. We had, he said, been carrying the burdens of the weaker nations, and that not to please ourselves. He was sure that we could not have carried such loads had we not been sound at heart in the recognition of Divine right and control. He concluded a wonderfully fine impromptu speech by saying what all the speakers during the whole Congress meetings have been saying, "Israel means one thing and Jewry means another." We certainly cannot say that too often. It is imperative that the people should know that the House of Israel was never merged into the House of Judah. On the contrary, that Jewry is itself divided, for is it not as clear as daylight that not all Jews are of the House of Judah ?

Mr. Steele (from Liverpool) had been asked to speak, though his name did not appear on the official programme. He was sorry, he said, that he had been asked to speak, for he would much prefer sitting at the feet of the masters in Israel ; still he appreciated the honour. He had come from Liverpool to hear the fathers, for he knew perfectly well that we cannot give out unless we take in. He devoted his quarter-of-an-hour to a look backward upon history and a look forward into the future. The Rev. Merton Smith then continued his deeply interesting addresses on the Book of Zechariah. Once more we must refer our readers to the verbatim report.

FRIDAY EVENING.

At the evening session the ladies took the platform for the first time, supported by the Rev. Pascoe Goard, though his support was a work of supererogation. The question was running in one's mind why so late in the day before our women folk were allowed to give us the benefit of their views upon

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British-Israel Truth? They gave us a great evening. Mrs. Knowles presided, and said that she had no intention whatever of making a speech. Everyone had his own gifts. St. Paul, in 1 Cor. xii, 7-11, was quoted in confirmation. Speech-making was, she felt, not her gift. She reminded us, however, of our wonderful Truth, as big and as broad as could be; our co-operation with God in building His Kingdom. The special blessing of the Benediction, which doubtless would be pronounced at the close of the meeting, was for our nation: "The Lord bless you and keep you, the Lord make His face to shine upon you, and be gracious unto you, the Lord lift up the light of His countenance upon you and give you peace." The prayer Christ gave to His disciples was a national prayer: "Our Father . . ." "Us," not "Me." We pray for all Israel. We pray that it should come. Pass on the truth. That is all. Miss Hamilton Hunter then addressed the meeting. Under three heads Miss Hunter discoursed upon the ministry of stones in the Bible. (1) The stone a symbol of Deity; (2) the stone a symbol of God's House; (3) the stone a symbol of the Kingdom. She took her third point first, because it opened up and threw light upon the others. Stones symbolised God's spiritual people (1 Peter ii, 5; Eph. ii, 19-22). Stones symbolised rewards. The church at Philadelphia was to be rewarded by becoming a pillar in the Temple of God, while the church at Pergamos was to receive a white stone, and on that stone a new name written. This address will repay careful reading when it is published in the verbatim report. Mrs. Bloxam, who took the place of the Hon. Miss Akers Douglas, who had been unable to attend, gave a very interesting account of her visit to Palestine. She made us all feel a strong desire to see the Holy Land. She went out in the interest of the organization of the Women's Union. She referred to the Albert Hall, crowded with 10,000 women possessed of one idea, that of training the boys and girls of our nation for the Empire. She felt that she was going out under the inspiration of the united prayers of these women to use the knowledge she would thus acquire for the glory of God. She had visited Carmel, the scene of Elijah's struggle with the prophets of Baal; Nazareth, where the Church Missionary Society were doing a great and glorious work. She brought us to Hebron, still under Moslem rule; and finally to Jerusalem, the city of the great King. The ladies had given us a truly great time, and earned for themselves an earlier and more prominent place in the future programmes of Congress.

SATURDAY, THE FINAL DAY.

We come now to the final day. The afternoon meeting was presided over by Colonel C. Vincent R. Wright, D.S.O., and addressed by Rev. P. H. Davies, Rev. Merton Smith, and the Rev. Pascoe Goard. The chairman expressed the confident belief that, by the great light which is coming to us in these days as to the true meaning of the Word, we are coming to realise as never before God's purpose for this and every age. Mr. Davies pointed out that the Spirit of God was in this Movement, convincing the world of sin. We had evidence all round us of the work of the convincing Spirit. Where He leads, let us follow. Mr. Smith gave his final study of the prophet Zechariah, and in his interesting way discoursed upon "The Day of Jehovah." Mr. Goard put on the finishing touches in his inimitable way: "Jesus Triumphant."

SATURDAY EVENING.

The evening meeting was described by the Secretary-General, who presided, as a family gathering. It took the form of a testimony meeting. There were a goodly number of speakers, who voiced their impressions of the Congress. All were of the opinion that the meetings had been a great success, that we were on the eve of great events, and that it behoved all British-Israelites to be up and doing. During the evening Mr. Harrison Hill entertained us in a most charming manner at the piano. He gave us his really wonderful creation, "Bow Bells," also "The Bells of Westminster." He promised to give, on behalf of the funds of the Federation, now so greatly needed for our new Forward Movement, one of his musical lectures. The date will shortly be fixed. If you are out for a musical treat, look out for that date—and book it. It was fitting that the Rev. Pascoe Goard should give the concluding address. He said that his words would be very brief. We had had a wonderful Congress. Concerning the disturbed conditions all round about us, all he could say was that the peril was not produced by God, but was due to man's blindness. They had not been true to their sacred trust. Don't kick a blind man. Try and get him to see. Referring to the Scriptures largely in the hands of men who cannot see, and the Prayer Book, the worship of the nation when it approaches God, Mr. Goard said, with great emphasis, "We never could have been in the plight in which we now find ourselves if we had preached the Gospel of the Kingdom."

My space has run itself out. I have registered seven impressions of this Fifth Congress of the British-Israel-World Federation: (1) Its good fellowship; (2) its buoyant expectation; (3) its clarity of vision; (4) its oneness of belief; (5) its Christian certitude; (6) its determination; and (7) its spirituality.

THE ISRAEL TYPE OF FACE.

BY REV. WM. PASCOE GOARD.

I HAVE been wondering just what to bring to you this evening. You have heard of the Jewish type of face. Well, there is an Israel type of face that is just as distinctive as the Jewish type of face; and, if I am any judge of countenance—you have it. Now I thought I would speak to-night on the latter type of face, and not only the face, but the whole personality. Mr. Lancaster sent me an article to-day, and I was interested in reading it. In it he quoted an eminent authority who says that you can tell a Jewish person by his walk. I think he might have said that you can tell an Israelite in the same way. I do not care in what part of the world you find him, there he goes; there is no one like him on the face of the earth.

If you would see a typical Israel countenance, go to St. Paul's Cathedral, and get the verger to turn the lights on that beautiful picture of Holman Hunt's, which shows Our Lord patiently knocking and waiting at the door. It is an Anglo-Saxon countenance. How did Holman Hunt come to choose that type of countenance for the Lord when he painted that wonderful picture? He came to one of the British-Israel meetings years ago to explain that, and he said that in preparation for the painting of his picture he went to the East, and spent some time there in examining the types of countenances,

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and having got the Israel type, he painted it into his picture. It is an Anglo-Saxon countenance, and no one can look at it and doubt it. And the Anglo-Saxon countenance is the Israel countenance.

This is how it is formed:—"Seeing then that we have such hope, we use great plainness of speech; and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded; for until this day remaineth the same veil not taken away in the reading of the Old Testament, which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit; and where the Spirit of the Lord is there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii, 12–18). What is the mirror in which we see the glory of God? Moses. That is the whole description. We frequently quote that beautiful passage and give it a "spiritual" interpretation as we quote it, creating in our minds an imaginary mirror. But we find this transforming mirror to be an understanding of the Old Testament. It is in the Old Testament that we saw the glory of His face. The veil is upon the hearts, even of Israel. "Blindness in part has happened unto Israel until the fulness of the Gentiles be come in." "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be come in." Jerusalem ceased to be trodden down of the Gentiles in 1917, and the time in which the blindness in part had happened unto Israel ceased in 1917, and the veil is being taken away. The Fatherhood, Kingship, Mercy, Truth of the Lord the Spirit shines out more and more clearly in His keeping Covenant with Israel.

Now as to the formation of the face. There are many people who are living non-spiritual lives. They can, in many instances, unless they have a Christian parentage, mingle among the citizens of other nations, and after a time cease from being distinctive. I have seen them in their multitudes where every nation of Europe has its settlement. But there are others within whom the Spirit of God is implanted, and the Spirit of God begins to shine out from their faces. There is one that stands out clearly before my mind just now. To begin with, she was a poor, bedraggled old soul from the slums of Whitechapel; but, by some means or other, she drifted out to Toronto with her equally bedraggled husband. They laboured hard for one purpose only, to get money to buy drink. Partially sober every morning, working hard through the day, taking the earnings of the day, and then spending the evening and the whole night in absolute drunkenness. With her muddy skin, her drooping form, clad in rags, that poor bedraggled soul knelt at the altar. After a time she stood up, and already the light had begun to shine in her face. Two years after that you found that woman absolutely changed, with her face shining with the glory of God.

Those of us who have been knocking about can tell the different expressions of faces, not only in different countries, but in different cities. If you will go into San Francisco, for instance, and study the people that live there to-day, after a few weeks' careful study, if you have any insight into these matters, you will be able to detect their special type of countenance. It is a type of face—set, hard, eager. I was down there years ago, and I never saw a people go after business so hard in the day, and after pleasure at night, as they did in that city, with only time for a few hours of sleep. It was stamped upon their countenances. And then Los Angeles. What a transformation scene! The city had not taken on its latest phase at the time I refer to. There was a type of face there that was absolutely distinct from the other. It was a face at rest. Because the majority of people then living there were people who had finished with their business life, and had gone there to enjoy their remaining years. To go into some of the great churches there, and to see them jammed full of men and women whose faces were shining with the Spirit of God was a wonder. Then go east to Chicago and to New York. You will find distinctive countenance types there. But stronger than all these is the Israel countenance. It is that countenance that is passing through the glorious transformation stage of which we read here.

What is it in the statement which gives to us such a vision of the glory of God? Intimacy with God and His Holy Word has set the type for the British-Israel family.

Do you know that God's intimacy with His children exceeds that of the average mother with her daughter, and the average father with his son? Oh! to hear Him say to you and to me, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before me." The intimacy with which God embraces His individual sons and daughters—lifts them in His arms—carries them in His bosom—even to old age! The intimacy of God with His own people! Do you think it is possible to live in such close intimacy as that with God and not show it in your faces? It cannot be done. Moses caught a glimpse of God, and his face so shone with the glory that the Israelites could not look upon his face, and he had to wear a veil. As you look up at me I can see faces just shining out with the consciousness of that intimacy. Think of the intimacy with which God loves His people. It is a marvellous thing. It is a lesson we want to learn more and more. There is a passage in the First Epistle of St. John which speaks of the ground of our faith. It says: "We have known and believed the love that God hath to us." (1 John iv, 16.) It is one thing to believe the Word; it is another thing to believe the Love. I saw a little chap standing on a post to which he had climbed, but he did not see how he was going to get down. A stranger said to him, "Jump, I will catch you." But not a bit of it. Then his father came along, and said, "Come on, Johnnie." And instantly he jumped. Why? He believed his father's love. When we read the Old Testament we read of the intimacy with which God marches the dusty pathway right along, shoulder to shoulder with His son. "Abraham believed God." Many people believe *in* Him; many others believe *on* Him to the saving of their souls. But how many believe *Him*?—that God will hold Himself bound by His spoken Word, and how many "Believe the Love that God hath to us"?

I crossed the Atlantic with a Jew who knows the Old Testament, and who believes it every word. He said this: "God said to Moses, 'Let Me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they.' And Moses prayed that God would forgive their transgression, and said, 'Yet now, if Thou wilt forgive their sin—but if not, blot me, I pray Thee, out of Thy book which Thou hast written.' The

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Lord heard the prayer of Moses, and said, 'My presence shall go with thee, and it shall give thee rest.'" But, said he, "What became of the sons of Moses? In all the genealogies of Israel you will not find them." He continued, "I know *what* became of them, but I do not know *where* they went. For God had said, 'I will make of thee a great people,' and He would not go back on that word. He took the sons of Moses out of Israel, and somewhere they are a great people." That was the faith of that Jew. He believed that every word proceeding out of the mouth of God is absolutely binding upon Him. For He hath "exalted His word above all His name." He made promises to Abraham, and to Isaac, and to Jacob, and to David, and to you and me, and every promise that has issued from the lips of God will be absolutely fulfilled. One can walk the deck of the sinking steamer; one can walk the streets of the burning city absolutely secure. Come life, come death, it matters not. We are absolutely safe upon the promises of God. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Changed to believing His Word. Yes, but also changed to this, that we hold ourselves equally bound by His Word. You cannot escape that. And it is the like characteristic virtue, developed by the faith that our God is a Covenant-keeping God, that has caused nations outside to call this British-Israel people, "The nation that keeps its word." When in Victoria B.C., some of the leaders of the Japanese came and handed over a British Standard to us, manufactured by themselves. On this Royal Standard were the words, "The Empire upon which the sun never sets." At the bottom they had added this, "The Nation that keeps its word." That is a testimony from outside. I had this testimony from overseas also. A young American went into one of the communities in Asia, and found it was exceedingly easy to run into debt. The native merchants pressed their goods upon him, and said, "You need not pay now; pay when you are ready." He bought goods to a considerable extent, and carried them away. But he did not return to pay. Then the British Consul sent someone to follow on his tracks, and found out what he had purchased, and at what price. He then sent and paid the merchants every penny. Why? Because the race must keep faith with the natives. It must keep its word. "This is the heritage of the children of the Lord, and their righteousness is of Me, saith the Lord."

What a glorious thing, beginning at the beginning, and marching right through Moses, the Prophets and the Psalms, and the New Testament, reading it with unveiled face, we can see in it the truthfulness of our Covenant-keeping God. His loving-kindness, and His mercy, His wisdom, and His grace; finally, out of the Old Testament, impossible to understand without its guiding light, there emerged the Redeemer. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." Well might it be written, "Beginning with Moses and the prophets, He expounded to them in all the Scriptures the things concerning Himself," saying "ought not Christ to have suffered these things, and to enter into His glory." In the Old Testament, in Moses, we see the gradual appearing, in its glory, of the face of Jesus Christ, and we, "with open face beholding as in a glass the glory of the Lord, are changed into the same image," and we carry it to the ends of the earth.

"And it doth not yet 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."

The Jewish countenance is the result of the rejection of Christ, but the Israel countenance is that which more and more reflects the glory of our accepted Lord.

SOME DIFFICULT TEXTS.

By Rev. G. H. Lancaster, M.A.

I.—"The Shew of their countenance doth witness against them" (Isa. iii, 9).

This is a verse which, owing to the wording of the English version, is always misunderstood, and misquoted. With very few exceptions, most people will quote these words as being the one text in the Bible which describes the likeness and physiognomy of the Jews, believing that "the shew of their countenance" refers to the Jewish type of face, commonly associated with an aquiline nose. But as a plain matter of fact, this verse has nothing whatever to do with a racial type, nor does it in any way describe the Jewish cast of face, as we will proceed to explain.

(i) This verse must be understood in the light of the context and of the whole chapter. Isaiah is wholly engrossed with the sin of Judah and Jerusalem. "For Jerusalem is ruined, and Judah is fallen; because their tongue and their doing are against the Lord, to provoke the eyes of His glory." No greater denunciation of sin has ever been made by a prophet of the Lord.

Further, Isaiah exclaims that the very look of their faces testifies against them. He refers, as Delitzsch says, "to the impudence with which their enmity against God was shamelessly stamped upon their faces, without even the self-condemnation which leads in other cases to a diligent concealment of the sin." The Hebrew does not refer to the physical and facial type of the inhabitants of Judah, but must be understood in an objective sense to refer to the appearance of their faces, which were disturbed and distorted by the open practising of a sin which was only paralleled or exceeded by that of Sodom (*cf.* i, 9, 10). "The light of the body is the eye," and the expression on the face will reveal the secrets of the soul and the force of character. Thus the same Hebrew word for face or countenance is used in Ecclesiastes viii, 1, where "a man's wisdom maketh his face to shine and the boldness of his face shall be changed," showing that the face is but the delineator of character and living.

This interpretation of the above verse (Isa. iii, 9) is borne out by the Septuagint (LXX) where the Greek says καὶ ἡ αἰσχύνη τοῦ προσώπου αὐτῶν ἀντέστη αὐτοῖς:

Here the word αἰσχύνη means shame, disgrace, or the sense of shame, &c., which obviously does not refer to the physical type, but to the moral expression. The Latin Vulgate translates it *Agnitio vultus eorum respondit eis*, where *Agnitio* means a knowing, knowledge, and *vultus* means countenance, air, looks, and sometimes more especially an angry countenance, grim visage.

There is no doubt, therefore, but that Isaiah is referring to the sinful expression of countenance which witnesses against the people. Neither the Hebrew original nor the Greek and Latin versions convey any idea of the prophet referring to the physical cast of face of what we may, nowadays, call

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" the Jewish type." Nor is it quite fair to quote this verse as referring to the Jews *quâ* Jews. It refers to any visage which tells the tale of a sinful life or of a guilty conscience (*cf.* Isa. lix, 12, and especially Hosea v, 5, vii, 10, where in the two latter cases a similar expression is used, but referring to Israel and not to Judah).

(ii) It is always said that the Jews are recognisable by a certain type of (hooked) nose, but it is doubtful whether this is really the case or not. The Jews are not the only race that has a hooked nose ; witness, for example, the Arabs, Turks, &c. Again, a great many Jews who have obviously a Jewish type lack that particular facial feature. This applies to the Sephardim (Spanish and Portuguese Jews), perhaps more than to the Ashkenazim (the Jews of German and Slavonic-speaking countries), and perhaps, also, more especially to such British Jews who have for several generations lived in this land.

Nor is it easy to define in what particular way a Jew or a Jewess can be recognised. A leading Jewish doctor told me once that a Jew is never really recognised by his nose, but by a general roundness or rotundity of face, feature and body. In illustration of this may be pointed out the undeniable fact that it is possible to recognise a Jew or a Jewess walking in front of you when you cannot see his or her face.

(iii) What we regard as the Jewish type of face has in all probability been the distinctive property and feature of the Jews since their return from the Babylonian exile. It is equally probable that God has—subject to the laws of environment and heredity—allowed them to develop and retain the Jewish type for obvious reasons. In all likelihood the House of David never possessed " the Jewish type," for it is a noteworthy fact that David " was ruddy, and withal of a beautiful countenance (Heb., fair of eyes), and goodly to look upon " (1 Sam. xvi, 12), while what we may regard as the classical or traditional likeness of our Lord's face (*cf.* the pictures of the Good Shepherd, the Crucifixion, &c.), has by no means " a Jewish type of countenance." As was referred to in a recent Congress meeting, it is probable that David's seed, in number like unto the stars in their multitudes " (Jer. xxxiii, 22), are scattered to this day among the House of Israel, who are in no way to be confused with the Jews from whom they are quite distinct.

THE DIVINE POTTER AND THE ISRAEL CLAY.—II.

BY REV. ARTHUR PRITCHARD, M.A.

NEXT we turn our attention to Gen. xxv, which records the birth of the twins, Jacob and Esau ; also to Mal. i, which recognises the Divine authority of the Genesis narrative ; and further, to Rom. ix, the chapter of the Potter, the Clay, and the Vessels, where St. Paul quotes the Genesis reference from Malachi.

The effect of this comparison of Scripture with Scripture should be our understanding that just as the names Adam, Abraham, Isaac, and Israel, may refer to their descendants as well as to themselves, so there is Jacob the nation and Esau the nation. The Jacob nation God loved for what it would become in the long run, viz., Israel—Ruling with God—or Jeshurun, the righteous nation, ruling under Jesus Christ the Righteous in the world, and the Esau nation God hated or loved less, in that it would wilfully become a vessel fit for destruction, not however *made* for destruction but deserving it.

Such is Esau-Edom-Mohammedan-Turkey, whose heraldic emblem is not the Sword of Heaven's delegated Justice, but a batch of Scimitars—surely of *opposite* signification.

So there is no unrighteousness with the Divine Potter even if, in His foreseeing wisdom, He moulded the Jacob nation for distinguished service in the world, and the Esau nation for more common-place work, which, properly done, would have been of no less importance in God's scheme of things.

The clay " vessels of mercy " St. Paul writes about were not only the Israelites called from out of the Jewish nation, but *mostly*, it seems, the uncircumcised Israelites from out of the Gentile nations, where they had been providentially consigned and concealed. Accordingly the Apostle, as does also St. Peter, in *his* chief Epistle, quotes the passage from Hosea referring obviously to the Israelites scattered among the Gentiles :—

" I will call that My people, which was not My people ; and her beloved, which was not beloved. And it shall be, that in the place where it was said unto them, Ye are not My people, there shall they be called sons of the living God " (Rom. ix, 25). Thus the Holy Spirit, Who inspired alike St. Paul, St. Peter and the prophet Hosea, evidently wished us to understand that the Ephraim-Israel section, being the AMMI of the New Covenant, were the actual descendants of the LO AMMI of the Old Covenant ; and that this miraculous result was because the Divine Potter was thereby making known " the riches of His glory upon vessels of mercy which He afore prepared *unto* glory."

So, although the superior clay had been " mingled " with the inferior Gentile clay, it yet should be recovered, as Prophecy shows, because, by the Heavenly Potter, the marred vessel is being gradually transformed into one of glory and honour, which cannot much longer be hidden and unidentified.

INFERENTIAL STATEMENTS.

I will now endeavour to impress upon your minds three inferences from the foregoing remarks :—

1. The Israel racial clay, created, formed, and made with so much loving care, was neither intended nor allowed to be changed or supplanted by *Gentile* clay. If so be the Gentile clay gets attached to Christianised Israel clay so much the better for the Gentile clay, for it not only finds Salvation but becomes ennobled thereby.

2. The Divine Potter needed a choice selection of vessels, instruments, and even models, in and for a perishing world, meet for His own use in feeding the others with the bread of life and the wine of joy ; and what He needed occupied two and a half thousand years of our mundane time in the preparation.

3. The Potter, being the all-knowing God Himself, there could be no disappointment of plan. Therefore was it that He provided anticipatively, in Divine purpose, for everything that would mar or destroy His handiwork. And that was the great reason maybe for the Lamb of God being sacrificed, not merely on Calvary, but from the foundation of the world ! So when His image in man's house of clay became marred in the Fall, He had already made it capable of recovery in the long run, even though it meant that the Saviour's face would be defaced in the

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cruelties of the Passion—"marred more than any man's." O! how tenderly the POTTER must care for the clay, and particularly the Israel clay!

Just think of the resistance and stubbornness, the waywardness and wilfulness of the Israel clay, and the marring of the Potter's design for it. Think of His patience and forbearance through the millennia. Think of His moulding and manipulative skill as the generations came and went. Think of the beneficent influences brought to bear upon the amorphous racial clay by what happened at the first Christmas, Good Friday, Easter, Ascension Day, and Whit-Sunday, and the rapid changes for the better wrought within it in consequence. Think of the ever-increasing mass of our racial Israel clay in the Potter's mighty hand in the stirring times of the present, and how, in quicker manipulation than ever before, it is getting more shapely, and more nearly ready for the time fast coming on, the day that shall burn as an oven, when the, at last, finished vessel of mercy shall be "purified and made white and tried," and "the day shall declare it because it is revealed in fire."

Then indeed this composite "Vessel of Mercy"—the Israel out of Israel—shall be seen to be a Vessel of Honour in itself, a Vessel of Glory to God in the Universe, and a Vessel of Utility—*splendid* utility in the new age that is yet to be on the renewed earth and under the renewed heaven.

CLOSING SYNOPSIS.

In conclusion, for the benefit of those who have been unable to follow the somewhat involved story of the Divine Potter and the Israel clay, I will now put it in a short, simple, and straightforward setting.

The Potter's field is nothing less than the world. At the price of His precious blood the Saviour specially purchased it, and dyed it red with Mercy; and so the world is—ACELDAMA, the field of the Saviour's blood unto this day, in which the LO AMMI, the "not-My-people-but-strangers" were metaphorically buried in the eighth century B.C.; and out of which they were eventually to be metaphorically resurrected, to become AMMI, God's peculiar people again.

Historically buried for many centuries, this mass of the world's best racial clay was in itself, or preserved within itself, the hid treasure the Saviour immediately wanted when He purchased the field that contained it.

Well, being particularly lively, human, and therefore pedestrian clay, it could not only be easily removed but could remove itself from place to place; and therefore search parties need never be foolish enough to expect to find it in the locality or even in the continent where it is recorded to have been lost.

The House of the Potter was the House of Israel, formerly divided into three parts. The north part was occupied by Ephraim-Israel or the Ten-Tribed section, and the south by the Judah-Israel and the David-Israel sections linked together, in all three tribal Houses in one racial House—the House of Israel proper, the House of David, and the House of Judah. Because of the sinfully-obstinate nature of the Ephraim-Israel clay, it was consigned to the Assyrian mortars of discipline; but, in after years, escaping from its crushing maltreatment, it became divided into various migrating sections during the centuries that followed until, marvellous to relate (for God's truth is more strangely wonderful than man's fiction), these sections of the same racial clay from the turbulent East, vaguely responding to some instinctive urge within, actually found themselves together again on the unresting wheel of Providence, in the more settled and peaceful West, where they gradually formed themselves into a United Kingdom, which has been their House of Israel ever since, and where the Divine Potter, with His great Hand of Love, has ever been assembling, remoulding and reshaping the individual *vessels* of mercy into one huge, corporate "*Vessel* of Mercy." Most certainly, in the light of accomplished fact, the figure of the marred clay and its restoration in the hands of the Potter is appropriate to this House alone; and commentators must rightly divide the Word of Truth here as elsewhere.

As for the Judah-Israel clay, that was deservedly consigned to the *Babylonian* mortars of discipline; and though a comparatively small lump of it came back to Jerusalem, seventy years afterward, the bulk of it has been on the move, to and fro, ever since, and particularly since A.D. 70, when the House, as such, was finally broken to pieces, betokened by the breaking of Jeremiah's clay bottle "that cannot be made whole again."

FINALITY is reached, therefore, in the case of the broken Judah-Israel, but not so in the temporarily marred Ephraim-Israel, national clay.

As for the Royal House of David, when, in the sixth century B.C., it had no longer a House of Judah to rule over, it came westward to the British "Isles," where it has partly caused, and now wholly keeps, the unity in the United Kingdom and Empire of Israel-Britain, which, with the United States, is really the only House of Israel in existence in the Divine Potter's world-wide field to-day.

What God hath wrought for, and in, and with, our terribly human Israel clay since we strayed from the Old Covenant fold to be disciplined back into the New, let Dr. Watts tell us in his familiar words:—

"His sov'reign power, without our aid,
Made us of clay, and form'd us men"—
(ultimately Englishmen, Scotsmen, Welshmen and their offshoots.)
"And when like wand'ring sheep we stray'd,
He brought us to His fold again."

And now, being so Divinely congregated and enfolded,

"Nothing can His power withstand,
None shall pluck us from His hand,"—
(nothing or nobody, in hell, or earth, or sky.)
"For I am persuaded that neither Death,
nor Life, nor Angels, nor Archangels,
nor the Present, nor the Future, nor
any Powers, nor Height, nor Depth,
nor any other created thing, will be
able to separate us (His chosen Israel people)
from the love of God revealed in
Christ Jesus, our Lord."

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.

TO APPRECIATORS OF THE WEEKLY "KEYNOTES."

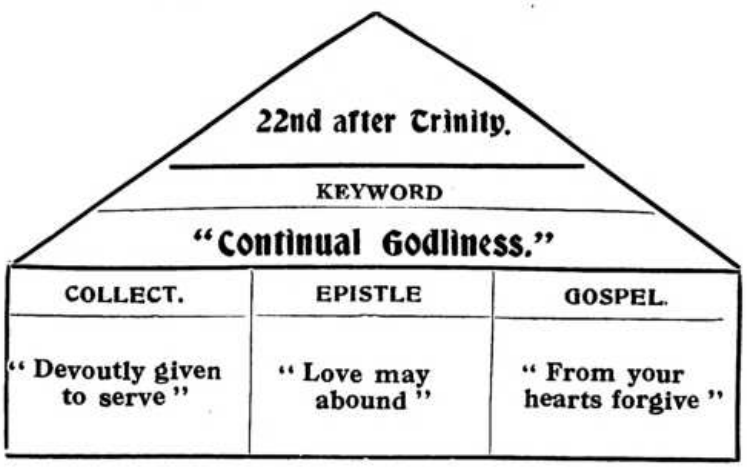
IN response to many enquiries, these are to be attractively and unremuneratively published as "Sunday Keywords," suitable as a presentation volume for the New Year, in the hope that they may

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be of permanent assistance to the world-wide users of the Book of Common Prayer

The more commendation the coming book receives from the readers of THE MESSAGE, the quicker will be the sale of the first edition; and therefore the Vicar of Rowington, Warwickshire, would welcome further commendatory letters or postcards from those who have really found the "Keynotes" helpful, whether in pulpit, class-room, home, or heart.

As there are twenty-five Sundays after Trinity in the Prayer Book, and only twenty-three in this year's Calendar, the "Keynotes" on the C.E.G. for the twenty-third and twenty-fourth Sundays will not be devotionally required; but they are being printed in this and next week's issue for future use to some, and for instructional purposes to many, being, as are all articles in THE NATIONAL MESSAGE, their author's personal opinions and not necessarily the official views of the "Federation."



The opening sentence of to-day's Collect, in the Latin original, is the same as that of Fifth Epiphany, but the Reformers have given different renderings. In the Epiphany Collect we prayed that the Lord's "Household" might be kept "continually in His true religion." Now we pray that it may be kept in "continual godliness," the expression which is our Keyword to-day, which means, primarily, life with a constant upward look, that St. Paul bade Timothy to exercise himself in, as being more life-giving to the body even than gymnastic exercises. See I Tim. iv, 7, which is thus translated in the Twentieth Century New Testament:—

"Train yourself to lead a religious life; for while the training of the body is of service in some respects, religion is of service in all, carrying with it, as it does, a promise of Life both here and hereafter."

In the General Confession, Sunday by Sunday, we pray "that we may hereafter live a godly, righteous, and sober life." But if we were to study *appearances*, in the words and deeds of many churchgoers during the week-days, we might suppose that they meant the word "hereafter" to apply only to existence beyond the grave, whereas the meaning certainly is, that after this moment, the moment of our Confession, we may live *a life* towards God, *i.e.*, a Godly life, a life towards our neighbour, *i.e.*, a righteous life; and a balanced interior life of our own, *i.e.*, a sober life.

Thus our life is to have an upward, outward, and inward look. And the latter two are dependent on the first. This point can be made clearer by a reference to Dr. Stock, the life-long lay-worker of the Church Missionary Society. He had been speaking about Missions at a large drawing-room meeting, and a gentleman came to him afterwards and said, "Mr. Stock, I don't agree with a word you said to-day." "Well," was the reply, "I like straightforward people; tell me exactly what you think." "Why," said he, "you know I have been a great traveller, I have seen all sorts of races, professing all sorts of religions; and really, I can't see much difference between them. There are good Buddhists and bad Buddhists, good Mohammedans and bad Mohammedans, good Christians and bad Christians; and it's a pure waste of time to try and turn people from one religion to another."

"You forget one thing," Dr. Stock rejoined. "Either the Son of God came down to save the world or He didn't. There is no third alternative: He did or He didn't. If He didn't there is certainly one religion which is a delusion and a fraud, and ought not to be followed, and that is Christianity. *But if He did*—what then? Surely those who know it ought to go and tell those who don't!"

"Well," said he, "I had not looked at it in that way." "Of course not; people never do." He went on: "But really, there are some very good precepts in those other religions. Confucianism tells men to obey their parents; Mohammedanism tells them not to get drunk."

"Yes," was the reply, "that is true; but there are two things *wanting* in all these religions. First, they don't even pretend to tell men how they may be enabled to *keep* the good precepts. Secondly, if men *fail* to keep them, there is no remedy, no way of forgiveness. Now, Christianity is quite different; it gives power, and it gives peace. I have sinned against God's law; but He gives me, first, a Saviour to die for my *sins*, and, secondly, a Holy Spirit to make me *good*."

Dr. Stock, as he himself said, might have gone on to show that, although there are thousands of bad men who call themselves Christians, and are counted as Christians in statistical tables, the fact is that they are bad men in spite of their religion, and unless they are kept in *true* religion or "continual godliness" by the Spirit of Christ, they are none of His (Rom. viii, 9), and therefore do not really *count*.

Now the two things wanting in non-Christian so-called religions are the very things which have to do with the Godward aspect of Christianity—Peace with God and Power from God, and without these essentials nobody can live a righteous and sober life. If we take the Commandments that have to do with our obligations to our neighbour and merely use them as a moral code without reference to the preamble, "*God spake these words and said*," we take away the Power behind them and they have very little weight in respect to morality as, *e.g.*, in the French nation, where, before the devastating Floods and the War, the name of God, by Governmental authority, was deleted from the school books of the children.

Why should I honour my parents or anybody but myself? Why shouldn't I revenge myself on my enemies? Why shouldn't I satisfy the cravings of my flesh? Why isn't might always right? Why shouldn't I lie in business or in any other way if it serves my personal advantage?

Well, those who ignore the idea of a God find it impossible to give a satisfying answer. Moral precepts without Divine authority go only skin deep. But the moment we accept the Bible revelation that God has issued commands and devised means whereby power can be obtained to fulfil those commands, then the voice of conscience becomes one with the voice of God, conscience literally meaning knowing together, *i.e.*, God and ourselves knowing together; and when such knowledge becomes, as it were, unified in the human heart, God's will is not only known, but it is done, though only done a moment at a time by a momentary influx of power. And this, we may take it, is the full meaning of "continual godliness," in which we pray that the Church as a household, and therefore the members composing it, may be kept. In God's great household, His children are also to be His *servants*, "devoutly given to serve." Because the Father is the Master the servants musn't be inactive. Our devotion to God is to have a horizontal as well as a vertical direction. The electric tram puts up its arm vertically in order that it may travel horizontally. Our devotion must take a *practical* form, we are saved if at all, to *serve*; we are loved in order that "love may abound," as is the expression in to-day's Epistle; we are grafted into the True Vine that, as is also the expression in the Epistle, we may bring forth not so much the blossoms and leaves, but the *fruits* of righteous-

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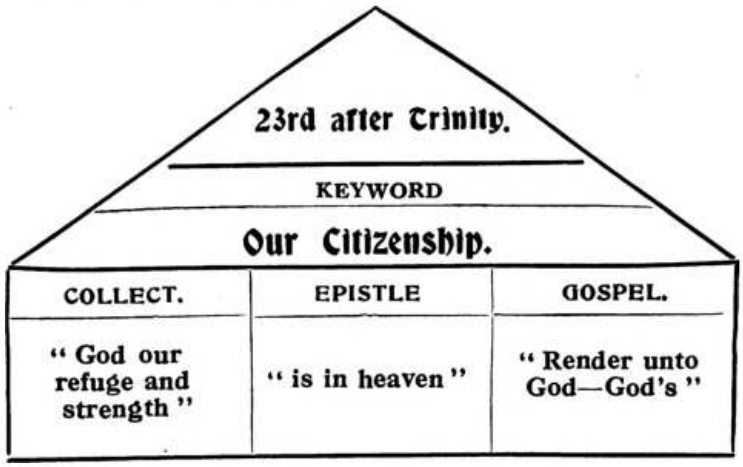
ness—rightness in all our dealings with others. Such and more is the "continual godliness" for which St. Paul prayed.

TO-DAY'S GOSPEL.

In Our Lord's parable of the Unmerciful Servant we are shown how the fruit of love is to abound from us to others as it abounds from God to us. St. Peter was desirous of knowing the limits of human forgiveness, as if religion were a matter of mere arithmetic. And so he asked, "Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. THEREFORE (because such is the infinite nature of the pardon to be meted out to an offending brother) is the Kingdom of Heaven likened unto a certain king, which would take account of his servants." The first of his household brought before him was evidently a high official who owed £6,000,000, the revenues of a province; but he was bankrupt and earnestly entreated for mercy; and, wondrous to relate, he was immediately loosed from his chains and the enormous debt at the same time.

Such a mighty forgiveness was surely calculated to make him abound in love and forgiveness to others! On the contrary, this man with a hardened heart went out straightway and found a man who owed him only £3, and because he couldn't pay it on demand, he became brutal and dragged him to prison. Meanwhile the king gets information of this, and the high official is once more summoned before him, and, after being severely censured, his pardon was cancelled, he was delivered over to torture, and his last state was worse than the first. The lesson is this: that it isn't enough to be forgiven, we must forgive; the forgiveness we get from God must be extended on the same terms to our fellow-men. It isn't enough to be *grafted*, we must bear fruit. It isn't enough to have faith, the faith must develop into faithfulness. The love received must be love disseminated, the love abounding towards *us* must show itself in abounding love towards *others*. But this is impossible unless we are kept in "continual godliness," unless we keep up the arm of faith, unless we "live looking" to and for the Rock whence we were hewn (Titus ii, 12 and 13).

"From your hearts forgive" said Jesus, but the heart must first of all be right with God; and being kept right with God, we shall be devoutly given to serve, in rescuing the perishing, in caring for the dying, in weeping o'er the erring one, in forgiving them that trespass against us, in many deeds of kindness, in helping words of love, in good works of every kind to the glory of His holy Name, through Jesus Christ our Lord.



In order to get into the special "atmosphere" of this Sunday's teaching and influence, let us first take a draught of mountain air as provided for us in the seven verses of the eighty-seventh Psalm. Opening with the praise of Zion or of the Church of old, it dissolves into a glorification of the Church universal when all the nations have come into it. Of this Church, glorious things are spoken. It is founded by God upon the holy hills (symbolical of that which is high, and stable, and strong). It is called a *city*, signifying the highest social relationships, bound together in the chain of love, which is the true bond of peace and of all virtues.

All forms of hostility ultimately yield to her: Egypt, the proud, Babylon, the cruel, Philistia, the fierce, Tyre, the greedy of gain, Ethiopia, the degraded. All these nations shall be born into Zion, *i.e.*, shall be brought to the feet of the Christ; and the glory of the nations and of the individuals shall be, that they were born again into Zion, into the city of God, into the Church of Christ.

In the Lord's own census of the peoples conversions shall be *recorded*, and, in the procession heavenwards, the anthem shall be sung and played: "All my fresh springs shall be in thee," all the sources of my life, all the springs of joy and happiness are in God.

Such are some of the glorious things spoken of Zion, city of our God; and Christians, admitted into citizenship by individual regeneration, can enter into the glory here and now. For it *is* a glorious thing to be a Christian; glorious to be "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven"; glorious to be a member of the fellowship of Saints, the brotherhood of the Faithful, the spiritual body of which Christ is the living head; glorious to realise our Heavenly citizenship.

TO-DAY'S EPISTLE.

The expression Citizenship is the equivalent of a Greek word in to-day's Epistle. St. Paul is so grieved at the thought of the inconsistencies of professing Christians that hot, burning tears fall on his letter as he writes naturally and plainly about them. Such people are enemies of the Cross of Christ, their end is destruction, their god is their appetite, their glory is in their shame, and their mind is upon things on the earth.

In contrast to all this *earthly*-mindedness he places Heavenly-mindedness and says, "*Our citizenship is in Heaven*," whence we are expecting the Saviour Who shall transfigure the body of our abasement like unto His own most glorious body, by the operation of His mighty power.

In the P.B. and the A.V. the word "conversation" appears, which means, nowadays, manner of talk, but which, originally, meant manner of life, and means in this E., as shown in the R.V., citizenship or commonwealth.

So whether we are black or white, brown-hued or yellow, bond or free, no matter what our *earthly* nature, when we are regenerated by water and the Holy Ghost, "Our citizenship is in Heaven," and we must ever feel towards the native home of our spirits what a Britisher abroad feels towards his motherland, counting the days till his eyes shall once again see its white cliffs and his feet tread once again its green pastures.

"We're marching to Zion, beautiful, beautiful Zion;
We're marching upward to Zion, the beautiful city of God."

He only who has a country *above* will ever sit loose to interests below. "Then let our songs abound, and every tear be dry; we're marching through Immanuel's ground, to fairer worlds on high."

TO-DAY'S GOSPEL.

Now look at the G., where the two citizenships of earth and heaven are brought together. The Pharisees and Herodians, though sworn enemies, were *friends* at times, in their joint deceit and purposes concerning Jesus. Earlier in His ministry they took counsel together to put Him to death. Here they take counsel to get Him death at the hands of the Romans. For if they can only get Him to say "No" to their crafty question their end would be achieved.

But the questioners, being compelled to show the metal symbol of their legal obligation to Rome, were thus made to answer themselves; and, to their confusion, about which they afterward must have lied (Luke xxiii, 2), and for our instruction, the Master then observed: "Render unto Cæsar . . . Cæsar's; and unto God . . . God's." Render unto Cæsar the poll-tax of a penny to carry on the

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government; and unto God the half-shekel to carry on the services of the Sanctuary.

We have our duty as *earthly* citizens and also as citizens of Heaven. There were happenings then and would be more so to *test* the heavenly citizenship. Later, when the Emperors personally demanded Divine worship, the Christians would not render unto Cæsar what was God's, and became martyrs in consequence. But, thank God! the blood of the martyrs proved to be the seed of the Church.

TO-DAY'S COLLECT.

The "noble piece of English," sounded in the ears of worshippers to-day, is the part-translation of a Latin prayer written in the troublous times of the past when God was found an ever-accessible help in trouble; and appears to be an echo of that portion of the Bible which President Wilson deliberately opened and kissed when he took the oath of office for the second time: "God is our refuge and strength, a very present help in trouble" (Ps. xlvi).

The King is the citizens' stronghold, and the whole Psalm beautifully suggests God in the midst of His city, His Church and State combined.

The Lord of hosts of angels is with us, the covenant God of Jacob is our refuge, therefore we will not fear the military and political upheavals and revolutions of the time. The slow, calm river of God's peace and joy and love will flow on. All the strength of God, "the author of all godliness"—all our upward tendencies, all our fresh springs—shall be our "high tower" (margin, R.V.). This "Psalm of Faith" means more now than formerly, because God in Christ is nearer to us than ever, the Friend for life's dark days as well as the bright ones; and we may find in Him a hiding place from the wind and a covert from the tempest. "Our citizenship is in *Heaven*"; but, as Dean Inge said at St. Paul's, "Heaven is nearer to our souls than this world is to our bodies." All our fresh springs of delight, *i.e.* to say all our joy fountains in daily life, in God's worship, in what God *has* done, in what He is now doing, for us, all our fresh springs of joy, overcoming gloominess, depression and dread, shall be in the God Who is our refuge and strength, the author of all godliness, ready to turn the prayer of faith into effect, supplying all the needs of Heaven's citizens still on earth.

Let us therefore glory in our Heavenly citizenship and give it the first place in our thoughts and purposes, though we must not ignore or neglect the duties and responsibilities of our *earthly* citizenship.

* * *

Now, in order to get to-day's special "atmosphere" into us, let us read or sing the magnificent hymn that the converted blasphemer, drunkard and slave-trader, John Newton, was inspired to write for Christians of all denominations:—

"Glorious things of thee are spoken, Zion, city of our God."
—("A. & M.," 545.)

* * *

But, more important still—

"For that City we must *labour*,
For its sake bear pain and grief;
In it find the end of living
And the anchor of belief." —(*Felix Adler.*)

COLLEGE CORRESPONDENCE COURSE.

LECTURE No. 6.

THIS lecture brings us to the real beginning of British History—Brith Ish (Covenant man).

This is the origin of the British name:—

Brith Ish—Covenant man.
Brith Annia—Covenant ship.
Brith An—Covenant land.
Brith Ain—Covenant fountain.

The first chapter in that History is told in the twelfth chapter of Genesis. It relates the call of Abraham, the heir-apparent to the Covenant succession, from Ur of the Chaldees, to the land upon which the first great drama of the nation should be wrought out.

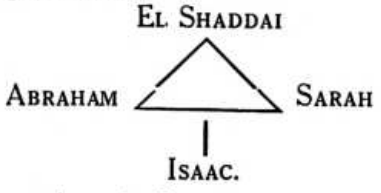
It is not true to say that God looked over all the human family and selected the best He could find to carry on the Covenant succession. Doubtless Abraham was the best. But he was called because he was next in the line of the succession.

The Covenant line, which carried the "Dominion," passed from Seth and his descent to Noah. From Noah through Shem, and was held at the time of the call of Abraham by Melchizedek, King of Salem. Having no descent, Abraham came in the line of the succession, and accordingly was called from Ur of the Chaldees to take up the duties of the office. For this he was prepared by a lifetime of training in the open with God. At the meeting of the Kings, after Abraham had pursued and defeated the Kings of the East, the Kingship was passed over to him. The ceremony was sealed by the "bringing forth of bread and wine" by Melchizedek, who was Priest of Elyon El (the Most High God). From this time forward the line of the Kingship was carried forward through the Abraham descent (Gen. xiv, 18).

The descent was not haphazard. It was carefully prepared for by the Lord, and was restricted to Isaac; thus verifying the command, "In Isaac shall thy seed be called."

Isaac was born through the reviving touch of the Divine hand. In Him a race was born, and it was well that in that birth direct Divine interference should be manifested.

The Divine register would thus commence this chapter of the genealogical record—



The race was born in Isaac.

The race was consecrated in Isaac when he was laid upon the altar on Mount Moriah (Gen. xxii). Thus the race became a holy people; that is to say, a devoted people.

Then came the birth of Jacob (Gen. xxv, xxvi), descended from Abraham on the father's side, and from Nahor, Abraham's brother, on the mother's side. This chain was also kept complete until the Abraham family was sufficiently numerous to provide for intermarriage.

Then came the purchase of the birthright for a mess of pottage, and the stealing of the blessing.

These Jacob relinquished at the brook Jabbok, where he became subject to his brother Esau; the present he sent him being "To find favour in the eyes of MY LORD ESAU."

Read carefully the chapter relating the midnight struggle, and it will become clear that it was when Jacob relinquished that which he had obtained by fraud that God blessed him.

Then came the time of the death of Isaac (Gen. xxxv, 29). The two brothers buried him. Thereafter Esau gathered together all that was his own, and went to Mount Seir, where he founded the nation of Edom. He thus voluntarily left to Jacob the Lordship of Israel. It is probable that in doing this he well knew that he was carrying out the Divine plan.

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THE SECRETARY-GENERAL'S PAGE

THE Congress and the publicity it has gained is bringing us an enormous correspondence with enquiries for literature and requests for meetings from all parts of the country, so that the Forward Movement we are undertaking becomes doubly necessary and urgent. We must not fail to meet the calls upon us, nor neglect to take advantage of the opportunities offered to proclaim the Gospel of the Kingdom. We are glad to report that our appeal made in this Journal on November 1st for £3,000, plus the sum raised at the Congress, has brought forth immediate response. In addition to a number of welcome donations, we have from one of our members a very generous offer of £500 provided we can get another £2,500 given or promised by Christmas next. Here is a challenge we are bound to meet. We feel sure our readers will take it up and do their best according to their means. The time is short, but the task is not impossible. All who love the glorious Cause for which the Federation stands will want to do their part and do it quickly. It must be distinctly stated that our generous donor's offer is strictly conditioned by the proviso named. Now, we dare not lose £500 through lack of effort or sacrifice to meet the condition laid down. We simply *must* comply. The Secretary-General will be very grateful for donations or promises addressed to him at our Headquarters, 6, Buckingham Gate, London, S.W.1. Cheques and Postal Orders should be crossed "Midland Bank, a/c B.I.W.F." Receipts will be sent as soon as possible.

* * *

The next London public meetings will be held (D.V.) on Friday, November 28th, in the Central Hall, Westminster, afternoon at 2.45, and evening at 7.30. Other meetings will be held in the same hall on December 8th and 9th at the same hours.

* * *

The Philharmonic Hall, Liverpool, was crowded with an enthusiastic audience numbering, approximately, 2,500, on Sunday afternoon, November 2nd, when the Rev. J. J. R. Armitage, Vicar of Christ Church, Everton, Liverpool, gave an address entitled, "Ulster, the Empire, the Bible: Does God Control the Destiny of the Nations?" All who know Mr. Armitage will be able to imagine something of the force and power he would put into such a subject. The chair was taken by Mr. Sandeman Allen, M.P. for the West Derby Division of Liverpool. Sir John de F. Penefather, M.P., had promised to be present, but was prevented by indisposition. Miss E. L. Prentice, of London, gave a short address.

* * *

Captain Alfred H. F. Young, R.N.R., gave the address for the Hindhead Branch on Sunday afterooon last to a good audience.

* * *

Mr. Daniel Farmer gave two addresses for the Horsham Branch on November 5th, in the Town Hall. On Wednesday last he addressed the St. Albans Branch.

* * *

The Clerical and Ministerial Association meets each Monday at 11 a.m., at our Headquarters, 5, Buckingham Gate, under the leadership of the Rev. Pascoe Goard, whose Biblical expositions are very highly valued by all privileged to hear them.

The Teaching College classes are meeting each Monday and Tuesday afternoons and evenings at our Headquarters. It is good to see how keenly the students follow Mr. Goard in his wonderful Bible lessons. When the unique character of these classes is more widely known our rooms will not be large enough to accommodate all who will want to attend. Hundreds of teachers and speakers would gladly come again and again if they could only be induced to come once and so get a taste of the good things provided.

* * *

Captain R. A. Neaume is announced as the next speaker for the Bournemouth Association at the Y.M.C.A., on November 19th, at 3 p.m. Subject, "The Great Pyramid." Sir Daniel Morris will preside.

* * *

Mr. James Moncrieff will address the Scottish Israel Identification Association to-morrow (Sunday) night at 6.30, in the Christian Institute, Bothwell Street, Glasgow. Subject, "The Parable of the Prodigal Son."

* * *

We tender our thanks to Mr. W. Gregory, of Royston, for generously inserting and paying for a very lengthy advertisement of the Congress gatherings in the local paper, giving the list of patrons, and of speakers, and showing what British-Israel teaching is, as printed on our Congress folders.

* * *

A certain Canon of East Anglia has gone out of his way and his calling to attack British-Israel in a paper for which he writes "Church Notes." The same paper has published an effective rejoinder by Mr. J. J. Hall, our secretary in Great Yarmouth. If Canons and other clerics *will* expose their ignorance of what we teach they must expect that other clerics and laymen will reply with truths that cannot be controverted.

* * *

Mr. J. Griffin will address the Manchester Branch on November 25th, at 7.45 p.m., in the Houldsworth Hall, Deansgate.

* * *

The Rev. Prebendary Gough, M.A., and Col. W. G. Mackendrick, D.S.O., "the Roadbuilder," author of the "Destiny of the British Empire, and the U.S.A.," will address a special "Covenant Meeting" in the Central Hall, Westminster, on Saturday, November 29th, at 8 p.m. The chair will be taken by Miss E. L. Prentice. Doors open at 7.30. Admission free. Reserved seats, at 3s., may be obtained at the Hall. A full audience may be assured.

* * *

Mr. Herbert Garrison, Secretary-General, lectured at the Royal Commercial Travellers' School on "The Keys and Gates of the World," on November 6th, and at Hampton Wick, Church Hall, on "Our World-Wide Empire," on November 7th. The Vicar, the Rev. R. W. Ronayne, M.A., presided over a crowded audience.

* * *

ERRATA.—Page 523, first column, line five from foot—Taua, not Yana. Line two from foot—Messa-getæ, not Wassa-getæ.

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

No. 151. Vol. III. NOVEMBER 22, 1924 Price 3d.

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.

JESUS CHRIST—TRIUMPHANT.—VI.

By Rev. Wm. Pascoe Goard.

THE WAR ON EARTH (*continued*).

We now see the march-past of the hundred and forty and four thousand. They camp and march in the changeless order set forth in the second chapter of the Book of Numbers. There is an army division of twelve thousand men for each tribe of Israel. The divisions would be brigaded by threes into four Army Corps.

First Army Corps in marching column: Judah, Issachar, Zebulun.

Second Army Corps: Reuben, Simeon, Gad.

Then the Tabernacle, corresponding with which would be the Commander-in-Chief and staff.

Third Army Corps: Ephraim, Manasseh, Benjamin.

Fourth Army Corps: Dan, Asher, Naphtali.

* * *

The whole host forms one vast military band, and the music which swells from their camp, or accompanies their march, is described as follows:—

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four living ones, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

These are they which were not defiled with women; for they are virgins.

These are they which follow the Lamb whithersoever he goeth.

These were redeemed from among men, being the first-fruits unto God and to the Lamb.

And in their mouth was found no guile: for they are without fault before the throne of God. (Rev. xiv, 2-5.)

Proclamations are now made before the final joining of forces for the last great conflict.

First, the Everlasting Gospel is preached by Angel Messengers. Human agency for the preaching of the Gospel has apparently so far failed that a Heavenly Messenger must be employed for the purpose.

And 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.

This is a most solemn and final warning. Many people are satisfied with the "practice of religion." They have chosen a system which is attractive to themselves without looking carefully to see how it relates itself to the worship instituted by God. Inadvertently many have been caught in that spurious worship which has been instituted by the devil, under the guise of worship of God. Hence the final warning.

Proclamation two declares the fallen condition of Babylon the Great.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

There can be no question of the fact that Rome, the successor of Babylon, herself the last phase of the Babylon system, termed herein "Babylon the Great," is here meant.

Proclamation three:—

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

And the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

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Without doubt we have here the warning against the worship of that militant Power which is now carrying on its propaganda against Israel-Britain the world over. That Power which is working ceaselessly for "world revolution" in order that the Kingdom Nation of Jehovah may be overthrown. The Communist power and influence, and that which is allied with it, is undoubtedly here referred to.

Proclamation four :—

> And I heard a voice from heaven saying unto me. Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

In view of the days upon which we have now entered and are yet to pass, a special blessing is pronounced upon the dead which die in the Lord. There will be many who have given and others who will give their lives in the years through which we are passing; and many more who will pass out because of the strain of the times in which we are caused to live. But this is not a matter for mourning. Things have gone so far on earth, and are so advanced in Heaven, that there is no hardship in being promoted from the lower to the higher scene of activity. There will be scarcely time to look around there until the hosts will be mustered for the progress to the earth to take part in the reign of Our Lord.

Proclamation five :—

The approach of the great Reaper :—

> And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

This is very different from the vision we have usually entertained of the approach of death. No one fears a *white* cloud. It floats calmly in a sunlit sky, upon a glorious background of heavenly blue. From the dark cloud, the black cloud of storm and tempest, we shrink, but the white cloud is a joy. This particular white cloud is, like that which received our ascending Lord, formed of a multitude of the heavenly hosts, coming with gladness to the reaping. When He thus comes and thrusts in His sickle, we, among the sheaves, shall be "caught up to meet Him in the clouds," and so shall we be ever with the Lord. We shall help to swell the white cloud, that is all, and it is a glorious anticipation.

The Harvest :—

> And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

Thus are the people of the Lord to be gathered into the garner. It is the time of the resurrection of the dead in Christ and the translation of the living in Christ.

Another reaper. This time he is not described :—

> And another angel came out of the temple which is in heaven, he also having a sharp sickle.

The Vintage :—

> And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.
>
> And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.
>
> And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

It is a terrible fact that there are two classes among us on the earth, and that both classes are hastening, each to a very different end. The Israel of God for the garner; the following of the dragon for the winepress of the wrath of God.

* * *

After these warning proclamations there ensues the pouring out of the vials of the wrath of God. (Read the fifteenth chapter.)

In order to avoid confusion in our reading and understanding, let us see for a moment the plan of the Book we are studying.

There are *Seven Seals.*

The last of the seals contains *seven trumpets.*

The last of the trumpets contains *seven vials.*

The culmination of *the seals, trumpets and vials* meet in the last great day of God Almighty.

The seven seals appear to cover the full seven prophetic times of Daniel and Revelation.

The trumpets deal with the Christian era.

The vials cover *the last short sharp fulfilment at the end.*

There is not, therefore, any necessary conflict between the historicist and the futurist interpretation. The same form is followed in both trumpets and vials. The trumpets have a long and the vials a short fulfilment.

For the pouring out of the vials, read the sixteenth chapter.

These activities follow the solemn proclamations which have given warning to "the inhabiters of the earth," and which have given to all the option of choice in which camp they will be found.

* * *

BABYLON THE GREAT, HAVING SEVEN HEADS AND TEN HORNS.

We have seen that *the dragon* in Heaven was distinguished by having seven heads and ten horns. This represented the organization of his angel hosts in Heaven.

We have seen that *the beast* which arose out of the sea had seven heads and ten horns. This is the Military Imperial power.

We now see that the Woman, "Babylon the Great," has seven heads and ten horns, and that the "seven heads are seven hills upon which the whore sitteth." The seven heads and ten horns constitute "The Mark of the Beast." It is the "crest" by which all the followers of the dragon are known.

Let us look closely at this remarkable fact. History links up the Kaiser with the Cæsars, and the Cæsars with Nebuchadnezzar and his Imperial organization. This is the succession of the "Beast" power. History links up Rome with the succession of the Babylon Imperialism, and the Bible brings the original name, Babylon, forward to the end. This "the dragon" power of ecclesiasticism.

* * *

A GREAT TRIANGLE.

The Dragon

The beast / seven heads and ten horns, \ the Woman, "Babylon the Great."

Each and all of these is and are distinguished by the same mark—seven heads and ten horns.

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The dragon represents the "principalities, and powers, the spiritual wickedness in heavenly places" which St. Paul declares we wrestle against.

The beast represents earthly Imperial power as represented in the succession of Babylonian Empires.

The Woman, "Mystery, Babylon the Great," represents the organized ecclesiastical power of that succession, the original organization of which took place at the erection of the Image on the plains of Dura. But even then the worship of "The Woman" was old.

The modern succession of the latter is vested in Rome.

How fearful, therefore, the mistake of those who are rushing to-day to join the organization of that great system.

"And I saw a woman drunken with the blood of the saints, and with blood of the martyrs of Jesus."

Have you any doubt as to the identity of this organization? Then let us apply a principle laid down in the Bible for our guidance: "Ye know that no murderer hath eternal life abiding in him." This principle applies equally to a person or to a system. Now Rome, the Roman system, is a system which has murder abiding in its very heart. It is said that thirty millions of the followers of Our Lord have been put to death by this murderous system.

The Roman system has been the system par excellence which has made murder a policy. Empires and nations have been guilty of occasionally flaming out into devastating wars, but that has not been the *settled policy* of any nation. The Roman system, however, established the infernal Inquisition as a system of murder. She made the matter an article of faith, and called her fiendish massacres by the name of "Auto de fe" (Act of faith). It was indeed an act of her faith. And it demonstrated her to be *not of the faith of Christ.*

Now for the description. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

Read, as a piece of prophetic literature, bearing on our own days and our own international situation, the seventeenth chapter of Revelation.

Chapter 18 carries the proclamation of the moral pollution of "Babylon," and the doom which shall fall upon her speedily.

Of infinite importance is it to us to-day to give heed to the Divine call sent ringing through the earth and the heavens: "COME OUT OF HER, MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS AND THAT YE RECEIVE NOT OF HER PLAGUES."

"FOR HER SINS HAVE REACHED UNTO HEAVEN, AND GOD HATH REMEMBERED HER INIQUITIES."

"THEREFORE HER PLAGUES COME IN ONE DAY, DEATH AND MOURNING AND FAMINE: AND SHE SHALL BE UTTERLY BURNED WITH FIRE: FOR STRONG IS THE LORD GOD THAT JUDGETH HER" (verse 18).

"REJOICE OVER HER, THOU HEAVEN AND YE HOLY APOSTLES AND PROPHETS, FOR GOD HATH AVENGED YOU ON HER" (verse 20).

"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" (verse 21).

> And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power unto the Lord our God:
>
> For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.
>
> And again they said, Alleluia. And her smoke rose up for ever and ever.
>
> And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

"THE GOSPEL OF THE KINGDOM."

BY REV. MERTON SMITH.

JESUS said (Matt. xxiv, 14): "This Gospel of the Kingdom shall be preached in all the world (marg., inhabited earth) for a witness unto all nations; and then shall the end come."

Here are two statements:

First: "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations."

Second: "And then shall the end come."

What, then, is the Gospel of the Kingdom?

There are those that tell us that it is the Gospel of the Grace of God, which tells of the death and resurrection of Jesus Christ for the salvation from sin and death of all who believe. The "good news" concerning the Church of Jesus Christ. But this cannot be true, for the Gospel of the Grace of God has been preached to all the nations for nineteen centuries, and the end has not come yet.

"Oh!" but someone says, "all the nations have not heard it yet. There are some places where the Gospel has not yet penetrated."

Well, if that is true, then the Apostle Paul must have been mistaken, or, if you believe in verbal inspiration—the Holy Spirit—for in A.D. 64 or thereabouts Paul wrote a letter to the Colossians in which he said (Col. i, 23): "Continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I, Paul, am made a minister."

I know that the Revised Version translates "in all creation," but this is not as correct as the Authorised Version. If "κτισις" is translated "creation," which is quite permissible, it should read "in all creation under heaven," which is just as wide, if not as good English, as the Authorised Version.

No. Paul asserts that in his day "every creature under heaven" heard the Gospel of the Grace of God, and the end did not come, and has not come these, nearly, 2,000 years. If the Gospel of the Grace of God is the same as the Gospel of the Kingdom, Paul was mistaken.

But, thanks be, such is not the case.

The Gospel of the Kingdom is different from the Gospel of Grace, and the Gospel of the Kingdom has not yet been preached in all the world as a witness to all nations.

When it is, the end will come—and it is very close at hand now.

What, then, is the difference? The Gospel of the Grace of God is the good news that God has found a way whereby every individual sinner of Adam's race can be saved into eternal blessedness through faith in Jesus Christ our Saviour.

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The Gospel of the Kingdom is the good news that God has also founded a Kingdom on this earth which will ultimately absorb or destroy all other kingdoms (Dan. ii. 44), and that at a given time.

"The fulness of the nations" (Rom. xii, 12) (which will be explained in a pamphlet under that name).

When "all His enemies are put under His feet," then Jesus, the son of David, shall return to this earth, and sit on the throne of his father David.

"The Kingdom (not kingdoms) of this world (kosmos) is becoming of Our Lord and His Messiah, and He shall reign for ever and ever" (Rev. xi, 15).

And this devil-begotten kosmos, in which the Kingdom and the Church has been storm-tossed so long, will pass away and "The Law shall go forth of Zion and the Word of the Lord from Jerusalem" (Micah iv, 2).

This, then, is the Gospel of the Kingdom. It does not take the place of the Gospel of the Grace of God—nor can the Gospel of the Grace of God accomplish the work God has purposed in the Gospel of the Kingdom.

"THE MOUNTAINS SHALL MELT AS WAX."

THE FLOWING TOGETHER OF MOUNTAINS AND HILLS.

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

WE find in the Bible several references to the hills and mountains "flowing" and have often wondered if it were but a figure of speech.

The ground the writer takes is this: At no point where the Bible makes a plain statement of a scientific nature, *wherein it is intended to refer to acts of nature*, it does not fall into error. It is *never in error* where it comes into contact with science.

For a period of forty-five years I have studied the operations of hills, foothills of mountains, and mountain ranges. As a result I affirm as a matter of knowledge, that the *mountains and hills do flow*, not in a general way, but together. There are several illustrations here!

When making a study of Ireland, Wales, Scotland and the North of England, certain things came clearly to view. And what is said here can be said of Japan, Scandinavia, many parts of Canada, and of all the mountains of this earth to a greater or lesser degree.

In the Irish Sea is a lovely little island, known as Manxland. On that island are peat bogs just as in the other larger islands known as Britain. On examining some of these bogs I saw where peat had been dug out over a period of years beyond the memory of those who were then living in the vicinity. They told me, in answer to the question "Why does the peat supply not run out?" that "*it grows rapidly*," and by the time they cut the peat out of a few small areas, taking only a few years to go over the ground, they can begin over again, and dig a fresh supply. And apparently this can go on indefinitely. In a moment *the thought of long years for the manufacture of peat from vegetable growth into peat for fuel had to be laid aside*. I had been taught that the coal and peat formations required long times for their production. Here on the spot I was informed by the men whose business it was to dig peat that it needed only a very few years—only eight to twenty to prepare a fresh supply. What does this mean? Much!

I had to reconstruct and at the same time to throw overboard a lot of previous teaching. Hence to work I went and examined, having had many years of observation out in the fields and mountains as a groundwork for a fresh start.

Let us jump a bit to another phase. On one occasion I was the guest of the Steamboat Company of Douglas, the chief town of the Isle of Man. One of the directors, a witty Irishman, took me to the top of Snae Fell on the electric tramline.

While on the top—and it was in summer-time—I ventured to explore a little. My object was to see the plants for purposes of botanic comparison. In addition I was anxious to know exactly the nature of the Snae Fell rock structure. In passing over and around the top I discovered that the rock at every point was close to the surface, and for the most part was covered by mosses. These slid downward under my feet, as the smooth rock surface made a poor holder. The ground everywhere was wet, the mosses were wet, everything was soaked, and the soakage was a constant factor so far as could be found out.

On going farther down the mountain it was seen that the mosses and other vegetable growth had slid down into masses, which were somewhat cumulative the farther from the top. And these peat masses were irregularly circular in their row-like arrangement as they somewhat encircled the mountain. Down at the base the peat had increased to considerable depth, and the lateral and outward pressure was intensified. By this process the peat was shoved forward into the lowest nearby places. And in this way the dug-out peat holes were being steadily filled, not by internal growth, but by the *growth all the way from the top of Snae Fell to the base and on to the peat holes*. This became very evident as the examination was carried forward in other places, islands, and countries. This means that instead of peat *growing up within* by annual vegetation dying, requiring many years for the process, nature provides a rapid method of making ready the supply for the needs of those depending upon that sort of fuel. The surrounding surface provides the vegetation which is *laterally and slowly pressed into the peat holes*.

Having examined this process over vast areas, the conclusion is reached that even in fairly level districts, with but a moderate incline, the lateral action, *lateral surface-creeping*, is far beyond what is commonly suspected.

The above is but a slight index of the greater processes of lateral, or forward action, by earth-creeping. The above is given to indicate the outer surface, or vegetable mould-creeping. The following is different and far more important.

Mountain climbers know well that on hosts of mountain slopes, from the base to the top, there is a tremendous seepage, and great masses of soft soil, sand, and much gritty material. The surface varies in its slope, slant or incline from a few degrees to perhaps forty, and often to fifty degrees. The steep inclines of the mountains are numerous and over vast areas.

This water-soaked surface-load of mucky soil and grit, slippery, sliding, earth-covered, *steadily moves toward the base of the mountains*, and with it goes the standing trees, brush, scrub, plants, grasses, rocks, and all on the surface of the slopes. This the writer has observed in process in many places.

By this method millions of tons are removed downward to the valley every year, if not daily. Personally I believe that

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such quantities are moved daily, to some extent at least, on all mountains.

From this it follows that *rock-surface polishing* is one of the commonest operations of nature. Earth masses with vast quantities of gravel, cobble stones and angular rocks, broken off from the greater heights, will do the *polishing and scratching* of the native mountain rock-surface *without the aid of one pound of ice*, which may or may not be present!

Here again we get a glimpse of so-called "ice-scratching and polishing" where ice may have nothing to do with the matter.

This provides for so-called moraines, gravel beds and rock masses found even miles away from their native and first home.

This provides for much vegetable material being found at great depths in the valleys, and for extensive deposits of coal, logs, trees, and all sorts of vegetation, which move down into the upper and lower valleys by the above process. Sometimes immense and sudden slides start just like snow avalanches, and carry everything situated on the mountain native rock to the valley below. And often the rush is so great and the force so strong that these masses pass over the creeks, or mountain streams, and rush up the base of the opposite mountain to hundreds of feet elevation, which fact the writer has often observed.

And this *surface downward flowing* of one mountain is met and complemented by similar action on the part of its neighbouring mountains, and thus one can see that daily and continually the MOUNTAINS ARE FLOWING TOGETHER, as mentioned in the Bible.

Thus we see that the Old Book stands.

THE FIRST SIX MONTHS OF OUR LORD'S LIFE.*

BY D. DAVIDSON.

THE NATIVITY NOT IN DECEMBER.

LET us assume that Our Lord was born on December 25th (Julian) 4 B.C., which is year –3 of the astronomical reckoning employed by Dr. Gornold (NATIONAL MESSAGE, pp. 488 and 489). The following Passover began on March 31st (Julian) 3 B.C., 98 days later. Herod died before this Passover. At the death of Herod Our Lord was in Egypt. Now Dr. Aldersmith and myself have shown that Josephus places the death of Herod at least seven or eight weeks before the Passover of 3 B.C., and that the Jewish Megillath Taanith gives the day of Herod's death as 1st Sebat. These two statements are substantially in agreement, since the latter statement places the death of Herod on January 18th (Julian). This is 24 days after the Nativity date assumed. By this statement, Herod died sixteen days before Our Lord was presented in the Temple (Luke ii, 22, compared with Lev. xii, 2, 3, 4 and 6). But Matt. ii, 12–16, tells us that Our Lord had been taken a 200 miles' journey into Egypt after this presentation in the Temple, and that He had been in Egypt for some time when Herod died.

If, however, Herod died on January 18th, as stated, Joseph and Mary could have returned to Nazareth (Matt. ii, 22, 23) long before the Passover on March 31st, and could, therefore, have been present at that Passover, mingling with the multitude unrecognised. This would explain the statement of Luke ii, 41, that "His parents went to Jerusalem *every* year at the Feast of the Passover." This also shows, however, that Our Lord's presentation in the Temple was long before January 18th, and in consequence that Our Lord was born long before December 25th. It also shows that Our Lord was not born at the Feast of Dedication, which in that particular year fell, not on December 25th, but on December 13th (Julian). The Feast of Dedication was a Feast of Maccabean origin, and not of Divine institution. All the Feasts of Divine institution typified one or other of the phases of Our Lord's First Advent, or of His coming Second Advent. The Feasts of Tabernacles, Passover and Pentecost, prefigured respectively in type of circumstances and date: (1) Our Lord's birth on a journey ("when the Word became flesh and *tabernacled* among us," John i, 14); (2) Our Lord's Passion (the Passing-over of death from mankind); and (3) the Descent of the Holy Spirit. The Feast that prefigures in type of circumstances and date Our Lord's Second Advent is the Feast of Trumpets on the 1st of Tisri—ranging generally from September 6th to October 5th *in the modern Jewish Calendar*.

THE FEAST OF TABERNACLES PREFIGURES THE NATIVITY.

The Feast of Tabernacles began on the 15th Tisri and continued for seven days. FOURTEEN LAMBS were sacrificed on each of the seven days. With the Nativity on the Feast of Tabernacles these seven days would be the initial seven days of purification of Lev. xii, 2, prior to Our Lord being circumcised on the eighth day (Lev. xii, 3, and Luke ii, 22). With this realised, the symbolical significance of the 14 lambs of the Feast of Tabernacles becomes apparent as soon as we read Matt. i, 17. This deals with the generations prior to the birth of Our Lord. These are:—

Abraham to David	.. 14 generations.
David to the Judah Exile	.. 14 generations.
The Judah Exile to Christ	.. 14 generations.

Moreover, at the Feast of Tabernacles beginning on the 15th of Tisri, the Divine command in Lev. xxiii, 39, states, "Ye shall keep a feast unto the Lord seven days: on the *first day* shall be a *Sabbath* and on the *eighth day* shall be a *Sabbath*." Why? Because Our Lord was to be born at the Feast of Tabernacles, in a year Divinely appointed in which the decreed *first day* should fall, in the natural course of events, upon a *Sabbath*. This occurred in 4 B.C., in the year that saw the birth of Our Lord. In that year the first day of the Feast—the 15th of Tisri—fell on the Sabbath, Saturday, October 6th (Julian), and the decreed eighth day fell on the Sabbath, Saturday, October 13th (Julian), when Our Lord was circumcised.

Everything points to Our Lord having been born at the Feast of Tabernacles, the Romans having arranged that the enrolling or census should be taken at the great gathering of the people for this Feast. In 4 B.C. the actual day of the Feast of Tabernacles fell on October 6th (Julian), a Sabbath (*i.e.*, Saturday). If we take this as the day of the Nativity,

* This is all fully discussed in "The Great Pyramid: Its Divine Message," pp. 461–503.

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Our Lord was taken up to the Temple on November 15th, and shortly afterwards taken to Egypt. He would arrive in Egypt at latest early in December, where he remained until after the death of Herod on the following January 18th. He returned to Nazareth some time in February, and His parents went up to Jerusalem to be present at the Passover on the following March 31st.

The Course of Abia Confirms the Date.

The date of the Nativity at October 6th does not, therefore, depend upon our interpretation of the statement concerning the course of Abia. The two, however, are mutually confirmatory, it being admitted that the course of Abia (Luke i, 5) began 15 months before Our Lord's birth. Now there were 24 orders for "the governors of the sanctuary" (1 Chron. xxiv), and Abia was the eighth. In the parallel cases of the 12 captains that served the king, and the 12 officers of the royal household, the courses began with the year (at 1st Nisan, not 1st Tisri, as Dr. Gornold, NATIONAL MESSAGE, p. 488, has represented me as stating), and completed the year, a course for a month (1 Chron. xxvii, 1–15, and 1 Kings iv, 7). By the same sequence, the 24 orders of the priests above began on 1st Nisan and completed the year, two courses a month. This is not necessarily so, but if it agrees with the October 6th Nativity date, the two lines of evidence are in agreement. In such case, the first course would begin at 1st Nisan in 5 B.C., and the eighth course, that of Abia, on 15th Tammuz of the same year. The Nativity was 15 months later. This gives 15th Tisri in 4 B.C. Now, 15th Tisri is the date of the Feast of Tabernacles, and in 4 B.C. 15th Tisri coincided with October 6th. The two lines of evidence are therefore in agreement. Our Lord was born on October 6th, 4 B.C. This is all fully discussed in "The Great Pyramid: Its Divine Message," pages 463 and 471.

The Pagan Origin of Christmas.

Like Dr. Gornold, I formerly accepted December 25th as the day of the Nativity. The late Dr. Aldersmith and myself, however, independently and jointly reconsidered all the evidence for this date. The result of our investigations over a number of years is briefly as follows:—

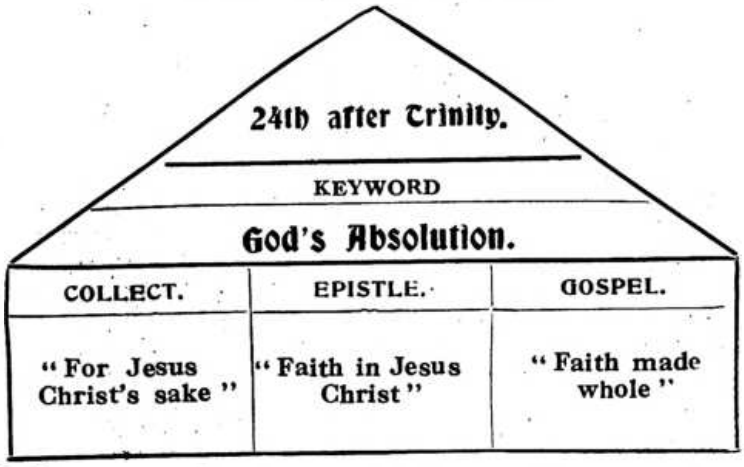
From many passages in the New Testament we know that heresy had crept into the early Christian Church before the close of the first century. One effect of this was that the old pagan sun festivals were celebrated as festivals of the Christian calendar. The three principal pagan sun festivals were those of the Winter Solstice, the Vernal Equinox and the Summer Solstice. These, in the early Julian calendar, were reckoned as falling on December 25th, March 25th, and June 24th. By the time of the third century these were recognised respectively as the dates of the birth of Our Lord, the Annunciation, and the birth of John the Baptist. The identification first arose in Rome, where it was stated that December 25th appeared as the birthday of Our Lord in the Bethlehem census roll in the Roman archives. The Eastern Church did not adopt this dating until it was received from Rome at the end of the fourth century. This is stated on the title of a homily of St. Chrysostom preached at Antioch about A.D. 390.*

* This article is to be followed by new confirmatory data from the Pyramid. These new data reveal what seems to be the calendar of the Messianic year.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

By Rev. Arthur Pritchard, M.A.

Keynotes for Prayer Book Users.



To-day's Collect is a prayer to the Heavenly Father to absolve us, His people. The old English word was assoil or acquit (assoilzie is still a Scots law term for "acquit"). To absolve (*ab* from, *solvo* loose) is literally to loose from any band or bond upon the soul, to set free from bondage or punishment, and therefore is practically synonymous with acquit. God the Father is really the "Great Absolver," though Our Lord is so addressed in "Weary of Earth" (252 A. & M.).

"*He* pardoneth and absolveth." Pardoning is forgiving; absolving is acquitting. Now, no one can so forgive and absolve but God only, unless He wills it otherwise. Jesus, as "Son of Man" (not *a* man), had "authority," as He says in Mark ii, 10, to exercise this function, and He entrusted the same to His Church ere He ascended: "As the Father hath sent me, even so send I you . . . whose soever sins ye forgive, they are forgiven unto them; (by *God*, of course, is meant) whose soever sins ye retain, they are retained" (John xx, 21–23, R.V.).

This certainly means more than authority to "preach the Gospel." Evidently the authority that had been delegated to Himself, and for exercising which He was accused of blasphemy (Matt. ix, 3–6), He, in His turn, delegated to the Church: "All authority hath been given unto me in heaven and on earth. Go ye *therefore*" (Matt. xxviii, 18); and the Church's executive are its official priests. Just as Christ acts through His Church, the Church acts through her ministers, and that is how the absolution is conferred. Holy Baptism is the grand absolution of the Christian Church, which acknowledges "one Baptism for the remission of sins." And so we see the authority exercised in this Sacrament for original sin in the case of children, and for original and actual sin in the case of adults; as also in Penitence, for sins *after* Baptism. As was said by St. Ambrose, "Why do we baptize if sins cannot be remitted by the ministry of men?" The other Sacrament, viz., Holy Communion, we may add, is a further confirmation or continuance of the first grant of forgiveness of sins.

* * *

But, says the individualist, "I can have forgiveness without its being pronounced by God's minister and the Church's representative." True, and a quotation from Bishop Gore's "The Religion of the Church" supports him: "As in the ancient church, it is strongly maintained in our Prayer Book, that all worthy penitence, without any sacramental confession or absolution, is met by the fullest forgiveness of God." But still there are such important things as Sacraments and quasi-Sacraments, which we cannot administer to ourselves, and being *corporate* acts there must be a voice which

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consecrates, and absolves, and a hand which offers and distributes; and so the lay Christian priests (which make up a congregation), by exercising their individual function (for there is a congregational "Amen" after every "prayer" whether of Absolution or Consecration), get a great deal more than their own special contribution back again from and through their official priest, on the principle that together they can not only do more but *be* more, like cells in a battery of power.

* * *

Now notice that the Absolution is "for Christ's sake." Like the Colossians we are to have "faith in Christ Jesus"; and it must be a faith stronger than death, like that of Jairus, the ruler of the synagogue at Capernaum; and a faith, too, like that of the woman who found healing by merely touching the blue fringe on the outer garment of the Saviour, progressing on His way to Jairus' house. We now see that the forgiveness and the absolution are conditional:—"He pardoneth and absolveth all them that truly *repent* and unfeignedly *believe*." "The absolving power is the central secret of the Gospel" (*Robertson*). St. Peter first proclaimed it on the Day of Pentecost, when he said, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts ii, 38).

This was the new and strange doctrine of forgiveness, for Jesus Christ's sake, that the Church has ever since gone on to declare. It is an authoritative *announcement* and, where the conditions are fulfilled, *pronouncement* of a blessed fact—the loosing of the bonds which sin has put upon the soul and the removing of the bar to the receiving of grace. But of course the conditions of Repentance and Faith must be fulfilled by the penitent, or the Saviour's representatives cannot "loose him and let him go" (John xi, 14).

We look at Mark ii, 5 (the absolving of the paralytic), and we see that even the Son of Man's pronouncement of forgiveness couldn't and wouldn't have been pronounced unless He had seen "their faith"; and so the rule of blessing is, "According to your faith." And we cannot have faith in Christ without being sorry when we offend Him, *i.e.*, Repentance and Faith are together. According to our Repentance and Faith the benefit of absolution is received, whether in the Sacraments, or by declaration, intercessory prayer, or discipline. It is God alone Who forgives, and He doesn't delegate the power to absolve except when the conditions are fulfilled. Such a qualification is to be understood in the words which the Bishop addresses to the priest immediately after the laying on of hands. ("The Ordering of Priests.")

* * *

By referring to the rubric in the Prayer Book, at the end of "The Absolution," we read that even the Absolution itself is considered to be a sort of prayer, to which the whole Church is to say "Amen," for it is the whole *Church's* absolution, spoken representatively, of each member in particular.

Now, when we realize that sin has been committed against God, against the Body of which we are members, against particular, wronged individuals, we own up to it. And thus it is that before thanking, praising, hearing and asking God, we join in a general Confession. We own up to the wickedness of straying, we acknowledge our sins of omission and commission, we tell God that the health of our soul is being destroyed by sin, we pray for pardon through Christ, and we pray also for grace, for His sake, that we may henceforward do our duty to God, our neighbour and ourselves, by living a godly, righteous and sober life.

Such is our general Confession, prayed by the many millions of the sons and daughters of the Church of England since 1552, when it was drawn up. And upon our sincerity in confessing depends very much our receiving the blessing of God's absolution pronounced over us by the Church's accredited minister.

* * *

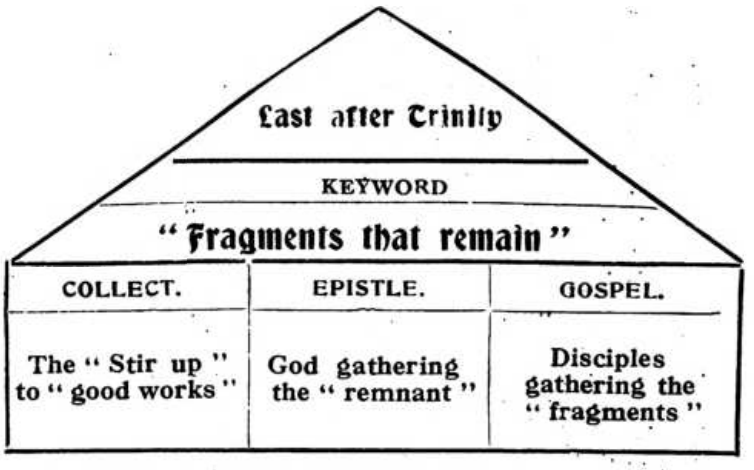
At the beginning of the Order for Morning and Evening Prayer there are eleven texts from different places in Scripture; six of them are actual confessions of sin and the rest are exhortations to confess. The last is from 1 John i, 8-9:—

"If we say that we have no sin, we deceive ourselves, and the truth is not in us; but, if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Accordingly, the words presently pronounced, in the name of God and of the Church, are:—

"He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel."

So that if any member of the congregation goes away from Church unforgiven, it is because they have not repented of their sins or believed in Christ, their Saviour.



THIS is the last Sunday of another Church Year of Sacred Round of Fast and Festival as worked out in our venerated Prayer Book (the second best book in the world to the British race). Queen Victoria is said to have pointed to the Bible as the secret of England's greatness; but she might also have fairly pointed to our P.B. and the P.B. system as *another* secret; a goodly heritage on which Church people may justly felicitate themselves. Well, once again—

"The journey over the plains is ending; before us rise the summit heights of Advent, Christmas, Easter—all the glories of another year."—STODDART.

Next Sunday we, as it were, begin another annual voyage round the Christian world, and to-day we bestir ourselves to get on with the preparations for it.

For "this Sunday, by ancient practice, has been celebrated as a kind of eve of Advent, anticipating the Advent Lesson."—BARRY.

It is a great mistake, even a personal misfortune, to let national or family observances usurp the place of Church observances and ordinances, *e.g.*, our new-birth day, our supernatural birthday—*i.e.*, our day of baptism, is more important than the natural birthday, and yet how few of us even know, much less remember, the day when we were baptized? Keeping the Church's feasts at the Table of the Lord is certainly of greater import than in feeding round the family board at home. And so in reference to the civil year and the Church's year. The many hold their watch-night services on December 31st, but they do not feel the same solemnity about the passing away of the old Church year; and only the few seize the opportunity for retrospection, prospection and introspection.

What is the lesson of the changing years? Surely that there should be a change for the better in our characters and dispositions even if Time's rude hand makes changes for the worse in "the earthly house of our tabernacle," as it did in that of the Rev. H. F. Lyte, who, in and for the evening of life, wrote his Swan song, containing the words:

"Change and decay in all around I see;
O Thou who changest not, abide with me."

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STRAIGHT FROM THE SHOULDER.

"There is a generation of Christians who grieve me to the heart. They make my blood run cold; I cannot understand them. For anything that man's eye can see they make no progress. They never seem to grow. Years roll on and they are just the same—the same besetting sins, the same infirmities, of disposition, the same weakness in trial, the same chilliness of heart, the same apathy, the same faint resemblance to Christ—but no new knowledge, no increased interest in the Kingdom, no freshness, no new strength, no new fruits, as if they *grew*. Are they not forgetting that growth is a proof of life, that even the yew tree grows, and the snail and the sloth move? Are they not forgetting how awfully far a man may go and yet not be a true Christian? He may be like a wax-work figure, the very image of a believer, and yet not have within him the breath of God. He may be a name to live and be dead after all. We ought to have looked upon this world as an *inn*, and we have settled down in it as if it were our home. It ought to have been accounted our school of training for eternity, and we have been at ease in it as if it were our continuing city, or trifled away time in it as if we were meant to play and not to learn. We ought to have been careful for nothing, and we have been careful and troubled about many things. We have allowed the affairs of this life to eat out the heart of our spirituality and have been cumbered with much serving."—The late BISHOP RYLE, of Liverpool.

"GATHER UP THE FRAGMENTS."

Just as God has gathered, is gathering, and will gather, the racial and national "remnant" (Jer. xxiii, 3) for His mighty purposes in the new age that is soon to be; and as the obedient Disciples gathered up the fragments of the consecrated and eucharistized bread, we too, as their fellow-pupils in the Church-school of Christ, must gather up the fragments of time and opportunity that this last week of the old Church year affords us, so that when the advent of the "Prophet that should come into the world," He Whose name shal be called, the Lord, our RIGHTEOUSNESS, has come, we may be plenteously rewarded for plenteously bringing forth the fruit of good works. To this end we need, and we must pray first and foremost, for the inworking of the Holy Spirit. This is the signification of the petition, "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people," which we pray on this "stir-up Sunday" and during this "stir-up week."

The Holy Spirit is the executive Arm of the Godhead; and so, when we are asking God to do anything for us, we are really asking for the indispensable assistance of His Holy Spirit.

It is a timely, vigorous expression, this *excita voluntates*, this stir-up the wills, which is put into our lips to-day. For the great disease of the will being its lethargy, we more than ever at this period of the declining year need the urge of Him Who neither slumbers nor sleeps.

This He generally begets in us by means of persons or happenings (2 Pet. i, 13; iii, 1; and 2 Tim. i, 6, 7). Timothy had, at his disposal, the threefold gift of power, love, and of a sound mind, which, apparently, he was not using to the full, and so he was exhorted by St. Paul to "stir into a flame" this gift of God which had been put within him by the laying on of hands.

But, of course, he could only stir up his will to be and to do, with the aid of the Holy Spirit, Who is ever moving us onward and upward to the heights. (See Art. X.)

Thus, we Church members are to be stirred up in the region of our will or what remnants or fragments of our will remain. It is not only the middle-aged and the ageing who need to be roused, but all of us who, to use Zephaniah's suggestive expression, are too wont "to settle on our lees" (i, 12). How easy it is to settle down to carelessness, listlessness and indifference in respect to spiritual things and the spiritual life. Such are the crusted lees and dregs on which so many allow themselves to settle, as it were. Whereas, in a Christian alive unto God, there is the constant stirring up of the wine of life, and ever the constant readiness to be "poured out" for the Master's use.

So our wills are to be *stirred up*. Many a fire would go out if it were not for stirring, and many a sleeper would never be up and doing unless he were stirred. True, the fire may go out even after stirring, or the sleeper pass into slumber again; but the stirring up often makes all the difference in the world; the fire begins to go and glow again and the sleeper goes forth to his labour until the evening. O, that to writer and reader alike the right kind of "stirring" might be given to us now! Then, like the Pentecostal Christians, filled with the Spirit, we should, as never before, plenteously bring forth the fruit of good works to bless our own generation and the generations coming on.

A WARNING FROM THE PROPHET AMOS.

"*Woe to them that are at ease in Zion*" (vi, 1)—

the ease of hollow, empty formalism; the ease of nominal Churchmanship; the ease of the Gospel-hardened; the ease of the self-centred, the self-indulgent, and the self-satisfied; the ease of an easy-going religion, all faith and hope without the love that means obedience and spells sacrifice.

"*Woe to them that are at ease in Zion.*"

To every man, woman and child their work. Do not, for Heaven's sake, be content with working out your own salvation and merely saving your own soul. Let this be a "stir-up" Sunday indeed.

You are a member of a *Society* and your chief duty is to the Society; and so you must love it, enlarge it, improve it, and serve it with all your might and main. Away with a jelly-fish Churchmanship! Believe in your Divine origin! Hold to the Sacraments, and contend earnestly for the Faith as you have it in the Creeds!

NOTE.

To-day's pro-Epistle may be partly read in Jer. xxiii, 14–16, and to-day's G. wholly read in that chosen for IV Lent. (See keynotes for that Sunday.)

THE VALUE OF HOLY WRIT FROM VARIOUS POINTS OF VIEW.

BY "AN OLD SALT."

IT becomes a most interesting study to note the marvellous affinity which exists between certain geographical positions on the earth's surface and the earliest history of the inhabitants of this old planet, *i.e.*, with the Adamic race as a starting-point, as related in Holy Writ Prehistoric man may have existed on this old spheroid (which is doubtful, not having reached, as yet, beyond the *theory stage*), but even so, they were in no wise related to the Adamic race, and it is only a natural sequence that the operations of that race in its early stages should be confirmed to a limited portion of the earth's surface, and therefore it is that such countries as Egypt, Syria and Palestine figure so largely in their early history. There is a lot to be learnt of a deeply interesting nature and of solemn import from the sacred pages of Holy Writ. Let us deal with Egypt first, which was at one period the centre and seat of learning; but, alas! steeped in idolatry. Yet we find that God said that "He would not leave Himself without a *Witness*" even in that country, and surely the great Pyramid, which has been so many centuries a great *silent witness*, has at last been made to speak by some of Britain's greatest scientists, and divulge some of its secrets *re* God's great plan for man's salvation; and the wonder part is the fact that these great discoveries have all occurred within these *very* "*latter times.*" Well may it be called "a Bible

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in Stone." I am informed that a great book (the result of their work) has been published in London quite recently. The prophetic events contained therein have been so marvellously fulfilled that it has well earned its title of "History Written in Advance." And just here I wish to relate a little incident of a personal nature, *i.e.*, a few weeks ago I received from a friend in London a very small map, or chart (on Mercator's projection, correctly laid down), containing the site of the Pyramid, latitude and longitude of same, also the site of Bethlehem, with its latitude and longitude. Now, being an old navigator and somewhat prone to a penchant for playing with figures, I worked out a little problem (simply a right angle triangle), the hypotenuse of which came to 229.75 miles from the Pyramid to Christ's birthplace, or *vice versa*, *i.e.*, straight as crow flies.

Now, as all distances in Scripture seem to be measured in furlongs, then, by multiplying by 8, it gives exactly 1838. Next turning to my Reference Bible and looking for that number in the margin of B.C. years, I found the exact number, 1838 (Gen. xxv, 23), where Rebecca is told there are two distinct nations struggling in her womb, and, strange to say, the nations of whom they were the representatives—Esau (Edom—Turks), and Jacob (Israel). The "*Crescent*" and the "*Cross*" have been struggling for supremacy ever since right down through the ages. It is only within modern times that the decadence of the Turkish Empire has been accelerated to such an extent that the common appellation for Turkey has been, for the past century, "The Sick Man of Europe," and it was only British policy to preserve it as a buffer State against Russia's encroachments which prevented its extinction in Europe. An International Treaty was signed by the Great Powers in A.D. 1838 for its preservation (engineered by British statesmen). Is it a coincidence that again the number 1838 comes into prominence? However, we all thought that the "sick man" had received his quietus in 1917 when our gallant General Allenby routed him out of Palestine and Mesopotamia, and it is to be deplored that a pusillanimous British Government has allowed his reinstatement in Constantinople. This will cost Britain dear in the near future, both in men and treasure. It is an axiomatic fact that nothing is so conducive to a belligerent attitude than the proverbial "swelled head," which its easy victory over Greece produced, and they will yet demand greater concessions in the shape of getting back all they lost during the late Great War. They will not attempt this alone, but in secret alliance with such a Power as Soviet Godless Russia, to whom they will promise abundance of spoil from Palestine, which, in a few short years, will become a wealthy nation under British protection; they will also aim at wresting Mesopotamia from the mandate which Britain holds over it. These, if successful, will only be an incentive to still greater demands, which will involve other nations whose interests are impugned. Thus will be brought on the Great "Armageddon," so clearly described in Holy Writ, in which all the world will be involved (more or less), but from which the Anglo-Saxon race (after suffering untold loss in men and treasure) will come out triumphant. Why? Because we are at heart Brit-ish—God's chosen people, *viz.*, Covenant people—and God's battle-axe, and more of a Christian people than any other nation in the world, proved by millions of Bibles in 566 languages sent to all parts of the world; and thus, in spite of our manifold sins, we shall have the Great Captain of our Salvation on our side. Our great loss in men will comprise mostly the "careless ones of the Isles" who are living without Christ in their lives. Then will be brought to light the full meaning of Christ's answer to Pilate, "But NOW is My Kingdom not of this world." (N.B.—I have never heard a parson descant upon that significant word, "*Now.*")

MOST ASTONISHING!

THE *Methodist Times* and also the *Church Times* express unbounded astonishment at a "Very mysterious event in the religious world," which "has been the publicity given to the British-Israel movement." And that this publicity has been given in no less a paper than the *Times*.

The *Methodist Times* concludes: "We should like to know what accounts for the prominence given to the movement, which is regarded by most British Christians with the kindly tolerance usually accorded to the vaporings of religious cranks."

The *Church Times* says: "The movement is ridiculous, the speakers are almost quite unknown, the speeches were vacuous—yet they were reported at length, day after day, in the *Times*."

Perhaps these brethren of the cloth and of the quill are also somewhat surprised at the fact that there gathered men and women from all over the country, with a good sprinkling from all over the world, Clerical and Lay, Conformist and Nonconformist, of the Nobility and Commons. They gathered at half-past ten for prayer in the morning; at eleven, for lectures by some of Britain's and other best scholars, until one; for the public gatherings in Central Hall, from 2.40 till 5, and from 7.30 till 10, and that for two full weeks, and then for another day in Central Hall for full measure. What could have called this large gathering together and held them so firmly during all this time?

There was no choir or orchestra to enliven the time. There was no semblance of amusement or entertainment offered outside of the very serious work being done. What was it all about?

It was simply the old, old story of the Bible, told in terms suited to present individual and national needs. There was no other power nor influence behind the Movement.

Although some of the Clerical and Ministerial leaders of the Congress might feel that the statement that they are so little known is rather short of a fair measure of truth, I think they will all agree with me that, in the presence of the message all were active in delivering, they are indeed unknown. For we were in the presence of the Message delivered by Our Lord and the Holy Prophets and Apostles.

When that Message was first given it was by lowly fishermen, and by earlier prophets, many of whom were unknown except for their Messages. All the more glory for the Message they bore.

Our friends will be more surprised still very soon. There are now millions eagerly listening for and receiving the truth afresh from the sacred pages. The truth is breaking upon the nation like a flood of living water. A mighty revival is coming in upon its flood. It is benefiting all the churches alike. The Movement sends multitudes *into* the churches and takes none out *from* them. And, best of all, with them and in them it is sending a new power of spiritual life.

As to the nation, and the *Times*, both are awakening to the

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fact that *in the Gospel of the Kingdom*, which the *Church Times* and the *Methodist Times* both have forgotten, or never knew, there lies salvation for the nation at home and of the dependencies abroad. Salvation, that is to say, not only for the individual, but for the nation as a nation.

The *Church Times* will, perhaps, revise its opinion that "the Anglo-Catholic revival is the only live religious movement in modern England." The British-Israel Movement for the preaching of the Gospel of the living Word is very much alive indeed, and these friends will, no doubt, awake to the fact sooner or later. It will be well for both that they should do so, for speaking out of their ignorance of the Movement, of its advocates, and of its doctrines, they have uttered such statements as would lead a great many of their readers to the conclusion that they have sacrificed their veracity upon the altar of their prejudice.

But so many of the brethren who a little while ago would have expressed the same opinions, believing them to be true, are now with us in our fight for God, King, Church, and Empire, and so many more are inquiring what it is all about, and inquiring with open minds, we can afford to smile with tolerant amusement at the bewilderment of our brother Editors, awaiting the time that finds them fully awake.

As we keep our Movement entirely within sound Bible study lines, illuminating it by the best of modern researches into all lines of history and science, we are assured that we shall have, by and by, the hearty good will of all friends of Bible truth, and the healthy respect of its honest enemies. For the rest, we do not much care. W. P. G.

OUR ANCESTORS.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

TRACING THE FAMILY PEDIGREE (*Morning Post*, October 21st, 1924).

IT is refreshing to see in the leading daily paper an article by "ALGOL," giving us a review or a disquisition upon a book by a learned antiquarian, that the Britons and the Anglo-Saxons are both descended from the Phœnicians, or, as he puts it—(1) First a Phœnician; (2) then an Aryan; (3) finally a Goth.

We remember that in 1884 Prof. J. Rhys, M.A., wrote a work on CELTIC BRITAIN, in which he attempted to prove that the Phœnicians never came to Britain. As a result of this we submitted to him the evidences which we had gathered that the Phœnicians knew Britain in very early times and traded here for tin. He then referred us to the most eminent Celtic scholar of the day, and by his introduction we were able to communicate our opinion to M. Reinach, who was kind enough to say that he had already come to the same conclusion as we had stated, viz., that the first inhabitants of these islands came from Phrygia. The evidence was so strong that Prof. Rhys told us he was on the point of bringing out a third edition of his work which would, being revised, modify his first impression. This he accordingly did in 1904.

Since then we have been living down the opposition, and there have been several writers willing to accept our Phœnician connections. Now another twenty years pass away, and this *learned antiquarian*, whose name is not given, comes forward and "proves to his own and no doubt to everyone else's satisfaction that the Britons and Anglo-Saxons are both descended from the Phœnicians."

We are certainly advancing at a tremendous pace. But this author asserts what has been our contention for nearly sixty years that the British and Anglo-Saxons are of the same stock. But who were the Phœnicians? We assert that they were principally Hebrews with a good mixture of Canaanites. That the British portion came direct into these islands, some by sea and some by land. We also state that the Trojans were a portion of the same race. Then we assert that the Anglo-Saxon portion were Israelites taken into captivity to Media. ARIAN, and as such moved east and south of the Caspian round the north of Euxine and north of Caspian, and as GOTHIC, Saxon Angles, Jutes, Danes, Normans, &c., came into Britain, and amalgamated with their brethren after a thousand and more years of separation.

Our antiquarian agrees with us on another point, viz., that the Irish (we say *Sein Feiners*) never were Aryans, neither were they Hebrews. They are Canaanites who they themselves say "fled from that robber Joshua."

So the ball is rolling. It won't be long before we "poor deluded people" will be found after all to have been much wiser than our teachers.

BIRMINGHAM B.-I. CRUSADE.

BRITISH-ISRAELITES in this city feel that they have been singularly fortunate to have had Mr. Herbert Garrison, F.R.G.S., among them for two whole days—November 3rd and 4th. When one has been at the heart of things, and realises from intimate knowledge the stupendous burden of labour and anxiety lying on the shoulders of our Secretary-General; and further, that a flying visit to this or that provincial centre does not mean flying away from the daily grind and harassment, but only the inevitable discharge of the same duties in a different environment plus those other tasks which the visit itself entails, the realisation fills one with wonder at the absolute abandon of the man to the thrall of his vocation; his unsuspected reserves of physical vitality; his alert mentality, functioning so admirably; and his evident and whole-hearted conviction of the all-dominating importance of his theme.

He addressed four meetings in Ebenezer Church in very fine style. His two addresses on the Monday, on "Our National Perils and the Way Out" and "Is Britain Doomed?" were masterly pieces of platform work. On the Tuesday his afternoon address was on "The British-Israel Remedy for Bolshevism and Kindred Evils," and in the evening he described the history, objects and operations of the B.-I.-W.F. to a fascinated "house," delighted with his breezy and cheerful eloquence.

Mr. Garrison was supported in these meetings by the Rev. Kenneth Dodds, who gave us much lucid and valuable British-Israel teaching in his addresses, and added considerably to the esteem in which he was already held by our people. The chairmen were the Rev. Arthur Pritchard and the Rev. T. H. Whitehouse. Very excellent audiences assembled at all the meetings, especially in the evenings, and we owe a big debt of gratitude both to our dear Secretary-General and to Mr. Dodds for the success of these memorable meetings. We

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are all looking forward with pleasurable anticipation to January 15th, when we are to have Mr. Garrison here again for one of his superb Empire Lantern Lectures in the Midland Institute.

T. H. W.

COLLEGE CORRESPONDENCE COURSE.

LECTURE No. 7.

WE have now the beginnings of history for two great peoples, that of Israel and that of Edom.

With the Arabs these have the oldest and most unbroken lines of history of any peoples, with the exception of Egypt. Perhaps Syria must also be numbered with the long period history nations. But we are interested with Israel and Edom in this lecture.

With the call of Abraham and the birth of the race in Isaac we have *the beginnings of British history*, and *the recorded vital charters which lie at the base of the race and of the national organization of the British peoples.*

With the separation of Esau from Jacob we have the beginning of the history of the Edomite organization which has its modern representative in Turkey.

In Israel the race is preserved ethnologically, and biologically pure.

In Turkey the race is preserved ethnically, but not biologically. How can this be? Because Esau made no attempt to preserve the physical purity of the sacred race. He, the father of Edom, married strangers in race. His descendants through all the ages have intermarried with other peoples.

Not only is this fact positive, true, but the negative is also true, that *from the beginning the Israel peoples were debarred from intermarriage with Esau*, because they were a race biologically not pure. Thus it must necessarily be the case that there should be a great biological difference between the modern descendants of Esau and the descendants of Israel. On the paternal side the ethnological descent of the people has been preserved. On the maternal side the biological descent has been vitally changed.

The *characteristics* of these two races are essentially different. This was foretold to Rebecca. She was told that two manner of peoples should be born of her.

Esau was a man of the sword from the beginning. The watchword of his line has been through the ages, "loot, tribute, taxes." He has ever preyed upon the earnings of others, and has maintained himself by fire and blood.

Jacob has ever been constructive. He has produced wealth by industry and gained more by commerce. His settlements have always developed the greatest riches possessed by the nations. He has ever been the envy and the despair of Esau. He has caused the deserts to blossom, and the lands he occupies to be built with hamlets, towns and cities, wherever he has gone. Blood has been abhorrent to him, and, while a good fighter, he has ever left it to his foe to "strike the first blow."

Living as neighbours in the east for centuries, Esau ever watched his opportunity to join the enemies of Israel and share in the spoil of war against his brother.

In modern days they drifted apart as Israel migrated to the west. But now they are face to face once more in the ancient land. Soon the old, old rivalry will break into flame again, and Edom-Turkey will strike at Israel in the land of their fathers.

When next Esau draws the sword against Israel (Turkey against Britain), the end will have come for Edom, for God has said, "I will lay my vengeance upon Edom by the hand of my people Israel."

It is remarkable that God has given it to these two peoples to march across the ages side by side. To Israel came the Messiah and the Gospel, and both were offered and have been offered through the ages to Esau, and both have been by him rejected. But now the day of grace has well nigh come to an end. For the father's sake, God has had infinite patience with Esau until the very end of the age. But now the end will soon be apparent. Just what it will be who can say? The present generation of Turks are largely the sons of Christian mothers, and must have, in their childhood, learned to know something of the faith of Christ. Will there be sufficient of this infusion to cause the Turk to turn to the Lord at the very last moment? Or will the remnant of Esau die upon their own chosen battlefield? The end is not far off, and we shall soon see by the event the details of the prophecies in regard to this matter.

The British history, which thus commenced, we shall follow as our studies progress, on through the ages to the present day.

THE TEACHING COLLEGE.

A SYLLABUS is being prepared, and the work of the College will commence in earnest with the New Year, when a small charge will have to be made in order to meet expenses.

In the meantime the Rev. Wm. Pascoe Goard is giving free Lectures weekly, on Mondays, afternoons and evenings (3 p.m. and 7.30 p.m., respectively), and on Tuesday afternoons at 3 p.m.

Tuesday evenings will be occupied twice in each month by Mr. D. Davidson, M.C., M.Inst.Struc.E., lecturing on "The Great Pyramid," and alternate Tuesday evenings by Rev. W. E. Woodhams Denham, F.R.G.S., on "The National Message of the Prayer Book."

The first of the series of "Pyramid Addresses," delivered on Tuesday, November 11th, was one of the most interesting and instructive lectures we have yet enjoyed. The next Pyramid lecture will be given on Tuesday evening, November 25th.

Our National Prayer Book contains a message to the people of these islands, second only in importance to that contained in the Bible. The Rev. Woodhams Denham, in commencing, on Tuesday last, his series of lectures on this subject, is making a contribution to the work of our College of the very greatest value.

Needless to say, the expositions delivered week by week by the Rev. Wm. Pascoe Goard are of a unique character, and to the highest degree inspiring, both morally and intellectually.

Please help us by making these classes known to all your friends.

The Registrar will be glad to receive in advance the names of those who wish to have a copy of the Syllabus, so that it may be forwarded without delay the moment it becomes available.

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THE SECRETARY-GENERAL'S PAGE

Two public meetings will be held in the Central Hall, Westminster, on Friday next, November 28th, in the afternoon at 2.45 and in the evening at 7.30, when British-Israel addresses will be delivered by the Revs. Pascoe Goard, Joseph Gay, and Mr. J. J. Morey. Members and Associates of the Federation are requested to invite their friends.

* * *

We regret to say that our President, Lord Gisborough, has been laid up for a month. We tender him our sympathy, and we are glad to learn as we go to press that he is now better and able to get out a little.

* * *

Lord St. John of Bletsoe, one of the Deputy Presidents of the Federation, who was accompanied by Lady St. John, presided over a large audience in the Town Hall, Bedford, on November 14th, when Mr. Garrison gave his illustrated lecture on "Egypt and the Great Pyramid." Colonel A. A. James, the Honorary Secretary of the Bedford Branch, and Mrs. James, with Captain James and the local members, are to be congratulated on the success of their organization in securing such a splendid gathering, which included several of the clergy and ministers, and teachers and senior scholars of the colleges and schools of the town. Copies of THE NATIONAL MESSAGE and many British-Israel books were purchased.

* * *

The Rev. Pascoe Goard preached in Canterbury Cathedral on Sunday afternoon last, at a special service in commemoration of the anniversary of the defeat of the Spanish Armada.

* * *

The Rev. Joseph Gay and Messrs. Garrison and Morey addressed a meeting at the Forest Hill Baths Hall on Monday last, preliminary to other meetings in this district. Questions were asked and answered.

* * *

The vicar of the Parish Church, Stratford, E., invited Mr. Morey to address his Men's Meeting on three successive Sunday afternoons. The first address was given on Sunday last. Keen interest was displayed, and a profitable discussion took place.

* * *

The Rev. G. H. Lancaster, M.A., has addressed splendid meetings in Scotland—two in Glasgow, one in Edinburgh, and one in Ayr. Mr. W. B. Wallace and other friends of the Cause in Glasgow are making great preparations for a mission by the Revs. Pascoe Goard and Merton Smith early in the New Year.

* * *

Two successful meetings of the Croydon Branch were held on November 13th, at Eldon House, Wellesley Road. The Rev. Joseph Gay was the speaker on both occasions. Mr. Daniel Farmer presided.

* * *

Miss Modin gave two instructive addresses for the St. Leonards and Hastings Branch. She told the story of the Congress in London last month, and conveyed to her audiences some of the enthusiasm of the Congress gatherings. We trust that other delegates will be doing the same in their respective districts. The next meeting is to be held on Thursday evening, November 27th, at 7.15, at the Tea Rooms opposite the Hastings Pier, when the Rev. Robert McKenny will speak on "England the Evangelist of the World."

* * *

The Secretary-General addressed the Chiswick Brotherhood on Sunday last. The chairman said he had never before known any audience listen with such intense interest, so that the tick of the clock could be heard after every sentence.

* * *

We are very grateful for a number of donations within the past few days, including one of £25 anonymous, "Diss" 10s., and a cheque for £500 from a gentleman who wishes to remain anonymous.

* * *

The Rev. Pascoe Goard and the Rev. Joseph Gay are conducting a special mission this week at Bristol, for the local Branch, in the Church House.

* * *

The Secretary-General is lecturing twice this week, at Sleaford, Lincs, and with the Rev. Merton Smith is addressing a meeting for the Bradford Branch on the 21st inst., in the Church House, North Parade, Bradford, the Rev. Guy Waddington in the chair.

* * *

The Horsham paper gives long and interesting reports of two lectures given by Mr. Daniel Farmer at the Town Hall, Horsham, for our Branch there.

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Mr. J. Griffin is the speaker for the next meeting of the Manchester Branch on Tuesday next, November 25th, at 7.45 p.m., in the Holdsworth Hall, Deansgate, Manchester.

* * *

The most successful British-Israel mission yet known in Liverpool was that held last week in the Central Hall. There were eight meetings, with record attendances. The speakers and chairmen included the Revs. Pascoe Goard, J. J. Armitage, E. W. Dick, and Alderman Paris, J.P., Mr. W. H. Hesketh, J.P., Mr. J. J. Morey, and Mr. Renton Gibbs. The meetings were characterised by remarkable enthusiasm. A large quantity of literature was purchased, and many new members were added to the Liverpool Branch. A noticeable feature was the large proportion of men present. We congratulate Mr. Steele on the result of his organizing work.

* * *

Our Wigan friends are highly gratified at the result of the mission there in the first week of this month, and they are asking for another mission in February. A gratifying feature in Wigan was the interest displayed by a number of ministers and local religious leaders.

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We have calls for meetings from all parts of the country; to fill them our energies and resources are being taxed to the uttermost.

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THE
NATIONAL MESSAGE
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INCORPORATING "THE COVENANT PEOPLE."

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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.

JESUS CHRIST—TRIUMPHANT.—VII.

By Rev. Wm. Pascoe Goard.

THE FINAL WIND-UP OF THE PRESENT AGE, AND ALSO OF THE MILLENNIAL AGE.

We now return to the woman, Israel. She has long been hidden in the wilderness, namely, for twelve hundred and sixty years. Of late the Dragon has made sore war against her by the power of the beast which rose out of the sea, and after that by the power of the beast which rose out of the land. But now the time of her exaltation is come.

The power of the first beast has been broken.

Babylon the Great, her rival in the earth, has perished in flaming fire.

Now the woman, Israel, is to be reunited with her Lord.

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

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: for the fine linen is the righteousness of saints.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

The Man Child, born of the woman, caught up unto God, now returns to earth, in power and glory, with all the hosts of Heaven.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords.

Final Proclamation of the Last Great Conflict.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

This is followed by the mustering of the hosts and the final battle.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

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And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Now comes the first resurrection and thousand years' reign.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The last supreme attempt of the Devil, at the end of the thousand years.

And when the thousand years are expired, Satan shall be loosed out of his prison,

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

And now the great and final wind-up of the Adamic period on earth.

THE GREAT WHITE THRONE.

This seems to be a review of the work of Our Lord. This time it is not the Son of Man, but God who sits upon the throne. It is the final session of the court of Divine justice.

Every man is judged according to that which is written in the Books. Every man is condemned by that which is written in the Books. In this great session the Atonement is not the primary, but the secondary matter. "And so death passed upon all men, for that all have sinned." But now the appeal against the sentence of sin and death is made. The appeal is to the Lamb's Book of Life. Every one whose name is found therein is freed before the law.

"And whosoever was not found written in the Lamb's Book of Life was cast into the lake of fire."

Thus the curtain falls upon the Adamic earth.

It opens again for a moment on "a new heaven and a new earth." Therein is found the Garden restored. Therein is found the Holy City, New Jerusalem, the beginnings of which we saw in the fourth chapter of this Book.

The City lies four square, according to the plan shown in Numbers, and there is a gate for every tribe of Israel.

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

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:

On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

And the wall of the city has twelve foundations, and in them the names of the twelve apostles of the Lamb.

And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it.

And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's Book of Life.

There flows the river of the water of life.

There blooms the tree of life.

There the saints shall walk in the presence of the God and Father for ever.

And the Lamb is the light thereof.

It is a good outlook for those who have secured registration in the citizenship list of the Kingdom of Heaven, namely, in the Lamb's Book of Life.

ARE CHRISTIANS UNDER THE LAW?

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

As we have several times been asked this question, it is well to have a clear understanding as to what is meant by this. If it means the Ten Commandments, certainly. For to us it is stated that if we break one of the least we are guilty of all. Christ came not to destroy the law, but to fulfil. Moreover, if any man "shall break one of these least Commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever SHALL DO and teach them, the same shall be called great in the kingdom of heaven."

What, then, did Our Blessed Lord come for? First, to set us the example of what man *can do*, if he walks in the Spirit. Then, to atone for man's inability to keep the law and obtain pardon for all man's shortcomings, if by faith he believes in Him. And to ensure to every man who believes in Him as his Example, his Atonement, and his Mediator and Intercessor, that Spirit of Christ in him that will keep him from breaking God's law.

No man can claim exemption from the penalty of the broken law, which he is constantly breaking; except, with due contrition, he acknowledges his shortcoming, and by faith appropriates Christ's finished Sacrifice for all his sins. But "godly sorrow worketh repentance unto salvation not to be repented of." Christ did not come to save us in our sins that we might sin again, but in order that we might "Go, sin no more, lest a worse thing happen unto thee." The sinner thus saved, and seeing what it cost his Saviour to atone for him,

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will implore for that grace which alone will enable him to keep the Commandments. He will do all he can to avoid sin, lest he crucify afresh the Son of God and put Him to an open shame.

Henceforth the higher law, which Jesus laid down in the Sermon on the Mount, will be his endeavour to attain unto.

If we carefully read Jer. xxxi, 31-34, and Heb. viii, 8-13, we shall find they were unable to keep that law before the New Covenant was established in Christ, Who forgave all their natural tendency, and by the Sacrifice of Himself showed them how effectually they might follow Him. (Heb. x, 5-18.) Then, to those who sin wilfully, after having received this knowledge, there remaineth no more sacrifice for sin.

What is sin? The transgression of the law.

Who are they that cannot sin? Those that keep His Commandments, and do those things which please Him.

We must be followers of Christ, walking as He walked. We are not under the law which stated, "Do this and you shall live, fail to do it and you shall die." But we are under the New Covenant when we accept Christ as our Propitiator, and imbibe His Spirit, feeding on Him as He fed upon His Father. But the same moral law remains intact. The perfected law is laid down to Israel in Ezek. xxxvi, 25-27. Those who live up to what their profession inculcates will be in the happy number of those who, as "the wife hath made herself ready," and those called in to the Marriage Supper. Otherwise it seems to us, as Israel, they must learn. To our mind this is the object of the last eight chapters of the prophet Ezekiel, taken with Ps. li, 18, 19; Isa. lx, 7; lxvi, 20; xviii, 7.

Then, what about the Statutes and the Judgments? These were for our good, and the nearer we keep to them the more free we shall be from disease and hereditary ailments.

"Remember the law of Moses" is still our goal. Ceremonial law alone is done away in Christ. Christian Israelites then cannot afford to have the law taken away from them, as we find the tendency to-day in many of our Churches. The law is still here to drive us to Christ, without Whom we cannot keep it. After we find that "Without ME ye can do nothing," there is then "no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit."

"THE MOUNTAINS SHALL MELT AS WAX."

MOUNTAINS FLOWING TOGETHER.—I.

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

THAT "mountains and hills flow together" is a fact, and can be proved by living observers and students of nature at work to-day.

Some illustrations here:—Go to any volcanic country, travel among the hills, mountains and uplands. At almost every turn can be seen signs of this strange phenomenon of nature. Japan is a good example of this action. The mountains for the most part are made of porous, volcanic tufa. Whole masses of these old and modern volcanic mountains are in movement all the time.

There are scores of seismic or volcanic quakes every month. Some of these are slight, some of considerable intensity, and a few exceedingly forceful and fruitful in mountain-moving effects. Take one of these peaks, say, 3,000 feet high. Let it stand out in clear relief, much as a huge potato hill in a field of potatoes. It may be covered from the base up to an elevation of 2,000 feet by a dense forest. The last 1,000 feet may be covered by bamboos, bamboo grass and coarse grass, weeds and scrub. The whole slope is composed of a soggy, gritty clay soil. In many cases there are large quantities of volcanic stone and tufa. One can see the effects of the downward sliding of the surface of this huge hill or mountain. The steady pull of gravity keeps the *surface, to many feet deep, on the slide towards the base.*

But when the seismic shake comes, as it does practically two or three times daily, it shakes the whole surface with a series of vibrations. Should a man be present, as the writer has been, at the time of the quaking of the mountain, he sees some of the immediate effects. One of these effects is the widening of the base, viz., the outward flowing of the base as the whole surface creeps or slides downward. The base flows downward and cutward, over the valley, or against the base of its neighbour mountain, or its several neighbours.

Another very odd effect is this. One will see great numbers of trees strangely changed in their shapes owing to this action. All lovers of rugged nature know that trees may grow in the valleys, on the plains, on the slopes of mountains, and amongst the most rugged crags; and in all cases they point in a general way, their tops upward in the direction of the heavens, or the zenith. Now fix your attention on any one of these trees. Say it is one foot in diameter and thirty feet high. It is fairly straight, and its head is erect and proudly indexed heavenward. It is situated on the mountain slope at an altitude of. say, 1,000 feet.

The mountain shakes, and the sliding action takes place. The tree is changed in its attitude, both in place and direction. It gets an outward point or slant *because of the part overturn*, even though this be only two or three degrees from the perpendicular. What then? Why, this growing tree, *with its nature fixed*, goes on growing. Its top strives to reach and point to its zenith as aforetime. This gives the new growth a change of direction from the direction of the main line of the trunk. Once again a seismic act is recorded, the tree is again pitched another degree—three, four or five degrees—out of its other and earlier position. Again the top grows and adjusts itself to the new set in direction.

If the earthquake be severe and make a serious break in the bending over, or rather slanting outward at a greater angle, then, when the tree begins to grow and send out new leading shoots, we discover a *definite angle turn*—as compared with what might be called a natural circle-making new growth.

In many places the trees give a marked and definite curvature from the base of the trunk to the upward branches. In others the changes are *both circular and angular.*

One interesting feature of this wonderful action is to be seen where a mountain has its base cut off at one side by water or volcanic movement. The trees come gradually, or otherwise, down to the shoulder of this base-cut-off, and then instead of a gradual sliding motion downward and outward, it turns into a direct fall. Here can be seen trees, weeds, roots, logs, boulders, mud-masses, and other debris on a large or small scale, varying with the size of the mountain, the size and height of the cut-off, and the amount of trees and other matter that can be found precipitated over the break.

Another case is this: Two adjoining mountains carry forward these above-described surface movements concurrently.

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Hence *they flow towards one another*. In some cases this flow has stopped up streams so as to make lakes of considerable size. In other cases the streams or mountain torrents are too strong to be blocked, and the result is very marked and easily understood.

The mountain *mass-outflow and down-slide* continue, and push the material into the stream. The materials are washed away as fast as the flow reaches the water from the two mountains. There is a deep precipitous gorge made, and one stands and wonders at the phenomenon at times without grasping the significance and cause of the gorge and its high, mud, clay, silt, gravel and scoria-composed walls.

From the above, which could be described in many ways according to location, nature of the mountain material and the action of the forces of nature, as gravity, wind, water, seismic action, change of temperature, chemic and vegetable operations, one could cite scores of illustrations; but this is not necessary, as the above will give a fair basic understanding of the co-related operations. Now we shall come to another process carried on over a greater area, deeper down in the earth, and of dimensions that dwarf the foregiven into comparative insignificance.

To this end, and to help the reader to get a clear grasp of the enormous hidden operations carried on by the under-surface rivers, that dwarf the surface rivers into veritable pigmies, we shall make a few comparisons. Let the reader bear in mind that the writer has visited hundreds of great rivers, thousands of mountain rivers and streams in many countries, from 43 degs. south of the equator to a point north beyond the Arctic Circle. And all the time he made calculations in the presence of the rivers and streams for the purpose of future comparison. He carried on these studies over fifty years *with the determined intent to compare and use for those* who might be benefited by his travels and observations.

THE SOLAR YEAR AND THE MESSIANIC YEAR.—I.

By D. Davidson.

Ancient Messianism and Its Pagan Perversion.

When the Gizeh Pyramids were built prophecies relating to the Messiah were already ancient.

Before and after the Pyramids, the rites of the Lord's Supper were held—in one part or another of the world—not as a remembrance, but as an anticipation of the predicted Passion. This throws new light on Our Lord's declaration, "Before Abraham was, I AM."

This subject has been exhaustively dealt with in the fifth chapter (Sections Ib and III) of "The Great Pyramid: Its Divine Message." Therein it is shown that the Messiah, in the earliest times, was associated with the manifestation of *Spiritual* LIGHT ("the *Sun* of Righteousness," Mal. iv, 2), in contradistinction to *physical* LIGHT, as represented by the Sun. The prophesied history of the Messiah, and the predicted purpose of His Passion, as portrayed in the earliest texts, are identical with the salient features and purpose of Our Lord's life as described in the New Testament.* The anticipatory Sacrament of ancient times was debased as the Sacrament of Remembrance has since been debased, and for identical reasons. The theory of transubstantiation is as old as history. The symbol was displaced by "*actuality*." Human sacrifices were ultimately provided, and the Messianic Sacrament was displaced by a Sacrament of Cannibalism. The trial of Abraham's faith was actually the enactment of a parable, wherein the anticipatory Sacrament—by reason of its debasement—was displaced by the burnt offerings of Abraham and his seed.

* "As He spake by the mouth of His holy prophets, which have been since the world began" (Luke i, 70).

The Pagan "Resurrection."

What happened in the case of the anticipatory Sacrament happened also in the depiction of the spiritual aspect of the predicted Messiah, His teaching, and the portrayal of His Passion and its purpose. *Spiritual* LIGHT was displaced by *physical* LIGHT. "The *Sun* of Righteousness" was worshipped as the SOLAR deity. *Regeneration* was confounded with *reproduction*, and the elements of the Sacrament—the bread and the wine—were accepted as possessing the promised *virtue* in themselves; with the result seen in the debaucheries of the Bacchanalian Festivals. The predicted *resurrection* was causally associated with the bread and wine and their virtues, and was actually deemed to be enacted in the annual decay and regrowth of vegetation, so that corn and vine were held to contain in themselves the literal elements of the resurrection. The Solar year and its vegetational "death and resurrection" therefore became the literal enactment of the cycle of the Passion of the Solar deity. The original Egyptian corn-god, Osiris, therefore became the god of the dead, and the lord of the resurrection; and by reason of identification of the phenomena of vegetation with the cycle of the Solar year, ultimately absorbed the attributes of the composite Solar god, Amen-Ra, by becoming Osiris-Ra.

The Pagan Solar "Messianic" Year.

As a result we find that the principal points of the Solar year were identified with the Birth and Death or Resurrection of the promised Messiah. In the pagan Roman calendar the principal points of the Solar year were celebrated on March 25th, June 24th, September 27th, and December 25th. These were respectively the dates identified with the Vernal Equinox, the Summer Solstice, the Autumnal Equinox and the Winter Solstice in the second century A.D. This pagan origin for the principal dates of the supposed Christian year has been dealt with by Sir Isaac Newton on "Daniel," p. 145. It will carry more weight, however, to quote modern authorities on the subject.

The *Encyclopædia Britannica* (11th edition), Vol. VI, p. 293, states:—

"Before the fifth century there was no general consensus of opinion as to when Christmas should come in the calendar, whether on January 6th, or March 25th, or December 25th.

"The earliest identification of December 25th with the birthday of Christ is in a passage, otherwise unknown and probably spurious, of Theophilus of Antioch (A.D. 171–183), preserved in Latin by the Magdeburg centuriators (I, 3, 118), to the effect that the Gauls contended that as they celebrated the birth of the Lord on December 25th, whatever day of the week it might be, so they ought to celebrate the Pascha on March 25th *when the resurrection befell*."

Light is thrown upon the last statement by the following account of the ceremonies of March 24th–25th observed in

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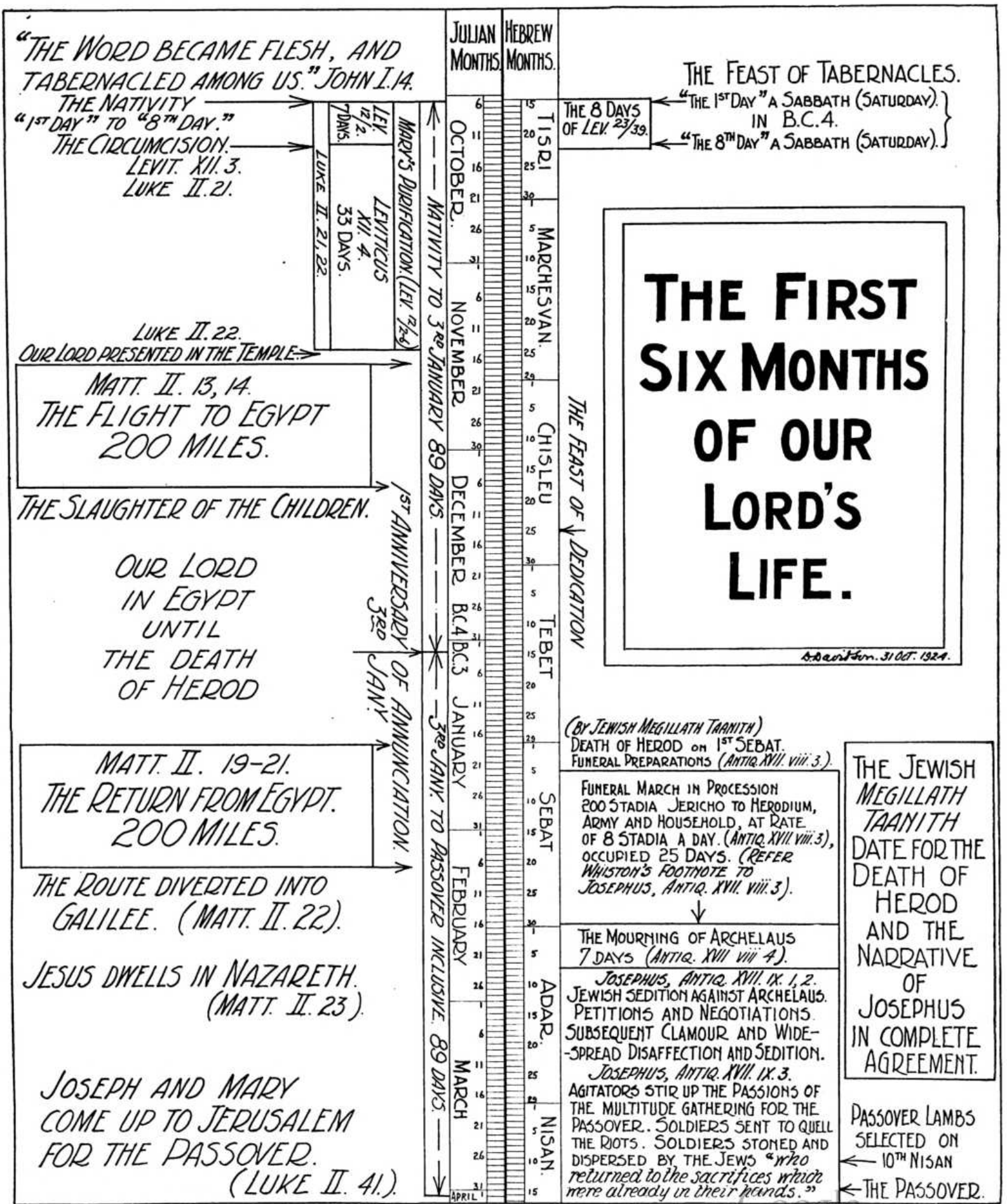


PLATE I.

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pagan Rome at the Festival of Attis. The account is from Dr. Fraser's "Adonis, Osiris, Attis," p. 166:—

"When night (March 24th) had fallen, the sorrow of the worshippers was turned to joy. For suddenly a light shone in darkness; the tomb was opened; the god had risen from the dead; and as the priest touched the lips of the weeping mourners with balm, he softly whispered in their ears the glad tidings of salvation. On t e morrow, the 25th day of March, the divine resurrection was celebrated with a wild outburst of glee, which at Rome, and probably elsewhere, took the form of a carnival. It was the Festival of Joy (Hilaria). A universal licence prevailed. Every man might say and do what he pleased. . . ."

Again the *Encyclopædia Britannica* states:—

"Certain Latins as early as A.D. 354 may have transferred the human birthday (of Our Lord) from January 6th to December 25th, which was then a Mithraic feast and is by the chronographer above referred to, but in another part of his compilation, termed *Natalis invicti solis*, or the birthday of the unconquered Sun. Cyprian calls Christ *Sol verus*, Ambrose *Sol novus noster*, and such rhetoric was widespread."

Such is the origin ot the alleged Christian calendar whereby—

The Annunciation = Vernal Equinox, March 25th (Julian).

Birth of John Baptist = Summer Solstice, June 24th (Julian).

Nativity of Our Lord = Winter Solstice, December 25th (Julian).

(*To be continued.*)

SOME DIFFICULT TEXTS.

By the Rev. G. H. Lancaster, M.A.

II.—The Cursing of the Fig-Tree.

And on the morrow, when they were come from Bethany, He was hungry: and seeing a fig-tree afar off having leaves, He came, if haply He might find any thing thereon: and when He came to it, He found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And His disciples heard it. (Mark xi, 12-14.)

Many people have found a great difficulty regarding the above incident in Our Lord's Ministry. But the difficulty should vanish when a careful study is given to the circumstances connected with the Palestinian fig, and its frequent mention in the Bible.

The fig-tree belongs to the order of the bread-fruit family, and to the sub-order *Moreae*, in which also is included the mulberry. The tree is indigenous to Syria, and attains to a good size, its stem being often three feet thick. Its bark is very smooth, and its leaves very large, thick, and palmate. It spreads its branches wide—thereby affording shelter from the sun (John i, 48), and when in full leaf is an object of attractive beauty. Its fruit differs from all else, and is as a hollow receptacle, containing the imperfect flowers within. For this reason, the flowers of the fig-tree are invisible until the receptacle has been cut open.

It is cultivated everywhere in the Holy Land, and is frequently planted near houses, so that the people may sit in its shade, and under the vines which grow over the trellises. This used to convey to the Israelite the happy idea of peace, security, and prosperity. (1 Kings iv, 25; Mic. iv, 4; Zech. iii, 10; 2 Kings xviii, 31; Isa. xxxvi, 16.) The circle covered by its spreading branches has often a diameter of 25 or 30 ft., a measure which is about double its height. It was, therefore, symbolical of the fruitfulness of the land (Deut. viii, 8; Num. xiii, 23). Furthermore, it is the first tree mentioned in the Bible. (Gen. iii, 7)!

The branches are straggling and naked in winter, but when the rains are nearly or quite over, small green knobs appear at the ends of the twigs. These are the young fruits, or green figs (Cant. ii, 13; Rev. vi, 13). Then the leaf-bud expands, and the new pale-green leaves soon more or less overshadow the little figs. This is a familiar sign of the early summer (Matt. xxiv, 32). It therefore follows that a fig-tree with leaves must already have young fruits, or it will be barren for the season. The fig-tree puts forth its earliest fruit-buds before its leaves, and is one of the earliest trees to shoot. In the hill-country it sheds its leaves in November, and sometimes its buds begin to push as early as the end of February, though the leaves do not unfold for a month later. The first figs ripen late in May, or more generally early in June.

A Staple Diet.

The fig, especially when dried, is not only an agreeable luxury in Palestine, as with us, but is an important article of everyday food, being one of the staples of the country. Dried figs and dates, together with barley-cakes, suffice to form the usual provender of the wayfarer for his journey, as well as the cheapest food. In olden days figs were used as poultices (2 Kings xx, 7; Isa. xxxviii, 21), and this practice is still retained in the East, while it must not be forgotten that the fig is not unknown among ourselves as being efficacious for gum-boils. These poultices are made from fig-cakes, the latter being formed from the figs which are pressed into lumps, which can be cut in slices by a knife (1 Sam. xxv, 18; xxx, 12; 1 Chron. xii, 40).

A Passover Incident.

Regarding the cursing of the barren fig-tree, it will be seen, therefore, that the instance was due to the time of year in which the occasion occurred. It was the Passover season, and hence the springtime. At this period it was unusual to see a fig-tree covered with leaves. The tree was precocious in this respect. But as it had leaves it was quite natural for Our Lord (who was hungry on His walk from Bethany to Jerusalem (Mark xi, 12 *ff*; Matt. xxi, 17-22)) to expect to be able to find fruit on it. It might have been possible to find the above-mentioned green figs (Heb., *paggim*, from which word the village of Bethphage obtained its name, "house of figs"). They are but small, and seldom exceed the size of a small cherry. These immature figs are known to-day as *taksh*, and are eaten by the fellahin as they fall to the ground, carried down by every gust of wind; sometimes they can be bought in the Jerusalem markets and bazaars. But Our Lord was disappointed in not finding any of them to eat. Neither did the tree bear any of the early fruit, which does not come until June, and then is known as the *dafur*, or early figs (Isa. xxviii, 4; Jer. xxiv, 2; Hos. ix, 10; Micah vii, 1; Heb. *bikkurah*, "the figs first ripe"), nor, of course, could it bear at that period the real crop of figs, which does not come until August.

From St. Mark's account (and St. Mark's is the earliest Gospel) it is apparent that Our Lord did not wholly expect to find any fruit (*if haply He might find any thing thereon*).

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But there was just a chance that He might find a relic of a former harvest, or, in view of the precocious leaves, some very premature fruit which was not really due till June.

THE FALL OF THE JEWS.

But the secret of the incident lies in the fact that Christ used and cursed the tree as an illustration of the *boasting* attitude, yet *fruitless* condition, of the Jews (not Israel). They had every opportunity of accepting and developing the Kingdom of God, but the shadows were already falling over Jerusalem, and they rejected the Messiah, and despised the Kingdom, which was thereupon given to another nation (Israel), which should bring forth the fruits thereof (Matt. xxi, 43). The incident closed with Our Lord's injunction regarding faith, and it means that the disciples had to employ faith to understand the "redemption of Israel," and the working out of the Covenant, just as they had to employ faith regarding every necessity of the Christian life, including the fact of answers to prayer.

In conclusion, it may be added—and this helps further to remove the difficulty—that the failure or destruction of the fig-tree is repeatedly threatened by the prophets as one of the Lord's sore judgments on the land (Psa. cv, 33; Jer. v, 17; viii, 13; Hos. ii, 12; Joel i, 7–12), so that Our Lord's cursing of the fig-tree is in harmony with the prophets. Similarly the fruitfulness of the fig-tree was regarded as a happy sign of Divine favour (Joel ii, 12).

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY THE REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.

Advent Sunday

KEYWORD

A New Beginning.

COLLECT.	EPISTLE.	GOSPEL.
"Cast away" "Put upon"	"Cast off" "Put on"	"Cast out" "Put on"

THE SOLAR YEAR.

THE sun has an apparent, annual path through the heavens termed the ecliptic, which is considered to be the central line of a wide imaginary belt, within which are the larger planets. This belt or Zodiac (which, as it were, is an imaginary Zoo) is divided into twelve groups of stars, fancied to resemble a ram, bull, crab, lion, &c.

The groups or constellations, "chambers" or "sun's resting-places," "divisions" or "Mazzaroth," are the twelve signs of the Zodiac through which the sun successively passes every year. This majestic arrangement is the work of God and forms for man his astronomical clock. Jehovah, as the Bible indicates to the discerning, so orders the universe that the "Mazzaroth" come into view, each in its monthly turn; and, correspondingly, so moves the earth as to make it pass through its proper quarterly seasons (see Job xxxviii, 32, R.V. margin).

"Autumn to Winter, Winter into Spring,
Spring into Summer, Summer into Fall,—
So rolls the changing year, and so we change;
Motion so swift, we know not that we move."

THE CHURCH YEAR.

Analogously the Sun of suns, as it were, passes on His way from Advent to Advent again, and the twelve successive signs, seasons, and "resting-places" are Advent with Embertide, Christmastide, Epiphanytide, Lententide with Embertide, Eastertide, Ascensiontide, Whitsuntide with Embertide, and Trinitytide with Embertide.

But there is a difference in feeling between the earlier and the later halves of the year, whether solar or Church, both the sun and the Saviour seeming to be *warmer* and more present to us in the one than in the other; and thus it is that as with the sun so with the Saviour, after, as it were, His going away for a period, there is, at length, "a stir up" in our blood, or in our wills, or both, plenteously to bring forth "the fruit of good works," that we may "not be ashamed from Him at His presence" (1 John ii, 28, R.V. margin).

"Again He comes! From place to place
His holy footprints we can trace;
He pauseth at our threshold—nay,
He enters—condescends to stay:
Shall we not gladly raise the cry?
'*Jesus of Nazareth passeth by.*'"

* * *

"It is the peculiar computation of the Church to begin her years, and to revive the annual course of her services, with this time of Advent. For she neither follows the sun nor moon, to number her days and measure her seasons, according to their revolution; but Jesus Christ being to her as the only Sun and Light whereby she is guided, following His course alone, she begins and counts on her year with Him. When this Sun of Righteousness, therefore, doth arise—that is, when His coming and incarnation are first propounded to us—then begins the year of the Church, and from thence are all her other days and times computed."—(*Dean Hook.*)

* * *

"The Christian year opens, then, on this Sunday with a direct re-presentation of Our Lord Jesus Christ to us in His Human Nature, as well as His Divine Nature, to be the Object of our Adoration. We cannot do otherwise than love the Babe of Bethlehem, the Child of the Temple, the Son of the Virgin, the Companion of the Apostles, the Healer of the Sick, the Friend of Bethany, the Man of Sorrows, the Dying Crucified One; but we must adore as well as love; and recognise in all these the triumphant King of Glory Who reigns over the earthly Sion, and over the heavenly Jerusalem."—(*Dr. J. H. Blunt.*)

* * *

"Come let us anew
Our journey pursue,
Roll round with the year,
And never stand still till the Master appear."
—(*C. Wesley.*)

"THE GLORIOUS COLLECT FOR ADVENT SUNDAY."
—(*Matthew Arnold.*)

Archbishop Cranmer and his co-reformers had a good old Latin Collect to hand for use on Advent Sunday, but they preferred to give us an entirely new one for the new beginning of the Church's year—one, too, which is so doctrinal as to epitomise the greater part of the Apostles' Creed.

Our dear old Church—in existence in our land long before

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England was either a State or a name—had gradually allowed herself, as it were, to be overdecked in strange and cumbersome garments foreign to the ideas and practices of Apostolic times, so there was a general demand to "cast off" the mediæval habiliments and "put on" once more those of simplicity and utility. It was most certainly not the creation of a new Church, but the reformation of an old one; not a beginning, but "a new beginning"; and this magnificent Collect of 1549 is thus as suitable to the Church as a Body as to its individual members. In fact, "it dominates the Advent season, and throughout the Christian Year."

The last Collect of the Church Year petitions for the will to bring forth "good works," but this Advent season Collect, for the effort and power to get rid of *bad* works first; and both ideas can be traced in to-day's Collect, Epistle and Gospel, where we have the twofold commands:—

"Cast away" and "put upon" (C.);

"Cast off," "put on," and "put ye on" (E.).

Jesus "cast out" the defilers of the Temple; and the people (and even the children) put on fealty to Him and His cause, as they had previously "put on" animals and the roadway their outer garments.

Most wisely the Proper Lessons of Advent are drawn from the Book of Isaiah, and the Advent Sunday worshippers at Mattins will have the evangelical Prophet's timely message from God: "Put away the evil of your doings . . . cease to do evil; learn to do well."

* * *

What *are* these "works of darkness" that we are to "cast off"? Some of them are too shameful "even to speak of" (Eph. v, 11-13), though many of them may be comprehended in the Commandments quoted in to-day's E.:—

Thou shalt not be impure in thought, word or deed.

Thou shalt bear no envy, hatred, malice, or uncharitableness in thy heart.

Thou shalt not cheat or defraud another.

Thou shalt not deceive by word or deed.

Thou shalt not look with envious eyes upon another's goods or position.

Why? Well, the reason signified is that every such evil thought, word or deed worketh ill to our neighbour.

Many people can understand how a bad word or deed can do ill, but not a bad thought; and yet a word is only a thought made audible; and a deed, a thought made visible.

Thoughts are parents, and words and deeds offsprings.

A crime is first committed in thought. David was an adulterer and murderer in thought before he was both in very deed. Everywhere, always, back of every wrong there lies a thought; and hence it is that bad thoughts are filling the earth with darkness, injustice and cruelty. There are no works of darkness like bad, wicked thoughts, and they certainly do injury to the neighbour to whom they are telepathed or mentally directed.

Almighty God, give us grace *now* and at all times that we cast away the works of darkness of sinful thoughts, and then they will neither become audible nor visible, and we shall have staunched the stream of evil at its fountain-head.

But it is not sufficient to *displace;* we must *replace.* Our body considered as a temple of the Holy Ghost is to have cast out of it everything that defiles, but it must be furnished with everything that purifies and uplifts.

The Christian soldier asleep in the dark, on the battlefield, must rise up with alacrity at the bugle call and put on the armour of light. The Christian civilian must ever be ready, night by night, when he retires to bed, for the voice of his King: "Awake," "arise" (Eph. v, 14). And at once he casts off the nightclothes and puts on the clothes of the day, ready for the call of duty wherever or whatever it may be. The son of God by creation (and all men are such) who wants to be the son of God by adoption and grace (and all the baptised and converted are such) must put off, as best he can, by Divine help, the old man, the old Adam nature, and put on the new man—the Lord Jesus Christ nature—which is alike the Christian's armour and his dress.

"Midst flaming worlds in these arrayed, with joy shall he lift up his head."

THE EPISTLE.

To-day's Epistle, which begins with the practical advice that we are to owe nobody anything save love, a debt which though we can never pay we are yet to keep on paying, gives the passage which, under God, converted St. Augustine at the age of nearly thirty-two years. The full details of his conversion, to which the Christian Church owes an incalculable debt, are familiar, and can be read in his "Confessions," VIII, 12, of which there is a sixpenny edition.

The scene in the garden at Milan—who can forget it?

Weeping under a fig tree, he felt the burden of his sins, when an unlocated child's voice kept repeating "*Tolle, lege*" ("take up and read"). So, presently, he opened the Apostolic volume near at hand, and read: "Not in rioting and drunkenness, &c.: but put ye on the Lord Jesus Christ, and make not provision for the flesh." Then he adds: "No further would I read; nor needed I; for instantly at the end of this sentence, by a light as it were of serenity infused into my heart, all the darkness of doubt vanished away." Then, like a good son, he went and told his praying mother, Monica; and so her mourning was transformed into joy, as he tells us.

St. Augustine's conversion was in the summer of A.D. 386; but Dr. Johnson wrote in his diary for Advent Sunday, 1774:—

"I considered that this day, being the beginning of the ecclesiastical year, was a proper time for a new course of life."

"Now it is high time to awake," that is, the time for a beginning or a new beginning is *now.*

"In the beginning God!" Our lives are made up of beginnings, and thus we can appreciate the old Saint's remark: "Only now do I begin to be a Christian."

Young man at the threshold of life—In the beginning God!

Middle-aged man entering on new responsibilities—In the beginning God!

Old man entering on the period of inactivity—In the beginning God!

In the beginning of each day, God, at the Throne of Grace.

In the beginning of each week, God, at the Altar—Table—Throne.

In the beginning of each year, God, at the helm which directs our course.

THE GOSPEL.

"Advent, with its reminder of the rapid rush of time, cries aloud, 'Awake thou that sleepest, and cleanse those temple courts of thine'; realise the awfulness and blessedness of existence; God has thought thee, He can never unthink thee, thou art His tabernacle; the Lord is not far away on a sapphire throne; He is close at hand; He is thy Shekinah; have the courage to call Him into activity. He is power, love, helpfulness, accessibility. Call Him to come to thee, if necessary with His scourge, and willingly suffer Him to drive out all traffickers; these moods, tempers, doubts, indulgences, appetites, angers and irritabilities, from thy Holy of Holies."—(*Archdeacon Wilberforce.*)

This is the particular advent—the advent of Christ into the soul who believes on Him and does His commandments—which everyone of His followers can ensure and experience.

Thus is it that, in one aspect, the Advent season is preparatory for the Christmas Communion—"it prepares us for the joy of Christmas," when the Faithful, one and all, respond to the ever-patient Saviour knocking at their heart's door for admittance:—

"Enter, enter Heavenly Guest,
Welcome Saviour to my breast."

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"GOD SHALL DWELL IN THE TENTS OF SHEM."

BY REV. MERTON SMITH.

"SEARCH the Book of Jehovah and read! For not one of its predictions, however improbable, fails of its due fulfilment; because it is from the mouth of Jehovah that the word proceeds, and the breath of His mouth commands also its accomplishment" (Isa. xxxiv, 16, Sir John Herschell's translation).

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. xvi, 17).

There are undoubted difficulties in accepting the above claims for the Bible, but they largely disappear when the Kingdom truth is considered distinct from the "Grace truth." Whilst these pamphlets do not claim to be able to solve all the difficulties that surround the question of Bible inspiration, they do claim to be able to present a view of the Bible teaching that is infinitely more easily believed by the ordinary mind than the views—any of the views—presented by the critics or modernists of to-day.

Leaving to one side for the moment the speculative question as to whether there was a race of morally responsible beings who occupied this earth before the Adamic creation, and also the question of Creation itself, as dealt with in Genesis i, the Bible emphatically presents Adam as God's representative on earth.

Gen. i, 26: "And God said, Let us make man in our own image, after our own likeness; let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

Adam was then God's representative, God's Vicegerent on earth.

The line descends through Seth and is given in Gen. v to Noah and his three sons, who brought the royal line of God's Vicegerents through the cataclysm of the Flood.

So far all schools of prophetic interpretation are agreed.

The Flood washed out all human trails except those that came out of the Ark.

Here the human family divided into three great branches—Shem, Ham and Japheth.

Gen. ix, 18: "And the sons of Noah that went forth of the ark were Shem, and Ham, and Japheth; and Ham is the father of Canaan.

19: "These are the three sons of Noah: and of them was the whole earth overspread."

With which of these three men did the royal line of God's earthly representatives go? Undoubtedly with Shem.

Gen. ix, 26: "And Noah said: Blessed be the Lord God of Shem; and Canaan shall be His servant. God shall enlarge Japheth, and He (God) shall dwell in the tents of Shem."

From this point on all the God-ordained representatives of Jehovah on this earth given in the Old or New Testament, are of the line of Shem.

Abraham, Isaac, Jacob, Joseph, Moses, the mediator of the Israel Covenant; David, the head of the House God appointed to be His chief governor on earth.

1 Chron. xxix, 22: "And they made Solomon the son of David king the second time, and anointed him unto Jehovah to be the chief governor. and Zadok to be priest.

23: "Then Solomon sat on the throne of Jehovah as king instead of David his father, and prospered; and all Israel obeyed him."

And finally Jesus, the mediator of the New Covenant with Israel, the Redeemer of Israel and Saviour of the world, the coming King of Israel—the "Sent One" of Jehovah—Jesus was on His human side a descendant of Shem.

The idea that Japheth was to take the place of Shem as God's representative on earth is nowhere sustained in the Scriptures. It is born of the theory that the Gentile Church was to replace apostate Israel in the purpose of God to establish His Kingdom on this earth.

This idea is not only not Scriptural, it is plainly against all Scripture, Old and New Testament, as will be shown.

The nations descendant from Japheth, as also from Ham, were to be invited to become partakers of the blessings God had wrought on earth through Shem and his descendants.

Eph. iii, 4: "The mystery of Christ.

5: "Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit;

6: "That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel."

Every one of the Apostles and Prophets were descendants of Shem. They, at the command of Jesus, invited the nations (Japhetic and Hamitic) to become "fellow-heirs" and "of the same body," but that is surely a very different thing to the nations coming in, cuckoo-like, throwing Shem out of the nest and filling it to his exclusion.

The first Church was an Israel Church. All true Churches are "grafted into the olive tree" (Israel).

Rom. xi, 17: "And if some of the branches be broken off, and thou, being a wild olive tree (Rome), wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18: "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee."

There is a Gentile Church that claims to be the "Root" and not merely a grafted-in branch of the Good Olive Tree (Israel) and singularly, the head of that Church—the Pope—who would probably be insulted if you called him a Shemite, claims to be God's Vicegerent on earth!

BIRMINGHAM CONVENTION, DECEMBER 1st to 5th, 1924.

AFTERNOONS AT 3; EVENINGS AT 7.30.

THE speakers will be Revs. W. Pascoe Goard and Joseph Gay and Mr. J. J. Morey, assisted by local clergy and others. This Convention is designed first to give exact Scriptural teaching respecting Our Lord's Second Advent in the light of British-Israel Truth; second, to offer a presentation of Evangelical teaching in terms of national redemption and personal salvation; third, to preach Jesus Christ and exalt Him alone, directing people towards personal surrender and consecration. There will be daily meetings for prayer and conference. A bookstall will be provided.

Full particulars can be obtained from Rev. T. H. Whitehouse, 132, Gravelly Hill North, Birmingham.

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THE PROJECTED VISION.

BY "J. G."

THE Congress of 1924 has run its course, its last word has been spoken, but the vision it inspired will remain our heritage for all time. As when the traveller gains some commanding summit in his long journey his soul is ravished by a vision which can never fade from his retentive mind, so our souls, reaching heights of mental aspiration, mountain peaks of truth, were held enthralled by the vision splendid, of benevolent purpose, which filled the valleys with Divine song, and made the little hills rejoice on every side. There is a point in the Alpine peaks where the guide, planting the traveller's feet on a projecting rock, overlooking the deep valley through which the ascent has been made, winds his horn. The sound is carried on the bosom of the air from mountain peak to mountain peak, rolling onward to the far beyond. So methinks will it be with this Congress. It was a vision of the *fait accompli*, "Something attempted, something done," as Longfellow would say. We saw the way along which our Movement has come, and rejoiced in the little one which had become a thousand —we traced our footsteps through good report and evil—we raised our Ebenezer and exclaimed, "Hitherto hath the Lord helped us."

The vision retrospective was well worth while. It was the function of our veterans, grown white in the service, to make this restrospection. It was very natural that they should live over again the day which had been. We were the better for having lived it over again with them. With what delight they rehearsed the day when God opened their eyes to British-Israel Truth. We caught the infection of their gladness as they lived their ecstatic moment over again.

The Congress was in every way an achievement, from the height of which one look behind, through eyes undimned by length of years, was a benediction. But the value of the Congress rested, as Mount Pisgah, in its projected vision.

Moses saw the Promised Land and fell on sleep. He was alone. I could have wished that the young man, Joshua, had been with him, as on previous occasions. In our Congress the youth did so stand by the side of the veterans, and saw with them the Promised Land not far off. The vision beckoned him upward in consecration of his best gifts and talents, onwards in his superlative endeavour. "Speak unto the children of Israel that they go forward." Whither? To possess the vision Moses, the veteran, saw—the Promised Land. Even so the call came to all believers in British-Israel Truth.

Ring out the message, strong and true,
The ever old, the ever new;
The Gospel of Salvation to
A dying world, a fallen race.

Ring out the message, strong and true,
The ever old, the ever new;
The Gospel of the Kingdom to
God's Israel, the elect of Grace.

They all shall come to Christ our King,
To Him Whose right it is to reign;
Ring out the message of His love,
Ring in the day of Peace above.

Many were the willing workers who helped to make the fifth Congress great and memorable, besides those who were on the platform. Conspicuous amongst these was Mrs. Garrison, who presided at the piano and sustained our musical programme, thus securing that hearty singing which was a source of inspiration to speakers and hearers alike. In Mrs. Garrison our indefatigable Secretary-General has a worthy help-meet, as all can testify who know the amount of good solid work she puts in behind the scenes. When she was unable to be present (owing to a chill) her place was kindly taken by Mrs. Cameron. The beautiful floral decorations on the platform were provided and maintained by a lady member who wishes to remain anonymous. This was no small item. When Mr. Garrison called for a special vote of thanks to the lady, it was carried with the warmest acclamation.

SLEAFORD.

THIS progressive little town in the heart of Lincolnshire was greatly favoured on Wednesday and Thursday, November 19th and 20th, by a visit from our Secretary-General, who gave one of his popular lectures, illustrated with lantern slides, in the Corn Exchange, on the Wednesday evening. Those who had the good fortune to be present all acknowledged that we had a rare feast of good things. From the start Mr. Garrison gripped his audience and kept us spell-bound for two hours. It was magnificent.

During the lecture Mr. Garrison announced that he would give another lecture on the following evening in the Town Hall, to explain the history, origin and destiny of the British race. The announcement was received with applause. Arrangements for this meeting had been made, as Mr. Garrison had a spare day before going on to Bradford.

He put the case of our Identity before this audience of sincere souls in his own eloquent incomparable manner, piling up facts upon facts and carrying all before him. The result was that all went away to think and to discuss the matter among their friends, in the hope that later a mass meeting may be held to be addressed by Mr. Garrison, who will no longer be a stranger in Sleaford. Good seed has been sown—may it bear a rich harvest. (REV.) HECTOR MACTURK.

THE TEACHING COLLEGE.

A SYLLABUS is being prepared, and the work of the College will commence in earnest with the New Year, when a small charge will have to be made in order to meet expenses.

FREE LECTURES.

In the meantime the Rev. Wm. Pascoe Goard is giving free Lectures weekly, on Mondays, afternoons and evenings (3 p.m. and 7.30 p.m., respectively), and on Tuesday afternoons at 3 p.m.

Tuesday evenings will be occupied twice in each month by Mr. D. Davidson, M.C., M.Inst.Struc.E., lecturing on "The Great Pyramid," and alternate Tuesday evenings by Rev. W. E. Woodhams Denham, F.R.G.S., on "The National Message of the Prayer Book."

Please help us by making these classes known to all your friends.

The Registrar will be glad to receive in advance the names of those who wish to have a copy of the Syllabus, so that it may be forwarded without delay the moment it becomes available.

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COLLEGE CORRESPONDENCE COURSE.

LECTURE No. 8.

BLACKBOARD FOR THE LECTURE.

PERSONAL { Jacob first anoints the pillar.—Gen. xxviii.
Jacob promoted to be Israel.—Gen. xxxii.

NATIONAL { Jacob again anoints the pillar.—Gen. xxxv.
Jacob, his household, and all that were with him, promoted to be Israel.
The Covenant of the Israel nation and company of nations.—Gen. xxxv.

The Joseph revolution, which enslaved Egypt.—Gen. xlvii, 13-26.
The enslavement of Israel thereby.—Ex. i.
Moses delivers Israel from "The house of bondage." (See Exodus.)
Kitchener delivers Egypt four thousand years later.

It will be seen that the ground covered in this lecture is very large. We have the presentation of Jacob sleeping outside the city of Luz. Here he makes *his first conscious individual contact with God*. The dream of the ladder is given to him. Awakening from the dream, he makes a vow to God. This is not as yet a Covenant. Jacob had not achieved an attitude of spirit and of mind which enabled him to make such a Covenant. Many make vows to God who do not achieve a Covenant with Him. It will be seen that Jacob's vow was characteristic. If God will do this, that, and the other for me, then He shall be my God, and I will then give the tenth of all that I may possess to Him.

But at Jabbok Jacob had become chastened with long servitude, and with fear. Then God came to him, and the result we shall see. He came to the Brook as *Jacob*, he went from the Brook as *Israel*. The thing which had happened there was His personal struggle with the manifestation of Jehovah. At the end of a long night's struggle Jacob surrendered to God, and was blessed. He immediately manifested the reality of that surrender by restoring to Esau the birthright and the blessing which he had gained by fraud.

Therefore the Lord said to him: "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." (Gen.xxxii, 28.)

After the death of Isaac, and after the departure of Esau, who established Edom, God called upon Jacob to go to Bethel and there to complete the Covenant in the place of the anointed pillar. This time it is Jacob, his household, and all that were with him. It is no more an individual, but a racial matter.

There he erected an altar to God and anointed the pillar. There he received the renewed and enlarged Covenant of the land, and the nation, and company of nations.

There *the nation Israel* was born.

He went to Bethel nationally as Jacob. He left Bethel nationally Israel. When he went to Bethel he alone bore the name Israel. When he left Bethel his household and all that were with him bore the name Israel, and the nation and company of nations who should be born of him should also be Israel throughout the ages.

Jacob is the name of the physical descent and national organization of Jacob and his seed.

Israel is the name of the spiritual descent and the *Christian nation* descended from him.

Thus the names Jacob and Israel follow the people of Jacob throughout the ages. In Elijah's time, Jacob the ten-tribed nation, counted their numbers by the million. But in his day *Israel* was counted by only seven thousand. All of Israel were also of Jacob. But the Baal worshippers in Jacob were not counted as Israel.

In Paul's day, *natural Israel* (Jacob) was beyond numbering, dwelling beyond the Euphrates and elsewhere. So said Josephus. But Paul said that there remained among them "an election of grace," similar in fewness to that which remained in Elijah's day. Every man who left the worship of Jehovah for the worship of Baal ceased to be Israel and remained merely Jacob of the physical descent.

We now pass to Joseph's revolution in Egypt.

Taking advantage of the seven good years, to be followed by the seven years of famine, Joseph laid his plans, which were far-reaching. Palestine, Syria, Assyria, were well supplied with corn during the seven good years, and had no need to import. There was therefore a surplus of grain in Egypt, and no market. Joseph stored the surplus.

Came the famine! All the lands were destitute, even to central Africa, for the Nile flood failed in Egypt.

The people came for bread, and Joseph sold it to them, first, for money; then, for cattle; then, for land; then, for liberty. Thus all the wealth and authority passed to the Crown, and Socialism was introduced. The Crown owned the money, the cattle, the land, and the labour of the people.

It soon became evident that thus Egypt was enslaved. By this revolution Egypt became "the house of bondage." Later there arose a king which knew not Joseph, and by him this law was extended to apply *to Israel in Goshen*; thus Israel was also enslaved.

Centuries later Moses, under God, brought Israel out of "the land of bondage." Millenniums later Kitchener brought Egypt out of the same bondage, and set it free from the Socialism established by Joseph. Thus a working experiment of Socialism has been carried out in contrast with Israel individualism throughout all the historic ages.

Since Britain restored what Joseph took away, namely, individual liberty and enterprise, Egypt has become one of the most prosperous lands on earth, the Egyptian pound being worth far more in the world's markets than the pound sterling.

The struggle in Egypt to-day is between those who desire to preserve Egypt's new-found liberty for her people, and the ruling classes, who desire to reimpose the old slavery of Socialism.

The late Professor Piazzi Smyth, writing of the effect of the discovery of the identity of the Anglo-Saxon with Israel, said: "It is twofold. First, it causes us to behold and acknowledge therein the accomplishment of a true miracle, and of the mightiest kind through the ages, consummated in our own days. Second, it causes the Bible to become for the Neo-Israelitic Anglo-Saxons of the British Empire and the United States of America, as it was for the tribes of Israel of old, an infallible Book for their national guidance in politics—as well as a collection of inspired instruction for each individual soul in religion."

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THE SECRETARY-GENERAL'S PAGE

FOUR public meetings will be held in the Central Hall, Westminster, on December 8th and 9th. Speakers: The Revs. Pascoe Goard, G. H. Lancaster, W. E. Woodhams Denham, and Admiral E. A. Taylor, and others. The meetings commence each day at 2.45 and 7.30.

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Mr. Garrison is to give his illustrated lecture on "The Keys and Gates of the World" in the Town Hall, Cheltenham, on Thursday next, December 4th, at 8 p.m. Reserved and numbered seats, 2s. 6d.; unreserved seats, 1s. Box Office: Messrs. Crichton's Music Warehouse, The Promenade. Leaflets for distribution will gladly be sent to any of our readers residing in the district if they will kindly send their names and addresses to the Organizing Commissioner, 6, Buckingham Gate, London, S.W.1.

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We are thankful to be able to report further donations towards the amount we have to raise for the Forward Movement by Christmas; the amounts range from 5s. to £100.

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Mr. Thomas W. Plant has been addressing meetings at Sheffield, Leeds, Doncaster, and Thurnscoe. He is booked for Sheffield again on Wednesday evening, December 10th.

* * *

Mr. Daniel Farmer was the speaker at a meeting at Shepperton on November 25th, and he is announced for Wimbledon for December 1st, on "Biblical and Historical Identifications of the House of Israel in the 'Last Days.'"

* * *

The many friends of the Rev. Ebenezer and Mrs. Fox will be glad to know that the Secretary-General has heard from them since their arrival in Australia, and that they are already talking of another visit to the Motherland. They send greetings to all British-Israelites, and they write with gratitude for the reception they were everywhere accorded in Britain.

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Mr. H. A. Marchant has been giving a series of addresses for our Worthing Branch. Meetings are held at 71, Rowlands Road, on the second and fourth Wednesdays in each month, at 5.30 p.m.

* * *

Mr. John Leech, K.C., is now giving his seventh series of lectures on "Prophecy," in the Clarence Place Hall, Belfast, on Sunday afternoons, at 3.30. To-morrow the subject is "The Death of the Witnesses, and the 1,260 Days of their Prophesying." On December 7th the subject is "The Resurrection and Ascension of the Witnesses." On December 14th the subject is "The Great Earthquake, the Fall of the Tenth Part of the City, and the Death of the Seven Thousand." These lectures are attracting much attention in Belfast. We hope for the privilege of hearing Mr. Leech in London.

* * *

The Rev. George B. Berry, B.A., lectured last month in Plymouth, on "The Israel of God." The chairman was the Rev. F. Whitfield Daukes, M.A. Mr. Berry has been travelling greatly in recent years. He goes presently to Jerusalem.

* * *

The Rev. Pascoe Goard and the Rev. Joseph Gay conducted a Mission last week for the Bristol Branch, in the Church House. Good audiences assembled each afternoon and evening. Several new members were enrolled. Mr. Gay addressed a large Brotherhood gathering in the Bethesda Chapel on Sunday afternoon last. He is to visit Bristol again in January, accompanied by Mr. J. J. Morey.

* * *

The Rev. Merton Smith and Mr. Herbert Garrison paid a special visit to the Bradford Branch on November 21st, and addressed, in the Church House, the largest meeting of members and friends yet held. The President, the Rev. R. G. F. Waddington, M.A., presided. A number of new members were added to the Branch.

* * *

The first British-Israel meeting in Sleaford, Lincolnshire, so far as we know, was held in the Town Hall on November 20th, when the Secretary-General spoke for two hours to a deeply interested company, under the chairmanship of the Rev. Hector Macturk, M.A., Rector of Silk Willoughby, Sleaford. Many booklets were purchased, and another meeting was asked for.

* * *

The paper for the Forest Hill district gave nearly a column report of the British-Israel meeting held there on November 17th. The headlines were so phrased that they were bound to arrest attention, and we venture to think that our next meeting in Forest Hill will be a large one.

* * *

The Clerical and Ministerial Association meets each Monday at 11 a.m., at our Headquarters, 6, Buckingham Gate, under the leadership of the Rev. Pascoe Goard.

* * *

British-Israelites who subscribe to the S.P.C.K. have expressed indignation at the conduct of the Society in publishing the attack on British-Israel Truth by "Clericus," and refusing to publish the reply thereto. In the meantime the reply has been published by the Covenant Publishing Company. It is entitled "Truth Triumphant," and may be had from our Book Room, 6, Buckingham Gate, S.W.1, for 7d., post free. All who have read the booklet by "Clericus" and have any sense of fairness will want to read the reply thereto. Clergymen who have read it have sent their thanks for it, and expressed their admiration of the effective way in which the arguments of "Clericus" are dealt with.

* * *

The Teaching College classes are meeting under the tuition of the Rev. Pascoe Goard on Mondays and Tuesdays each week, at 3 p.m. and 7.30 p.m. There is a full attendance, and the keenest interest is being manifested in the studies presented. Mr. David Davidson is giving fortnightly lectures on the Pyramid and subjects related thereto. Any of our readers may join the classes. They are asked to communicate with the Registrar.

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

No. 153. Vol. III. DECEMBER 6, 1924 Price 3d.

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.

JESUS CHRIST—TRIUMPHANT.—VIII.

By Rev. Wm. Pascoe Goard.

MAKER OF THE NEW HEAVENS AND THE NEW EARTH.

"As the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain." (Isaiah lxvi, 22.)

"And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; AND THERE WAS NO MORE SEA."

"And I saw the holy city, New Jerusalem . . ." A new heaven! and a new earth! and a new city! occupied by the Israel race!

Again we call attention to the wonderful scope of the Book we are enriched by possessing. There is nothing else like it in this world of ours. Take every book which has ever been written outside of the Bible, and they are dealing with matters the elements of which may be found in the Bible; but the scope of any and of all of them halts lamentably short of the glorious range of the vision of the Bible.

The matters of which we are now to read are yet in the future, beyond the passing of the earth and those who dwell upon it, beyond the scrapping of the solar system itself, and are projected into the future when the present family of Israel shall have entered fully into a life period which will dawn after the present Adamic period has passed away in fulfilment. It is a great privilege to have the curtain of the eternities drawn aside that we may see with such wonderful clearness of vision, not only what shall be during the remaining period of our era, but also in that which shall succeed it.

Sharply we are brought back to the personality of the World Maker. "And He that sat upon the throne said . . ." There must here be a word spoken regarding "He that sat upon the throne" and the Lamb. IN ALL THE BOOK OF REVELATION THE NAME OF "HE THAT SAT ON THE THRONE" IS WITHHELD. Also THE PERSONAL NAME OF THE LAMB IS WITHHELD until the final attestation. Why? In the Scriptures the silences are vocal as well as the written Word. This is such a silence. Can it be that the name of "He that sat on the throne" and also the name of the Lamb is withheld because in the "mystery of Godliness" "He that sat upon the throne" and the Lamb are identical in personality, two-fold in manifestation. We believe that this is so. The symbols and descriptive references used in this wonderful Book blend more and more into one personality as the great story of the eons progresses.

Thus, in the first chapter of Revelation, we have *Jesus Christ* declaring "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, THE ALMIGHTY."

In the new beginning for the new earth and the new heaven we have the voice of "He that sat on the throne saying, Behold I make all things new. And He said unto me, Write; for these words are true and faithful.

"And He said unto me, It is done. I am Alpha and Omega, the beginning and the end."

Again, in the last solemn attestation sentences, we have Jesus proclaiming Himself thus: "I am Alpha and Omega, the beginning and the end, the first and the last."

Thus the personality of "He that sat upon the throne" with the personality of the Lamb is seen to be one personality, manifesting Himself as He that sat on the throne, and as the Lamb of God which taketh away the sin of the world. Well did the Saviour say, "I and My Father are one."

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The personality who undertakes the making of the New Heavens and the New Earth is the guarantee of the foretold historicity of facts which are yet to be.

The New Heavens and the New Earth.

We have already pointed out in these articles that the record of the action of the world-maker, which begins with the fourth verse of the second chapter of Genesis, is confined to the solar system. The Bible has much to say that relates itself with the general science of Astronomy. But the record of Jesus the World-Maker—Jehovah-Elohim—is confined to the solar system. The reason for the restriction is manifest. The fixed stars and the stellar world are so far distant as to be negligible for practical activities as far as the earth and man are concerned immediately. That widely extended domain of the stellar heavens takes us into its sweep as a part thereof, and we share in such activities and influences as affect it all. But these do not compare with the succession of day and night, the procession of the seasons, and so on. For these immediate activities we are dependent on the system to which we immediately belong.

When we read of "new heavens," therefore, we are not justified in thinking beyond the heaven of the solar system. This heaven shall be new.

Also there shall be a new earth.

Now what may we know regarding this new world-making activity? There are several important items of information given for our guidance. Take the following:—

"There was no more sea."

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

"And there shall be no night there; and they need no candle, neither light of the sun. . . ."

"Neither shall the sun light on them nor any heat." That is to say, neither light nor heat from the sun.

What have we here of information, which the great engineer has given to us to see, if we will study his plan so closely as to understand? "No more sea," "no more night." What do these things mean?

They show that the new earth will not be a world spinning upon its axis. It is the centrifugal force of the world's revolution that sends the waters of the oceans out to the surface. It is the speed of the earth's revolution upon its axis that sets the sea level of the oceans. Let the earth come to rest as the moon is at rest, and the oceans would soon disappear beneath the crust of the earth. They would drain away to the centre of the earth. If the globe be indeed a crust which covers a heart of fire, then probably the steam generated would be sufficient to blow the earth to atoms. But at all events, the seas would disappear below the surface of the earth, "and there would be no more sea."

But again, we read "And the stars of heaven fell to the earth." What is the meaning of this practical statement if not that the sun and planets of the solar system shall crash together, bursting into the incandescent state of which Peter speaks so clearly when he asserts that the "elements shall melt with fervent heat."

Thus "the heavens and the earth shall pass away" indeed.

But there shall appear new heavens and a new earth. The earth shall be lit no more by sun and moon. The light shall no more come *from one point in the heavens* as it does now, making it necessary that our earth should turn each part of its globe in succession to the light, thus enjoying the day, but in doing so swinging each part in turn into its own shadow, thus producing night.

From this we know that the new earth will not be an external member of a planetary system. The new earth shall be *self-sustaining as to light*. "The glory of God did lighten it, and the Lamb is the light thereof."

What seems to be indicated, therefore, is that the sun and her planets shall crash together and the "heavens" which surround shall pass away, and a new earth shall appear.

Not now shall the new earth be a sunlit planet, but a self-lit sun which shall be for the heaven to which it has attained, the centre of the system, the place of the throne of God.

"And I saw a new heaven and a new earth."

THE NEW CITY.

"And I saw the Holy City new Jerusalem."

The beginnings of this city we saw in the fourth chapter of Revelation. It began with the arrival in heaven of that "Nobleman who went into a far country to receive for himself a kingdom" (Luke xix). It shall be the Capital of that Kingdom in due time. Not in the Millennial reign; for the new Jerusalem which shall then be the Capital of the Kingdom of Our Lord will be made by man under inspired direction. The pattern showed for the city in the second chapter of Numbers, as the plan of the camp of Israel, shall be carried out in city after city until this new city of which we read.

Read Rev. xxi, especially verses 9–27.

"Behold the tabernacle of God." This was the centre of the encampment of Israel (see Numbers ii). The throne of God, "set in heaven," is likewise the centre of this city (Rev. iv).

"Having the glory of God" (the Shekinah glory).

"And had a wall great and high."

"Having twelve gates," one gate for every tribe.

Turn to the plan of Israel encampment and you will see how each gate is placed in the city wall.

"And the city lieth four square." Thus did the camp of Israel.

The measure of the city is fifteen hundred miles east and west, fifteen hundred miles north and south, fifteen hundred miles in height.

Even in these days of skyscrapers, a few hundred feet high is our limit. But fifteen hundred miles high! And that not earthly, but heavenly miles. The measure is based on the sacred cubit. Earth measure is based on the "cubit of a man" from elbow to finger tip. But this is founded "on the cubit of the angel." This vastly multiplies the measure.

Here we walk on laden feet, restrained by earth's gravitation. There we shall be free as air to mount at will or pass from place to place. Distance, height will have no meaning for us there. Our centre of gravity will be the person of Our Lord. "Where I am, there shall ye be also."

"And the wall of the city had twelve foundations."

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple thereof."

No temple! No dwelling house! This city is just a mighty court around the throne of God.

THE GARDEN.

In reality the city is the development of the original Garden plan. "And he showed me a pure river of water of

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life." Not H_2O this time. Not water distilled from the sea and elevated into the clouds to be showered upon the earth. This is a more precious liquid. It is more than Living water, "it is indeed the water of LIFE." Said the Saviour to the woman at the well: "Whosoever shall drink of this water shall thirst again, but whosoever shall drink of the water that I shall give him shall never thirst, but it shall be in him a well of water springing up into everlasting life" (St. John iv).

"And in the midst of the street of it, and on either side of the river was there the tree of life."

Here we are back again to the Garden, with its ONE tree of life. Now, preserved, as the tree of life must necessarily be, for it could not die, it has bloomed into a whole forest for the beautifying of the new city which is the new Garden.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

The permanent life of the new heavens and the new earth.

And he saith unto me, seal not the sayings of the prophecy of this book: for the time is at hand.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

I am Alpha and Omega, the beginning and the end, the first and the last.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

And now comes the ringing call to us in this present time to register for citizenship in the Holy City:—

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Finally, we have the attestation of Our Lord to the things of this Book, and the warning of His return:—

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

The grace of our Lord Jesus Christ be with you all. Amen.

Thus, from the beginning of His world-making activity before the advent of man, on through all the ages of the Adamic period to its ultimate finish, and still on through the world-making activity which produces the New Heaven and the New Earth, the stately progress of Jehovah-Jesus is revealed until swallowed up in the triumphant glory of Eternity. For it is He whom God—

"Hath appointed Heir of all things
By Whom also He made the world,
Who being the brightness of His glory,
And the express image of His person,
And upholding all things by the word of His power,
When he had by Himself purged our sin,
Sat down on the right hand of
The Majesty on high—
Being made so much better than the Angels,
As He hath by inheritance obtained
A more excellent name than they."

(*Finis.*)

THE DIVINE POTTER AND ISRAEL THE CLAY.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

IN confirmation of the two articles by the Rev. Arthur Pritchard, let me relate an experience I had in 1881-1882.

Being at the time very much opposed by the clergy for teaching this "dangerous heresy," I determined to prove the significance of the Word of God to the Prophet Jeremiah, recorded in the eighteenth and nineteenth chapters.

I took God at His Word as addressing us all, that we might learn the lesson of the difference between Israel and Judah.

I was so struck with the metaphor that I wrote upon it to the several British-Israel journals then in existence.

Before relating what I was told in the Potter's House, let me at once state what impressed me immediately. The SAGGER is intended to convey to our mind that Christ has borne the fire of the wrath of God for us; and that the Jews not accepting Him have the fire of God's wrath upon them to the uttermost. Moreover that, as an independent nation, they can never be re-made. Individually, however, there have been, and are, means provided whereby they may become useful. Do these represent "the afflicted and the poor people in the midst of thee." (Zeph. iii, 12.)

I felt sure of the Divine message until I could resist no longer!

GO DOWN TO THE POTTER'S HOUSE.

This, on seeing the Master Potter in Bristol, was my experience. The Potter works the clay upon the wheels; he moulds and shapes with his hands. Occasionally the vessel is marred in his hand, and for the moment it is thrown on one side. Some time after it is again re-made.

Clay in this state is never lost.

When the vessels are shaped, the next process is to dry them. This is done in an immense area fitted up for the purpose. The drying of the clay vessels is a slow process. Sometimes it happens that one of these vessels may become broken. This

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clay, however, if it has not been thoroughly baked by the special process, may again be used.

The dried vessels are now put into saggers, in which they are baked in a furnace. The vessels thereby do not come into contact with the fierceness of the fire, being protected by the saggers (cylindrical vessels of fire-clay). Here they are finally finished off.

Should there be any glazing, this is done before baking.

Vessels broken after being baked *once* (but not having been glazed) may sometimes be made up again.

Vessels that have been glazed are, when broken, of no use whatever.

Generally speaking, unglazed vessels, when broken, are pounded up in a mill; thus crushed under rollers, the dust is sifted and is taken to make saggers of.

Clay which has been twice baked is like the glazed vessels (when broken), of no use whatever.

We here see how Christ suffered for us, and how in a small measure we also suffer with Him, that without Him we should be consumed in the fire of God's wrath.

AN IMPORTANT DATE, DEC. 2nd, 1924.

By Rev. Commander L. G. A. Roberts, R.N.

The Symbolism of the Floor Plane of the King's Chamber. From The Great Pyramid: *Its Divine Message* (p. 383-4), we extract what appears to be the era of

"The Consummation and Restitution."

We have already called attention to this year in The National Message (p. 510), and given our reasons for it. Also the starting-point from the foot of the Great Step, January 25th, 1844, has been with us as the central point round which concentrates all symbolism hitherto, and from which all future symbolism takes its reckoning. It was the date of Britain's effort to establish Jerusalem a praise in the earth, a forecast of the great ultimate goal we are all aspiring to as Christians, or as British-Israelites. Before quoting what this great work has to say, let us remind our readers that the extension of the chronological line of the Grand Gallery on the old scale of an inch to the year until it met the horizontal plane of the King's Chamber platform was said to be 1926-27; this year, to our mind, completing the three-and-a-half days (or years) of the exposure of the dead Witness (τὸ πτῶμα). This dead carcase being exemplified in the apostasy of the Anglo-Catholic party, when in July, 1923, they insisted upon the doctrine of the Secret Presence in the Mass being exposed for adoration in every Church in the land. (Matt. xxiv, 26.)

If this gross idolatry is to be repudiated, and our dear old Church and Nation freed from the bondage of superstition at at the end of the three-and-a-half years, then, surely, "the Spirit of Life from God" may be expected to commence its work, by causing our people to protest most earnestly and effectually against this alteration of our Communion Service, which the National Assembly, seemingly divided against itself, is in the process of permitting. Another two years lies before us to endeavour, by prayer, by influence, in Parliament, and through every instrumentality possible, to defeat the machinations of those who know not what they do.

We can now quote the section relative to this new date: "From all the related factors discussed, one thing is becoming increasingly evident. This is that, according to ancient Egypt tradition, the Pyramid's symbolism presents the horizontal plane of the floor from the Great Step to the King's Chamber as defining the *chronological* plane of what Hebrew prophecy describes as 'the consummation of the age' and 'the times of the restitution of all things.'" The date given by the point at which the chronological floor line of the Grand Gallery produced intersects the horizontal plane should therefore be a definite beginning for the terminal period. This point is geometrically defined as a period of 1,000 lunations from the Great Step dating (par. 234 and plate lxvA and B). The latter dating is midnight ending January 25th, A.D. 1844 (pars. 237 and 242), giving the former dating as December 2nd, A.D. 1924. If the symbolic indications have been read correctly—and the ancient Egyptian traditional interpretation and Scripture prophecy have seemed to confirm the reading—then the period immediately succeeding December 2nd, 1924, is indicated as a period relating to an acceleration towards "the consummation of the age."

The Pyramid's chronological plane indicating the dating of the current year is also defined by its level—and the numerical value of that level in terms of the Pyramid's external unit—as symbolising the uniting of the two scales of the material universe 10 and 7 (par. 351). This fittingly symbolises the period of "the restitution of all things," the restoration of man's forfeited "dominion over the earth," and the restoration to the plane of Divine Harmony. That it will pain and perplex man to be submitted to the process of restoration, that it will hurt and perplex those furthest from God's Harmony, that, in consequence, the process will appear a hurtling to destruction, are all affirmed by the predictions of Our Lord. Such apparent tragedies were related by Him as the signs of His "preparation." For this reason He forewarned His servants, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke xxi, 28).

In connection with the date A.D. 1844 we see that the vertical drop in prolongation of the face of the Step downward bisects the Queen's Chamber, which symbolises the Jewish people, and continued upwards is exactly parallel to the vertical from the centre of Pyramid to the apex. There is also the feature of the lower end of this vertical intercepting the descending passage, at a point just before the terminal symbolising the bottomless pit. These facts must give us food for thought. Is it all merely coincidence?

Again we call attention to this wonderful book. Though all may not be able to follow everything brought forward, there is quite enough plain matter and explanation to encourage any who wish to pursue its interesting discoveries to see that the Great Pyramid is the handmaid of the Bible.

(For particulars, see advertisements in National Message and *Banner*).

OUR CORONATION STONE.

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

The above is the title of a remarkably excellent article upon the Stone by that devoted Christian lady, the late Mrs. Ranyard, who wrote it in "The Missing Link," in February, March, and April, 1873.

Pros and Cons.

In tracing "Lia Fail," or Stone of Destiny, to Columba's cell, in the sixth century A.D., we do not seem to have en-

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countered any strong tide of prejudice or denial. "Fergus, son of Erc, really lived," says Robertson, "and reigned as the first King of the Scots in North Britain, or rather in that corner of it called Argyll, but then called Dalriada, about 500 years or more after Christ." And if Fergus, as is said, came from Ireland bearing the "Stone of Fate," it is not unnatural to suppose that he afterwards deposited it with his grandson, Columba. The *contra* in this particular being, that although Columba's biographer—the Abbot of Iona—Adamnan, mentions his stone pillow with great reverence, and says that Columba inaugurated at Iona, King Aiden, the successor of Fergus, he does not connect any stone with that inauguration. Nevertheless, it may have been used, else why did the inauguration take place in that Isle?

The Duke of Argyll remarks in his book on "Iona," that the above-named Adamnan bestows great pains upon a list of Irish Kings when we would have fain learned from him a host of other and varied particulars. This list of Kings, however, would probably have no small interest for those who desire to trace the Irish regal succession from the times of the two Milesian brothers, Heremon and Heber, whose era in Ireland is variously stated, and ranges from 1300 to 600 B.C., and from one or other of whose families some say that all subsequent Irish Kings have sprung. Their race is supposed to have arrived from Spain, and to have conquered the former possessors of Ireland, who had reigned over it for 200 years, viz., the Tuatha de Dan-ans, "whose descent was from Norway and Denmark, and who were greatly skilled in the arts of magic and enchantment," and these Dan-ans are recorded in Irish tradition to have brought with them to Ireland the "Lia Fail," 1,500 years before Fergus carried it to Scotland. (See Keating's "History," p. 294.) Their memory is strongly associated with Idol and even with Sun worship, and with that of a *Golden Calf*, also with the worship of Baal and Druidism.

The tribe of Dan in Israel had a very peculiar history. *They* were idolatrous even *there*, and "set up Micah's graven image which he made all the time the house of God was in Shiloh." (Judges xviii, 31.) Jeroboam had made two calves of gold, and set the one in Bethel, and the other he put in Dan, saying, "It is too much for you to go up to Jerusalem; behold thy gods, O Israel. And this thing became a sin" (1 Kings xii, 28–30).

THE MYSTIC STONE IN EGYPT.

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

THE Coronation Stone is thus explained in reference to its mystic Egyptian and esoteric connections by the learned Egyptologist, Dr. Gerald Massey, in his erudite, but little-known, though great work upon Egypt in connection with Britain, entitled "A Book of Beginnings," 1881, vol. i, pp. 97, 98:—"Hieroglyphics in Britain.—The Stone also appears in the same passage of the 'Ritual' as a Sceptre, if not as a Throne. The Osirian has found, or made, that 'Sceptre of Stone; its name is Placer,' so rendered by Dr. Birch (of the British Museum). But in Mati, to give, to place, we further claim the two soles of the feet, and in the Stone of Mati, the Stone of the Footstep and the Sole. This duality of Truth, called the Two Truths of Egypt, is identified with the two feet by the English proverb, 'A lie stands on one leg, but the Truth upon two.'

"The Hes is the Stone Seat, chair, or throne, a type and namesake of the great mother (Isis). The Stone Seat is also the Kat, as in our Cat-stone; the Kat is an abraded Khift, the primal seat, whose image was the Typhonian Seat of Stone. Now it is the same Stone wherever found. The Stone that was brought from Egypt by Scota, the Stone of Destiny, the Lia Fail, the Stone that sounded when the true king sat on it, the Stone that lies at last beneath the Coronation Chair in Westminster Abbey. That is, the typical Stone is one; the copies may be many. The literalists have been befooled by the legends, because they knew nothing whatever of the ancient typology. The Stone can only be identified by what it represents. It is no mere question of a bit of red sandstone. Even if it were, the Stone of Scone had the true Typhonian complexion, and the colour of the lower crown of Isis. It is found at Scone, and Sekhn (Egypt) is the seat. Even the tradition of the sounding Stone may be traced. Hes is the Stone Seat, and Hes means to celebrate, proclaim, sound forth."

In reference to Dr. Massey connecting our Coronation Stone with Egypt, we must remember that Jacob brought his Bethel into Egypt (1705 B.C.), and that he made Joseph its guardian keeper (Gen. xlix, 24). Joseph therefore would remove it on his father's death (1688 B.C.) to his Royal palace at Heliopolis. There it would remain under the care of Joseph and his wife, Princess Asenath, for 62 years, when the chief Egyptian priests, whom Joseph favoured (Gen.), would see it, and learn that it was a prophetical Stone, and whose sacred name was actually The House of El. It would thus become an object of deep sanctity and continuous awe. Now Dr. Massey connects it with Isis, and this goddess queen was Asenath deified (*Banner* Nos.). Here, therefore, is the secret link between the Stone, Isis and Asenath, which Dr. Massey was apparently ignorant of. And the mystic connection of both with the Covenant Isle is seen in the facts that our great seat of official learning is ancient Oxford, and the Bull was, by right of Isis being Joseph's wife, sacred, also Asenath, and in Egyptian paintings Isis appears wearing Bull horns. Also the river on which this Bull University is seated is the Isis. Also that Britain's greatest river, and on which its capital stands, is the Tam-Isis or Thames, where this very Stone has rested for 628 years.

After Joseph's death it would remain with Ephraim, his prophetic first-born, gaining increased reverence year by year, until Moses (reputed Pharaoh's daughter), after it had rested in mysterious honour for 215 years, removed it. These facts account for the mystic connection of the Stone with Egyptian mythology, as Dr. Massey points out, especially if it was some time in Egypt again with Jeremiah before he took it to Ultima Thule.

THE HUGUENOTS.

THERE meets in the crypt of the Canterbury Cathedral a congregation which has a most interesting and long history. They are perhaps the oldest Protestant congregation in England.

From three sources they have their adherents.

Among them are the descendants of the Waldenses, of Italy. These have a connectional line of unbroken descent

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from the early Christians who met and worshipped in the catacombs of Rome. In their service are portions unchanged since the days they were used in the catacombs' services in the long-ago days.

Among them also are descendants of Huguenots, the first of whom came to these shores as prisoners of war. These were later joined by refugees from Roman Catholic persecution, which reached its crisis in the massacre of St. Bartholomew's Day.

Among them also are the descendants of refugees from the Netherlands who fled from the terrors of the Inquisition, and from the persecution which reached its height under the infamous Duke of Alva.

These refugees were given first a domicile, and thereafter a place of worship in the crypt of Canterbury Cathedral. They were expelled during the period of the reign of "Bloody Mary," but were restored after her decease. Their Pastor is Rev. Jean R. Barnabas, a native of France, who migrated to Canada, where he was ordained to the Christian ministry, working for a number of years among the French Canadians; he then received a call to the Pastorate of this most interesting congregation, and accepted as now a life appointment.

The visitors' book is a most interesting document, bearing the signatures, among other distinguished personages, of several generations of the Royal Family. The signatures of the book showing officiating clergymen and ministers is also very interesting, bearing the names of many of the highest dignitaries of the Church, many of the names being household words throughout Anglo-Saxondom.

It was our privilege to preach to this most interesting congregation on the occasion of the anniversary still kept by them of the defeat of the Spanish Armada. We were robed in black; the liturgical part of the service was in French, the lessons and sermon in English. The many associations which pressed upon one in connection with the venerable building and the most interesting congregation made it an occasion long to be remembered.

EGYPT.

BY T. G. WAKELING, O.B.E.

"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" (Genesis xv, 18).

"But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year" (Genesis xvii, 21).

We have wondered why our God gave the land from the "river of Egypt unto the great river, the river Euphrates" to the seed of our forefather Abraham; much of the land seemed to consist of sand and rock. Egypt is an emerald wedge in a desert setting, while Mesopotamia we were told is a region of sand, flood, and a burning sun. "Bring our troops away; why pour the taxpayers' money into the sand," cried a section of the Press.

Of Egypt little was left undone by many politicians to disparage the wonderful gift that God had given us.

Wise and prudent servants of the Governments were troubled. Their warnings were turned down. Known enemies of our land and people had the ear of our statesmen, and, with honourable exceptions, their advice was listened to.

"They did not wish to know, but wished to smooth things over."

Tried servants of Britain were dismissed from the Egyptian service, and their places taken by agitators, or those of whom the Egyptians would never say, "Now speak English," which was considered in days gone by to be more binding than an oath on the Koran.

Politicians from this country visited Egypt, and some forgot themselves and created an atmosphere hostile to Britain.

The lives of Englishmen were considered to be of so little value that rarely were their assassins caught and punished.

As in the case of our forefathers, our statemen were wilfully blind, and it has taken the brutal murder of a great public servant to open their eyes. "He was the benignant father of his people in the Soudan."

He was, in the words of Mr. Ramsay MacDonald, "prepared to give his life for his work," and now the grave has closed over him, and with the closing of the grave over this great man our eyes have been opened, and we understand the value of the wonderful gift the God of our fathers gave to us nearly 4,000 years ago, as we reckon time.

Egypt is the centre, the pivot of the Imperial highway; without it we should be cut off from quick communication with India and our Eastern possessions. Without Egypt the Air Service, the future means of rapid communication with the East, could not be carried on, and as an Empire we should be cut in two.

Mesopotamia, that "sandy waste" of which we thought so little, is now found to be full of oil, and further, when the ancient system of irrigation is restored or replaced, it will be found that Mesopotamia is one of the most fertile countries in the world.

Such are the gifts that our God has given us, but our eyes were holden and we did not see.

Had our statesmen read the Bible and believed its words, we should have been spared this, for the promise is clear and definite, and it would not have required the murder of a great and good man to have opened our eyes.

We are mercifully given a second chance, and let us not fail, or we may be quite sure that our punishment for disobedience will come swift and terrible.

We can now only bow our heads humbly before the grave of that great soldier, and whisper a prayer to our Heavenly Father for forgiveness.

THE SOLAR YEAR AND THE MESSIANIC YEAR.—II.

BY D. DAVIDSON.

THE GREAT PYRAMID'S DISPLACEMENT FACTOR AND THE MESSIANIC YEAR.

Now in "The Great Pyramid: Its Divine Message," it is shown that a certain numerical value (286) defines God's Law of Relativity in relation to things *spiritual* and things *material*. This value is employed to define all displacements, variations and eccentricities in astronomical time and space.

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and in the prophetic elucidation of history concerning Our Lord, His Church and His Kingdom. In the work referred to, this value has not been applied to the elucidation of the Messianic year as distinct from the Solar year: the year of *spiritual* LIGHT as distinct from the year of *physical* LIGHT: the year of "the Sun of Righteousness" as distinct from the year of the "Unconquered Sun" of pagan nomenclature. This application has only been suggested as a result of recent criticism of the datings of Our Lord's life given in "The Great Pyramid: Its Divine Message."

In accordance with the Pyramid's representation of the Displacement Factor (286), as seen in operation in other cases in the Pyramid, the principal points of the *Solar* year should be negatively displaced from the corresponding principal points of the *Messianic* year. In other words, the former should precede the latter by 286 days. The result is as shown on the accompanying diagram (Plate II), and may be stated in sequence as follows:—

(I) The Autumnal Equinox of 6 B.C. fell on September 26th (Julian) and forms the datum for the date of the conception of Elisabeth 286 days later on July 9th (Julian) 5 B.C. This agrees with the date July 5th (Julian) given for the ending of the ministration of Zacharias ("The Great Pyramid: Its Divine Message," pp. 467–468), when compared with Luke i, 23, 24.

The Autumnal Equinox is the original beginning of the Solar year, and analogously here the conception of Elisabeth in Luke i forms the chronological beginning for the dating of Our Lord's birth.

(II) The Vernal Equinox of 5 B.C. fell on March 23rd (Julian)

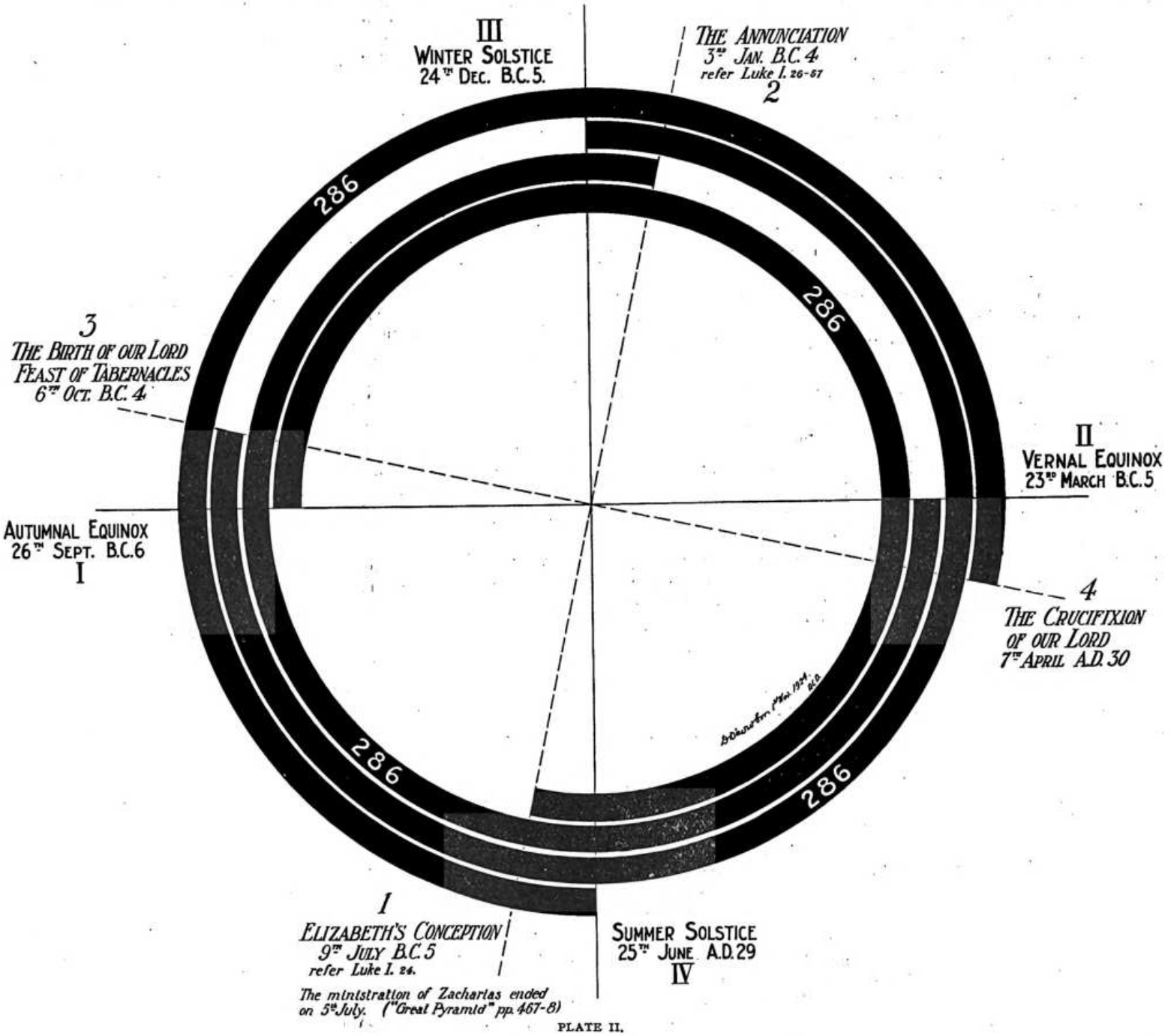


PLATE II.

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and forms the datum for the date of the Annunciation 286 days later on January 3rd (Julian) 4 B.C. This, in conjunction with (I) above, agrees with the narrative of Luke i, 24–57. Compare the first anniversary of the Annunciation—midway between the Feast of Tabernacles (15th Tisri) and the Feast of the Passover (15th Nisan) in the first six months of Our Lord's life (Plate I, with previous instalment).

(III) The Winter Solstice of 5 B.C. fell on December 24th (Julian) and forms the datum for the date of the birth of Our Lord 286 days later on the Sabbath, October 6th (Julian), the day of the Feast of Tabernacles (15th Tisri), 4 B.C. This is the date given in "The Great Pyramid: Its Divine Message," in the previous article, "The First Six Months of Our Lord's Life," and in Plate I accompanying the first instalment of this article.

(IV) The Summer Solstice of A.D. 29 fell on June 25th (Julian) and forms the datum for the date of the Crucifixion of Our Lord 286 days later on Friday, April 7th (Julian), A.D. 30.

The zero datum for the displacement of the Messianic year-beginning—as in (I) above—is the Autumnal Equinox of 6 B.C. This is two years before the Nativity, a fact that throws light upon the nature of the prophetical data possessed by the Magi, additional to that dealt with in "The Great Pyramid," pp. 468–470. "Two years old and under, according to the time which he (Herod) had diligently enquired of the wise men" (Matt. i, 16).

THE FUNCTIONING OF "THE STONE KINGDOM."

Another matter of additional interest is the date of the Annunciation. Here the reader must understand that the Julian year did not keep pace with the Solar year, as the modern Gregorian year does. The Gregorian year was instituted in A.D. 1582. But if we carry the Gregorian method of Leap year intercalation back to the time of Our Lord, we find that the Gregorian month dates are all two days numerically less than the Julian month dates. Thus, in 5 B.C., January 3rd (Julian), the date of the Annunciation, is January 1st (Gregorian) and the beginning of the calendar year of modern European and American civilisation. It is worth considering whether the accident of this identity having been effected in A.D. 1582 does not belong to the same category of accidents as that whereby the taking of the Census of Augustus coincided with the circumstances of Our Lord's birth. One fact seems to confirm that the identity is Divinely intentional. This is that the central epoch of the Great Pyramid falls in the year A.D. 1844. This is the epoch of the Great Step, which lies in the central plane of the Apex, symbolic of Our Lord enthroned as King. The centre of the Step, however, is displaced 286 P. inches (the Displacement Factor) East of the vertical line to the Apex. Now in A.D. 1844—and in no other year within a period of 21,000 years before or after—the Earth's longitude at noon of January 1st (Gregorian), the anniversary of the Annunciation, coincided with Perihelion. Now Perihelion is a point on the major axis of the Earth's orbit, and this point lies nearest to the Sun of all points in the Earth's orbit. Does this identity symbolise anything in relation to the "Perihelion" of the Divine "Orbit" of "the Sun of Righteousness"? If it does, it should refer to some date in the establishing of His Kingdom upon Earth, and this date should be related to the Displacement Factor.

Now I have already shown in "The Great Pyramid: Its Divine Message" that the Pyramid's geometry defines an interval of 286 years back from the Step date (at A.D. 1844) to A.D. 1558 (actually given as December, A.D. 1557), and that the Pyramid's symbolism defines this date for the beginning of the functioning of the Stone Kingdom. Now, Sir G. C. Doveton Sturdee, Admiral of the Fleet, in his Chairman's remarks at Mr. Herbert Garrison's lecture, "Cameos of Empire," on October 15th, referred to this date as the date of the beginning of Britain's Colonial Empire. Reference to Daniel ii, 34, 35 and 44, 45 will complete the identity. It should also be stated, however, that Mr. Harold Norris (the pupil and successor of Dr. H. Gratton Guinness) in his book "When Will Our Lord Return?" (4th edition, 1918, pp. 121–125) gives the same date for the commencement of the 7th Gentile "time" of 360 years. Dating this from the Pyramid's Stone Kingdom epoch, December, A.D. 1557, arrives at December, A.D. 1917, when the army of the Stone Kingdom delivered Jerusalem from "the desolator" (Luke xxi, 24).

CORRESPONDENCE.

THE DATE OF THE NATIVITY.

To the Editor of THE NATIONAL MESSAGE.

I HAVE read with more than usual interest the very lucid and suggestive argument by Mr. D. Davidson on the date of the Lord's Nativity, and am captivated with the parallelism which he draws between the Jewish Feasts and the cardinal dates in the life of Our Lord, the Birth at the Feast of Tabernacles, the Crucifixion at the Feast of the Passover, and the Pentecost at the Feast of Weeks (50 days or a pentecost after the Passover). When I wrote my article on the Nativity I had not had the benefit of reading and studying the evidence afforded in the "Great Pyramid and its Divine Message." What I have since read, taken in connection with the festal symmetry above alluded to, has convinced me that Mr. Davidson is on perfectly sound ground, and accordingly I am prepared to accept the collateral fact that the 24 courses of the Priestly Ministration were each a fortnight in extent, the twenty-four completing the year from the 1st Nisan. I regret that by an overlapping of thought I inadvertently referred to the 1st Tishri instead of to the beginning of the Sacred Year. I am able to confirm the fact that the New Moon at the autumnal equinox, which is the 1st Tishri, fell on September 20th (Julian) in the year −3. The custom of the Jews would therefore make September 21st to be the first day of the year (civil), and the 15th of Tishri would therefore fall on October 6th, which was therefore the Feast of Tabernacles, and this doubtless was the reason for the use of the statement that the Lord "tabernacled among us." Elsewhere I have myself associated the Feast of Trumpets with the Second Advent, and I am glad to have this confirmation.

In reference to the generations prior to the Lord's birth given in the first chapter of St. Matthew's Gospel, it is seen that there are three periods of 14 generations each, making the 42, and thus defining the symbolical period of 1,260 years, or 42×30. By accepting the date of the Nativity as derived by Mr. Davidson and Dr. Aldersmith in connection with the 1st Tishri, 4 B.C., being Saturday, October 6th (Julian), we are placed in possession of a valuable chronological index, from which all other dates referred to in the life of Our Lord can be accurately derived. All students of Scripture history and prophecy are placed under great obligation to the late Dr. Aldersmith and Mr. Davidson by their great work on the Pyramid and its Divine Message, a work that can only be

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referred to as monumental in its structure and sublime in its message to the world. I have learned to look upon it as the Bible of the Pyramid.

I shall be glad if you will cause these few notes to appear, as I would like my readers to know that I have formally accepted the date, October 6th, 4 B.C., as that of the Nativity on the evidence submitted by the authors of "The Great Pyramid," and would at the same time earnestly recommend Bible students to make a prolonged study of this great work.

Cordially yours, W. GORNOLD.

EARLY BRITAIN—EARLY CHRISTIAN.

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

IN our journey among many topics, chiefly of human interest to humans, we meet a few observations on Britain in relation to Christianity.

During 1921 I visited the rivers of the old Glastonbury ruins, and was impressed much with what I saw, heard and read, with the resulting conviction that Christianity reached Britain during the first century.

Robert Parsons, a Jesuit writer, says: "The Christian religion began in Britain within fifty years of Christ's ascension."

The learned Alford says: "It is perfectly certain that, before St. Paul had come to Rome, Aristobulus was absent in Britain."

Fuller says: "If credit be given to ancient authors, this church of Glastonbury is the *senior church of the world.*"

Polydore Vergil says: "Britain, partly through Joseph of Arimathea, partly through Fugatus and Damianus, was of all Kingdoms the first that received the Gospel."

Bede, A.D. 740, says: "The Britons preserved the faith, which they had received under King Lucius, *uncorrupted*, and continued in peace and tranquillity until the time of the Emperor Diocletian."

This is a remarkable testimony, showing that for 600 years "the *Britons preserved the faith uncorrupted.*"

The actions of the church councils of Pisa, Constance, and Basle show that the *British Bishops had precedence* on account of their claims that Britain was the first country to receive and accept Christianity.

Lionel S. Lewis, M.A., Vicar of Glastonbury, referring to this matter, says: "It was there (at the three above-mentioned councils) decided that the churches of France and Spain *must yield in points of antiquity* and precedence to that of Britain, as the latter church was founded by Joseph of Arimathea *immediately after the Passion of Christ* (Statim post passionem Christi).

We read that the aged Bran and his noble son Caractacus became Christians. "They fostered and protected in Siluria, or South Wales, the Christian Church." This was about A.D. 60.

Joseph of Arimathea, with eleven companions, reached Glastonbury, an island at that time, and there they settled.

There is to be found the famous Thorn Tree which blooms in May and again about Christmas time.

While visiting ancient Avalon, Glastonbury, I took from that "Thorn Bush," or its descendant, a small branch about 8 inches long—taken from a larger *dead limb.*

Botanists say it is a Levantine or Eastern thorn.

Eusebius, A.D. 260–340, says: "*The Apostles passed beyond the ocean to the Isles called the Britannic Isles.*"

Gildas, A.D. 516–570, says: "Christ, the True Son, afforded His light, the knowledge of His precepts, to our island in the last year, as we know, of Tiberius Cæsar."

St. Augustine, A.D. 600, writing to Pope Gregory, says: "In the western confines of Britain there is a certain royal island surrounded by water, abounding in all the beauties of nature and necessaries of life. *In it the first neophytes of Catholic law,* God beforehand acquainting them, *found a church constructed by no human art, but by the hands of Christ Himself,* for *the salvation* of His people." "The Almighty has made it manifest, by many miracles and mysterious visitations, that He continues to watch over it as sacred to Himself."

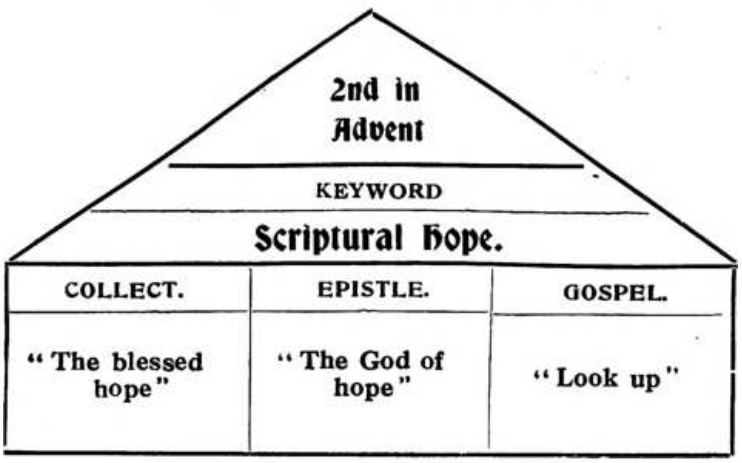
Cardinal Baronius, the great church historian, and most learned librarian to the Vatican, in his "Ecclesiastical Annals," on which he spent 30 years, quotes a Vatican MS. under the year A.D. 35, which states that in that year, Joseph of Arimathea, Lazarus, Mary, Martha, Marcella their maid, and Maximin, a disciple . . . *crossed to Britain* and preached the Gospel there, "where they finally died."

These are interesting items concerning early Christian Britain, and should be used by certain historians.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY THE REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.



THE second Sunday in Advent was entitled by Canon Liddon "The Festival of Holy Scripture." For the G. alludes to its prophecies, the E. tells of its purpose, and the new, Reformation C. (composed at a time when the Bible was being published in the vernacular for public and private use) brings out its practicableness for the life that now is as well as for that which is to come. "Hope springs eternal" from beginning to end of the Bible, as well as in the human breast of each of its devout readers; and such Scriptural hope is the idea for all of us to have in mind this week. "Hope is the very daughter of Revelation. The Old Testament and the New, these are the true birthplaces of Hope, and now she abides for ever" (Bishop Montgomery). The C. terms it "the blessed hope," the E. gives our Heavenly Father the new title of "The God of Hope," and the G. contains the exhortation, "Look up, and lift up your heads," which really means, Hope in God.

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Scriptural hope is therefore now the subject of meditation, and we must try and deepen our conscious possession of it (1 Pet. iii, 15).

* * *

The expression "Blessed hope" occurs in Titus (read ii, 11–13, R.V.). Our blessed hope is in the appearing of our great God and Saviour Jesus Christ. But the C. uses the phrase, "Everlasting life," which means "eternal life," taken from iii, 7. Now, if we look at i, 2, we can see that this eternal life was promised before the world began. And on referring to 2 Tim. i, 1, we see that "the promise of life is in Christ Jesus."

It is a promise which takes its rise from God's mercy and flows through Christ, and the wording of the C., viz., "the blessed hope of everlasting life which Thou hast given us in our Saviour Jesus Christ," is thus seen to be Scriptural.

It would well repay the reader's pains to make a short chain of Scriptural texts concerning this Scriptural hope.

* * *

Hope was first made the anchor of the human soul, so far as the Adamic race is concerned, with the first promise, that the seed of the woman should bruise the serpent's head—*i.e.*, Jesus should destroy the works of the devil. Then, as time went on, the promise was confirmed to the patriarchs and to David—the promise of the coming of the Messiah and all that it meant at the time and afterward—their *chief hope* as St. Paul, in Agrippa's court at Cæsarea, seems to imply. But no O.T. saint brings out the place of Scriptural hope as does the young man writer of the cxix Psalm: "I have hoped in Thy judgments"; "Thou hast made me to hope in Thy word"; "I have hoped for Thy salvation, O Lord," &c. As another Psalmist intimates (lxxviii, 7), the Law was given and taught that the coming generations might hope in God. And, says Jeremiah (xvii, 7), "Blessed is the man that trusteth in the Lord, whose hope the Lord is,"—the Lord Whom He calls in xiv, 8, "The Hope of Israel."

* * *

But the anchorage of hope is best understood and realised A.D. rather than B.C. It is variously called—

A good hope (2 Thes. ii, 16).
A joyful hope (Roms. v, 3).
A sure and steadfast hope (Heb. vi, 18).
A lively or living hope (1 Peter i, 3).
A saving hope (Roms. viii, 24).
A glorious hope (Col. i, 27).
A purifying hope (1 John iii, 3).

Little wonder therefore that St. Paul uses the word hope forty-two times and calls it a *blessed* hope, which sums, in one, all the others.

And the ground and Author of the blessed hope is the "Blessed Lord" or the "Blessed God" of 1 Tim. i, 11, "Who hast caused all Holy Scriptures to be written for our learning"—all the sixty-six books so wonderfully written, brought together, kept together, translated, circulated, and charged with spiritual life, which we are to read for ourselves, ponder over, memorise, and assimilate. The result will be that, having seen the wonderful patience of God, we shall be patient ourselves as regards Christ's coming (2 Thes. iii, 5), yet full of comfort or assurance as regards the certainty and nearness of it (Luke ii, 25). And such patience and such comfort will lead us to embrace with love, and ever hold fast with tenacity, the Scriptural Hope which, unlike ordinary hope, has no element of doubt in it—hope *in* Christ as the beginning of Salvation at His *first* coming, and as the completion of Salvation at His *final* coming.

Such a hope is indeed the Helmet of Salvation (1 Thes. v, 8), most indispensable to us soldiers on the battlefield of life, for while the heart and other vulnerable parts of the body are being protected by the breastplate of faith and love, our head must be protected from demoniacal darts of doubt and depression by the helmet of hope in a Saviour Who *died* for us, *rose* for us, *ascended* for us, *intercedes* for us, and Who will come again to receive us unto Himself. But such a "blessed hope" is an *anchor* as well as a helmet—the anchor of the soul.

The soul, shall we say, is a vessel on the raging sea of life, and when its anchor of hope at the end of the cable of faith is dropped, it yields to the law of spirit-gravitation *upward*, and rises and rises until it enters within the veil where the God of Hope and our Saviour is, and He holds it securely and the soul fastened to it at the same time (Heb. vi, 19–20). "Blessed hope," blessed expectancy of seeing the Master as He is, and becoming like Him!

"Yea Lord, 'tis for *Thee*, for Thy *coming*, we wait;
The *sky*, not the grave, is our goal;
Oh, trump of the Angel! Oh, voice of the Lord!
Blessed hope! blessed rest of my soul!"

"GOD'S WORD WRITTEN."

(ARTICLE XX.)

THERE are 208 selections of Bible passages in the Prayer Book, 198 being from the New Testament, including 100 from the Gospels; but our Collect to-day deals with the Bible as "an organized whole, knit into unity by the one pervading Spirit," and its petition bears on the right use of the *written* Word of God. Dean Goulbourn says of it, "I really know not whether most to admire the intellectual dexterity, or the profound spiritual wisdom displayed in this prayer."

* * *

"The best gift that the Reformation brought to the English people was the gift of an open Bible, given back to them in their own language."—(Bishop Masterman.)

How the crowds flocked to read it or hear it read in 1538, when Cranmer's edition was chained to the lectern or desk in all the parish Churches! And how, in 1816, the peasants of Wales joyfully welcomed the first cartload of Bibles in Welsh, sent by our great Bible Society!

What of our own century?

Never were there so many Bibles in existence, but never were there so many Bibles left NOT read, marked, learned, and inwardly digested, as there are to-day!

"These hath God married, and no man shall part,
Dust on the Bible, and drought in the heart."
—(Langbridge.)

"After all," said General Gordon, "the chief proof that the Bible is good is the eating of it."

Jesus reproached his contemporaries over and over again with "Have ye not read" this and that part of the Old Testament?

Whereas, to-day, He might say to those who are neglecting their Old Testament, to say nothing of the New Testament:—

"Search the Scriptures" (viz., the Old Testament), "for they testify of Me."

Can we ever sufficiently reverence, can we ever value enough the words that testify of Him?

"The Old Testament will still be a New Testament to him who comes with a fresh desire for information."—(Fuller.)

"Christ is latent in the Old Testament and patent in the New Testament."—(Augustine.)

"Better had he ne'er been born
Who reads to scoff, or reads to scorn."
—(Found in Byron's Bible.)

The Archbishop of Canterbury, after King George the Fifth had received the ring of kingly dignity, the sceptre of equity and mercy, and the crown of sovereignty, presented a Bible to him, saying:—

"Our gracious king, we present you with this Book, the most valuable thing that this world affords. Here is wisdom; this is the Royal law; these are the lively oracles of God."

* * *

God Save the King! and may he ever keep the promise that, in his younger days, he made to our beloved Queen-Mother, that he would read his Bible every day!

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COLLEGE CORRESPONDENCE COURSE.

LECTURE No. 9.

WE now follow the great story of the chosen race into the second Book of the Bible, the Book of Exodus.

The Book of Genesis emphasises the eliminations of peoples and races from the scope of the Divine word and of the direct current of the Divine plan. This has not been because of the choice of the Lord, but because of the secession of the peoples so eliminated from His government and control. For instance it is written, "Then Cain went out from the presence of Jehovah."

The race of Cain was eliminated. The families of Ham and of Japheth were eliminated. *The branch lines of Shem were eliminated* right down to Jacob-Israel.

The family of Esau was the last to be so eliminated, until later on the Jews were also "cut off" from the olive tree.

There remained only the family of Jacob. The last we see of these in the Book of Genesis is that they have all descended into Egypt and taken up their residence there.

EXODUS.

The Book of Exodus picks up the story and carries it on within the same racial and family limitations. This is shown most clearly in the opening paragraph of the Book of Exodus, which reads: "Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. . . ."

We are not at all left in doubt as to the chain of succession in the *personnel* of those dealt with in the Book. We are also made at once to see that Exodus depends from, and is a sequel to Genesis. Thus it is with all the Books of the Bible. Their intimate relationship and dependence, the one on the other, marks the complete unity of the Bible as a whole. The Books of the Bible all follow one well-beaten pathway, namely, that of Israel Truth.

We cannot go into all the rich details of this great Book. There are but one or two major matters we can call attention to in this series of studies. The things we present are vital to the understanding of the whole Bible record.

The law of Kingdom healing, or *the department of public health*, in God's Kingdom Nation. See Exodus xv. The great deliverance in, and the exodus from, Egypt have been accomplished. The Red Sea has been passed, with the destruction of the military power of Egypt. "So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness and found no water."

This was a terrible experience for Israel. A day under the blazing sun of the desert without water is a terrible experience. But three days and three nights of travel for men, women, children and cattle without water was well nigh unbearable. The host would be at the point of death. Wailing children, despairing women, mothers who could not give drink to their parching children, maddened cattle, men in desperation because of the situation! It seemed that they had escaped death by water but to meet a more horrible death because of the want of water. It was from one extreme of danger, and from one death to another.

Then they came to water. But, horrid disappointment, it was bitter and they could not drink it.

And yet the Pillar of Cloud had led them out into the wilderness. Then came the prayer to God and the healing of the water.

This was a dramatic situation by which the Lord established in the minds of the people the law of public health. He revealed Himself by a new title, Jehovah Rophekah. "Jehovah that healeth thee."

And there He made for them a statute and an ordinance, and there He proved them.

A statute is a law of the land, an ordinance is a doctrine of the Church. So He established this statute as a national law, before "the law" was given at Sinai, and He established this ordinance before the priestly ministry and the ordinances of the Tabernacle were revealed. The health of the people, exposed to the dangers of the camp, demanded that this should be first attended to.

This is the law of national healing! And when we as a nation and as a race go back to the Divine national law, we shall see that He will again become our national healer. When the Church goes back to this ordinance, she will find that the Lord will make good His word.

* * *

We now come to the establishment of the Kingdom as recorded in the nineteenth and twentieth chapters of Exodus. We have already written at length on this matter in the numbers of THE NATIONAL MESSAGE which contain the articles on the Kingdom. There are to be found in the Kingdom of God three elements:—

1. The nation, Israel, to whom God said, "Ye shall be unto me a kingdom of priests; and an holy nation."

2. The King, Jehovah. In the nineteenth chapter His coming to establish His throne in Israel for ever is graphically described. He came heralded by the trump of God, as Christ shall come, "with the trump of God." His throne and kingdom once so established endures, and shall endure for ever.

3. The law. The underlying principles of the law He spake in the Ten Commandments. These principles underlie all life and conduct.

Thus was organized the Kingdom of God. It was this that Jesus preached in His Gospel of the Kingdom.

THE TEACHING COLLEGE.

WE are glad to report an increasing interest in the work of the College.

A marked feature of the meetings held during the past week has been the presence of an ever-growing number of people to whom our subject is quite new. The interest and enthusiasm is growing rapidly, and the numbers attending indicate that very shortly a larger room will be necessary.

The Rev. Wm. Pascoe Goard is continuing his Lectures weekly, on Mondays, afternoons and evenings (3 p.m. and 7.30 p.m. respectively), and on Tuesday afternoons at 3 p.m.

Tuesday evenings are being occupied twice in each month by Mr. D. Davidson, M.C., M.Inst.Struc.E., lecturing on "The Great Pyramid"; and alternate Tuesday evenings by Rev. W. E. Woodhams Denham, F.R.G.S., on "The National Message of the Prayer Book." The next Pyramid lecture will be given on Tuesday evening, December 9th, in the Central Hall.

Each study is continued week by week, at the same hour and on the same day, in unbroken series.

All are heartily invited to attend.

The Registrar will be glad to receive the names of those who wish to have a copy of the Syllabus.

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THE SECRETARY-GENERAL'S PAGE

IMPORTANT meetings will be held at Central Hall, Westminster, on Monday and Tuesday next. The Revs. Pascoe Goard, G. H. Lancaster and W. E. Woodhams Denham will be the speakers on Monday, December 8th, at 2.45 and 7.30. Chairman, Major J. Knowles, O.B.E.

On Tuesday, December 9th, at 2.45, Rear-Admiral E. A. Taylor will lecture on "The British Navy; What of its Future?" Mr. Herbert Garrison will introduce and describe a series of Lantern Pictures. Chairman, General Coventry Williams, C.B.

On Tuesday evening, December 9th, Mr. David Davidson, M.C., and Mr. Herbert Garrison, F.R.G.S., will lecture on "Egypt and the Wonders of the Great Pyramid," illustrated by very fine Lantern Pictures. The Right Hon. Lord Gisborough will preside. While admission is free each day, seats may be reserved for Tuesday afternoon and evening at 2s. 6d., at the Box Office, Central Hall. Telephone: Victoria 3997. Early application is advisable.

* * *

We are happy to announce three promises of £500 each, and several donations from £1 to £25 towards the £3,000 required by Christmas for our Great Forward Movement, and we are deeply grateful. It should be understood that it is not absolutely essential that the whole amount required should actually be paid in before Christmas, though in order to comply with the condition of the generous offer of £500 by one of our members, it *is* necessary that the amount shall be assured either by gifts or promises. As the time is so short we appeal for a quick response.

* * *

The Rev. John F. Andison, B.D., gives the address for the Scottish Israel Identification Association to-morrow (Sunday) night, at 6.30, in the Christian Institute, Bothwell Street, Glasgow. Subject: "The Land of the Book." Visitors are cordially invited.

* * *

The Rev. Merton Smith is conducting a fortnight's special meetings for our Portsmouth and Gosport Branches.

* * *

Two meetings were held at Central Hall, Westminster, on November 28th. The Revs. Pascoe Goard and Joseph Gay, Major J. Knowles, and Messrs. Garrison and Morey were the speakers.

* * * *

Our Worthing Branch has arranged a special meeting for Monday next, December 8th, at 8 p.m., in the Literary Institute, Montague Street, when the Rev. Merton Smith is to be the speaker, and the Rev. Canon C. J. Hollis, M.A., is to preside. Mr. H. A. Marchant concludes his course of lectures at the British-Israel Book Depot, at 71, Rowlands Road, on Wednesday next, at 5.30 p.m.; subject, "The Tribe of Benjamin."

* * *

Mr. W. J. Pilcher will give an address on "A Nation and a Company of Nations," for the South London Branch, at the Y.W.C.A., 195, Lavender Hill, S.W., on Tuesday next, December 9th, at 8 p.m.

The Rev. Kenneth Dodds is the speaker for the Croydon Branch on Thursday next, December 11th, at Eldon House, Wellesley Road, Croydon. Subject, in the afternoon at 3, "The Coronation Service"; and in the evening at 7.45, "The Oratorio."

* * *

The Rev. G. H. Lancaster, M.A., has been invited by Laura Lady Grant to give three addresses at her residence in Eaton Square, S.W., on the afternoons of December 5th, 12th and 19th. Mr. Lancaster will lecture for the Bedford Branch on Thursday evening next, December 11th.

* * *

An Advent Convention, organized by the Rev. T. H. Whitehouse, is being held this week in connection with our Birmingham Branch. Ten meetings have been arranged. Speakers, the Revs. Pascoe Goard, Joseph Gay, and Mr. J. J. Morey.

* * *

The Rev. Philip Young, L.Th., will lecture for our Teignmouth Branch on Wednesday, December 10th, at 3.15 p.m., in St. James' Parish Hall, Exeter Road, Teignmouth, Devon. Subject: "Great Britain's Greatest Charter." The Rev. B. B. Liptrott, M.A., Vicar of St. James', will preside.

* * *

Mr. J. J. Morey has given addresses at Stratford Parish Church, South Woodford Congregational Church Literary Society, and at the Howard Hall, Letchworth; also twice for the Kingston Branch.

* * *

A Sale of Work in aid of the funds of the British-Israel-World Federation will be conducted by Mrs. Theodore Bent and her helpers at the meetings in Central Hall, Westminster, on Monday next, December 8th, afternoon and evening. Will those who are kindly giving articles for sale please send them, with prices marked thereon, to our Headquarters, 6, Buckingham Gate, S.W.1, by Monday forenoon? May we suggest that the Sale offers an opportunity for securing Christmas presents, and at the same time helping our Cause?

* * *

Special meetings will be held in the Cheltenham Town Hall as follows: Monday, December 15th, afternoon and evening; Tuesday, December 16th, evening only; Wednesday, December 17th, afternoon and evening; Thursday, December 18th, evening only. Speakers, Revs. Pascoe Goard and Joseph Gay, Mr. Herbert Garrison, and others.

* * *

Our Southport Branch has presented to the Headquarters of the British-Israel-World Federation a handsome painting of "The Holy City," by Mr. S. Lawson Booth, A.R.C.A. We are very grateful to our Southport friends for this very welcome and beautiful gift.

* * *

Our Members and Associates are asked to pray earnestly for some of our Members who are very ill and suffering severely.

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

No. 154. Vol. III. DECEMBER 13, 1924 Price 3d.

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.

JEHOVAH ROE (SHEPHERD). THE DEPARTMENT OF AGRICULTURE.

By Rev. Wm. Pascoe Goard.

The Government of Jehovah in Israel is divided into ten Departments. For each of these Departments our Lord and King has revealed Himself by a distinct Name, as the Minister of each separate Department. We have already written of two of these. We shall now proceed to consider the Department of Agriculture, of which Jehovah Roe is the Minister.

Either the Bible is true, or it is not true. We are not at all justified in saying parts of the Bible are true, and parts of it are not true. We are not at all justified in saying that parts of the Bible are operative, and parts of it not operative.

Nothing is more positively stated in the Bible than that the yield of the fruits of the earth is governed by the relationship of the people occupying it to God.

This is true of all people and lands, according to the general teaching of the Bible. This is especially true of Israel, the Kingdom Nation of Jehovah.

Let the Ministers of the Departments of Agriculture in all the British nations take note of this fact. It is the greatest factor in the Department with the administration of which they are charged.

What is the teaching of the Scriptures regarding the law of agricultural control by Jehovah?

"Cursed is the ground FOR THY SAKE . . . thorns and thistles shall it bring forth to thee" (Gen. iii, 17–19).

Thus, at the very outset of the history of the Adamic race, it is revealed that *the fall in the character of man resulted in an answering fall in the product of the earth.*

Look now at the Covenant made with Israel on the part of Jehovah.

Leviticus xxvi, 3–5.

If ye walk in my statutes, and keep my commandments, and do them;

Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

Leviticus xxvi, 18–20.

And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

And 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.

Leviticus xxvi, 24–26.

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.

Deuteronomy vii, 11–15.

Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

Deuteronomy xi, 13–17.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the

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Lord your God, and to serve him with all your heart and with all your soul,

That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

And then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you.

DEUTERONOMY XXVIII, 1–14.

And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:

And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

Blessed shalt thou be in the city, and blessed shalt thou be in the field.

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed shall be thy basket and thy store.

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.

The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.

And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.

The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them:

And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

DEUTERONOMY XXVIII, 15–20.

But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

Cursed shalt thou be in the city, and cursed shalt thou be in the field.

Cursed shall be thy basket and thy store.

Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

DEUTERONOMY XXVIII, 23–24.

And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

DEUTERONOMY XXVIII, 38–45.

Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.

Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

All thy trees and fruit of thy land shall the locust consume.

The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee.

We have not room in this article to follow the constant teaching of the Bible, especially in connection with God's Kingdom Nation Israel-Britain, that the yield of the land, immunity from the pests which destroy the crops, and from enemy aliens who would rob the producer either by fraud or violence, depends upon the right relationship of the nation with God.

It is useless to say that these are antiquated laws. Such is not the case. The Book of Deuteronomy, for instance, from which, in part, we have quoted, is the handbook of constitutional law which the King is commissioned and required to administer in God's Kingdom Nation until the coming of Our Lord. And in His great manifesto of the Kingdom in the Sermon on the Mount Our Lord solemnly ratified every jot and tittle of them all.

Such is the law. What are the facts in our national life under the law?

The yield of the land in all the Dominions, and in the homeland, is a matter of constant concern to the Departments of Agriculture. Ground which used to yield abundance of wheat, the chief staple of the nation's food, now refuses to produce wheat any more. The wheat belt in North America, for instance, is steadily passing to the north, and the area in which the fathers of the land grew wheat has now ceased to do so. Even the north lands are refusing those wonderful crops which they yielded a quarter of a century ago. Early frost, hail, rust, smut, and other terrible blights are destroying crop after crop. Scientists are working day and night to protect the crops, but largely in vain. Fruit trees are being destroyed by a succession of pests which appear as though they were now being created. Boll weavil is destroying the cotton crop of the Southern States, and other armies of crop enemies are marching against the products of the soil.

The American Department of Agriculture has given out

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the warning that if the army of specialists the nation has trained and put into the field to fight these plagues cannot check these enemies or win the fight, North America threatens to become uninhabitable by man.

Why? In God's Name, why?

The answer is given clearly in the national Covenant we have quoted. "Ye shall sow your seed in vain, for your enemies shall eat it." God is calling His nation back to Him by the Gospel of the Kingdom. But the nation is dull of hearing, and, as usual, is laughing God's messengers to scorn.

God is scourging the nation by "breaking the staff of its bread"; by allowing the stranger within her gates to get "very high above" the home-born and by allowing the said stranger to lend to the home-born of the very monies the stranger has taken from the home-born. God is using the scourge to drive the nation back to His law.

The nation is suffering, fighting with the scourge which is sent to drive it home to God, but the nation is not as yet beginning to hear either the Gospel of the Kingdom, or the rod of chastisement. When will the nation, and the company of nations, awake?

Let the Department of Agriculture appoint a commission to make enquiry in this direction. Let it lead the nation back to the Divine law and to the Divine authority. Then the agricultural question will be settled, for the land will yield her strength. Then the possessor of the land, and the worker on the land, will each find in the product of the soil fair reward for the time and labour spent thereon. Then the nation will rejoice in home-grown plenty.

Let us hear the voice of the Saviour saying, "Think not that I came to destroy the law and the prophets. I came not 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).

The law of agricultural return, in both vegetable and animal kingdoms, is that the product of the soil shall be increased or diminished, shall be of fruits and crops, or of weeds and thistles, in accordance with the nature of the relationship of the people and of the nation to Jehovah their God.

It will be hard for politicians and statesmen to learn this lesson, but learn it they must, sooner or later, lest want, famine and disaster come to the people and nation.

EARLY ENGLISH HISTORY.

BY JOHN PYM YEATMAN (London, 1874), (*Barrister-at-Law*).

(Extracted by REV. COMMANDER L. G. A. ROBERTS, R.N.)

PAGE 9: Centuries before the Romans gained a footing in this country the inhabitants were a polished and intellectual people, with a system of jurisprudence of their own, superior to the law of Rome; and that the Romans acknowledged this, spared and protected it.

Page 38: Dr. Whitaker's derivation for Angle is faultless; An-gael or "The Gaul" is clearly the meaning of Angle.

Page 39: That this Anglian immigration of the North and East, like the Belgian of the South, took place at a very early date is clear beyond all doubt, and probably several centuries before the invasion of the Romans.

The Cimbri, who were seated near the channel of the Rhine, and who inhabited the peninsula of Jutland, were denominated Celtæ by Strabo (pp. 449–50), and Diodorus tells us they were descendants of those Gauls who sacked the city of Rome, who plundered the Temple of Delphos, and who subdued a great part of Europe and some parts of Asia (p. 355).

Page 45: We have the high authority of Dr. Donaldson for asserting that the Llogrians of England occupied in prehistoric times an area extending from the Isles of Britain to the East coast of Italy. The Laleges, Lygyes, Ligurians, or Llogrians, established their line of occupation from the Humberland of England across France, to the Alps, the Tyrol, and the seaboard of Genoa, and the Southern regions of Italy and Greece, along the line of march given by the earliest writers of the Greeks as that by which the products of Britain were transported to the East.

Page 53: It is very remarkable that both the British and Italian Umbrians were styled Albiones.

Page 58: Dr. Whitaker, writing a hundred years ago (*circa* 1774, ED.) (Vol. II, p. 238), says the English contains at this day such a collection of Celtic terms as nothing but an actual collation of the language could induce us to believe . . . there remains a large catalogue of 3,000 British terms even now in the English.

Page 67: Nor can the English properly acquire the peculiarities of the German language, a fact which proves the essential difference of the two people.

Page 99: We cannot altogether reject the tradition of the Ancient Britons—those settled in Wales—that they came from Troas. Pliny tells us of a town in Phrygia called Cimmeres. . . . The Phrygians were ultimately dispossessed by the Galatians . . . who also probably colonised this island.

Nor can we discredit the relationship of the Gauls or Celti with Thrace. The similarity of the Thracian with the British tongue, their identity of religion, and the evidence we possess of their early connection, leave no doubt that the descendants of Tiras also sent hither a colony of that people.

Page 104: The stories of the atrocities of the Druids were mere inventions of the Romans, to cover their own cruelty and to excuse it. The religion of a people who were so mild and merciful that they would not even imprison their debtors, as did the Romans, could not be bloody.

CANON LYSONS ON THE ENGLISH LANGUAGE.

(Extracted by REV. COMMANDER L. G. A. ROBERTS, R.N.)

THE most remarkable concurrence of the Hebrew and English words is found in words of daily and domestic use, showing more than any other fact the source from which our language was drawn. Without any disparagement of the Anglo-Saxon element which undoubtedly occupies a large place (emanating, by the way, also from the same source), there seems strong grounds for concluding that the Hebræo-Cymric is the superstructure upon which our present language is built up, cropping up in almost innumerable cases; and even where many words now in use seem to have come to us through the medium of the Latin or Saxon, these again are traceable back to the language of Chaldæa. We find especially a common tie in the Celtic and the Hebrew languages, namely, that of the excess of consonants over vowels, and the system of literal mutation, which is the marked feature of both.

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The compiler of the Glossary commenced, at the time of going to press, with about 2,000 instances of close connection between words of the English and Hebrew languages, both in sound and sense; the Glossary, however, has swollen in its progress to more than double the number, and he is of opinion that many more might be added.

Phonetically, the peoples called Galatæ, Keltæ and Chaldee have a similar name; is not the root of the language the same which will produce nearly 5,000 words in sound and sense the same?

We know, for instance, that Abram came from Chaldæa, and thence very probably the origin of the word Kelt (L. G. A. R.).

We have well nigh lost the etymon of the word Celt, from our so constantly pronouncing the initial letter soft instead of hard.

The investigation of this work ("Our British Ancestors") would open the question whether the real origin was not Chaldee or Keltee.

"OUR SAVIOUR WAS NOT A JEW."

THE following letter well expresses the bewilderment of its writer. It also gives the correct answer to the question asked by the writer of the letter, although the writer is not conscious of the fact.

Editor, "NATIONAL MESSAGE."

SIR,—Allow me, if you please, to express my astonishment at one of the "striking sentences" which you report as having been uttered by the Rev. J. J. R. Armitage, of Liverpool, at a recent meeting of the Great Congress, in the Halls of Central Building, Westminster.

I quote from THE NATIONAL MESSAGE of October 25th, 1924, on page 509.

The words to which I refer are: "Our Saviour was not a Jew; if He had been, then the Gospels of St. Luke and St. John could not have been written."

What *can* the speaker have possibly meant? Surely such a statement is clean contrary to what all, who believe in their Bibles, hold for unquestionable truth?

The Saviour IS "the Son of David," and was acclaimed as such by the cheering multitudes on the Mount of Olives, whom He refused to rebuke for doing so, at the instance of the Scribes and Pharisees (Matt. xxi, 9). St. Paul expressly declared (Rom. i, 3) that He was "made of the seed of David, according to the Flesh." And again the Elder (Rev. v, 5) speaks of Him to St. John as "the Lion of the tribe of Judah, the Root of David." I need only further refer to the evidence of the Psalms that the titles "Messiah" and "the Son of David" were constantly applied in the ancient Scriptures to the same Person.

I ask again, therefore, what *was* the meaning of Mr. Armitage in uttering his statement, and what his meaning by his reference to the Gospels of St. Luke and St. John?

PHILIP BARRINGTON SIMEON.

Homes of St. Barnabas,
Dormans, Surrey,
October 28th, 1924.

What was the meaning of Mr. Armitage? As the interest in this question will be somewhat widespread, we have decided to answer it in THE NATIONAL MESSAGE.

Let our minds go back through the historic ages. Let us proceed from the time of Our Lord, where the A.D. dates give place to the B.C. dates. Continue back through the centuries, past the time of the rise of the Roman Empire. Further still past the time of the rise of the Empire of Greece, and the rise of Philip of Macedon. Further still past the rise of the Persian Empire. On still past the time of the founding of the Babylon succession of Empires. Still further back beyond the rise of the literature of the Latin and the Greek languages, to the time of the "heroic age" of Greece. Back beyond the founding of even the city of Rome: to the time of the founding of the House of David in the eleventh century before Christ.

We shall now, perhaps, realise that we are talking of the period which lies further back through the ages than the period usually spoken of as that of "ancient history."

We have taken trouble to try to place the matters of which we are to speak in their chronological setting, because of the peculiar fact that the Holy Scriptures are so written as to make the most distant happenings among men and nations live with a life that is deathless, and there is nothing "ancient" about the history which they present. So things which anteceded the "historic period" of secular literature live as though they happened yesterday or to-day. This is the advantage inspired literature has over all other.

Well, back in those distant ages, the LORD Jehovah divided his nation into THREE HOUSES:—

The House of Israel; The House of David; The House of Judah.

The House of Israel is the oldest of the three Houses, and at one time embraced all the children of Israel.

The House of David was next established, and its mission was and is to represent Jehovah upon the "throne of Jehovah," also called the throne of David, ruling His people Israel.

The House of Judah was the last established, when the ten-tribed House of Israel went out from under the reign of the House of David, and established themselves as a separate nation under a separate line of Kings of Israel. This left the tribe of Judah, and the loaned tribe of Benjamin, with the Levites, and these constituted the House of Judah.

From this time forward the Scriptures keep the three Houses separate in history and prophecy, both in the Old Testament and the New.

Now the Jews were a remnant of the House of Judah which returned from the captivity of Judah. (See Nehemiah and Ezra, who give the lists, and declare that they were of the captivity which Nebuchadnezzar carried away. Of course this did not include the captivity of Israel nor the earlier captivity of Judah.)

Keep the three houses in mind, and then say, from which of them did Our Lord come? The writer of the above letter says that He came from the House of David, and he is quite right. This is what Mr. Armitage meant when he said that Jesus Christ is not a Jew.

We have been so in the habit of directing all the Scriptures which deal with all three houses into the channel of the national and racial life of the Jew that we have fallen into very terrible errors.

We have put all the Israel scriptures into the channel of the Jew.

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We have also put all the House of David prophecies and scriptures into the channel of the racial life of the Jew.

To these we have added the scriptures written directly to the Jews themselves.

Because the former three divisions of these things will not fit the Jew, and will not agree with each other, inasmuch as they were addressed to and written regarding very different nations and peoples, we have fallen into confusion. Because of this confusion the students of the Bible have gone down before destructive criticism.

It is time that we straightened out our reading and understood the plain teaching of the Word.

To illustrate. The first five chapters of Isaiah are addressed to Judah and Jerusalem, and do not at all fit the other branches of the people. The seventh to the twelfth chapters of Isaiah are addressed to the House of David, and fit no other House nor people. The last great section of Isaiah from the fortieth to the end are addressed to Israel in the Isles (Britain) and do not fit any other people, most certainly not the Jew.

Jesus comes as " the Holy One of Israel " in the glorious wind up of the House of David section, the twelfth chapter.

Yes, Jesus was not a Jew ; He was of the House of David.

" THE EVOLUTION OF THE ENGLISH-SPEAKING PEOPLES OUTLINED IN GENESIS."

BY THOS. W. PLANT.

(*Continued from " N.M." of June 7th, page 270.*)

THE JEWS CANNOT BE GOYIM.

LATE on in the seventeenth chapter of Genesis it is the turn of Sarah, the wife of Abraham, to be blessed, and her blessing is detailed in verses 15 and 16. The A.V. reads as follows, the " Variorum " renderings are in brackets :—(15) " And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah (Princess, or rather, Queen) shall her name be.

(16) " And I will bless her, and give thee a son also of her ; yea, I will bless her, and she shall be a mother of nations (Goyim) ; Kings of people (peoples) shall be of her." Ferrar Fenton renders the latter half of verse 16 as : " and she shall become the mother of nations, and of Kings of peoples."

Why do we claim the fulfilment of this in the evolution of our group of Colonial nations or Commonwealths ?

In the first place it cannot refer to Jews, because they never can be Goyim while they are under the Mosaic Covenant ; they have always witnessed for God by their Mosaic ritual and observances, and they have never split up into a number of national units like we have, and they have never been designated as " Not-My-People " (Israel) like we have been and are.

Also, where are the Kings of peoples reigning over the families of Judah ? They have no Davidic monarchy reigning over them.

Note that the two words " nations " (Goyim) and " Kings " are both in the plural. Does this mean that when Lost Israel of the Northern Kingdom in Palestine has become discovenanted and therefore apparently Gentile in the eyes of the Jews, and has evolved into a company of nations (or colonies), *then* the Kings, the members of the Royal Family, will be sufficiently numerous that in the great federation of English-speaking nations each one can be governed by a member of the reigning Royal House of Windsor ?

I wish space permitted me to quote from " Verse by Verse " *re* the naming of Isaac before he was born, and the variations of the word (I)saac used in the narrative, but will note in passing that the Hebrews don't write the first letter I, it is understood by the vowel points ; we thus get the derivation of our racial name of (I)saac-sons, spelt to-day Saxons, and the Hebrew meaning of the word Isaac is " he laughed," or " will laugh."

THE WORLD'S GATEWAYS.

This is always a favourite subject with British-Israelites, resting as it does on the dramatic incidents of the trial of Abraham's faith and its resulting blessing, the details of which are told in Gen. xxii, the incidents reaching their climax in the self-revelation of Jehovah's intentions towards the racial descendants of Abraham.

I will quote " the blessing " verses from Ferrar Fenton's translation for comparison with your A.V. rendering, and note in passing that the A.V. " gate " is here rendered in the plural " gates."

(16) " I promise," the Lord declares, " that because you have done this thing, and not held back your special son, (17) that when blessing I will bless you, and when increasing I will increase your race as the stars of the skies, and like the sand upon the seashore ; and your race shall possess the gates of its enemies ; (18) and I will benefit all the nations of the earth through your heir, because you have listened to My voice."

The Rev. W. M. H. Milner, in " Verse by Verse," points out that " The gate of his enemies " in the Septuagint—*the Bible used by Our Lord*—reads " the cities of those who are contrary." And he also points out that the Greek word " *upenantios* "—" contrary "—is not the usual Greek word for enemy, but is rather used as a word describing those contrary in habits and characteristics.

With this definition of " *upenantios* " in mind, and noting that it is plural " gates " or " cities," and that the possessing of these would be THE distinguishing mark or identification of Abraham's, and of Isaac's posterity, we are face to face with the startling historical fact that the English-speaking peoples do possess the gateway-cities of those who are their active enemies, or who are contrary in habits and characteristics.

The late Admiral Lord Fisher, a keen British-Israelite, when taunted with such a foolish belief, replied, " Of course we are the Ten Tribes ; they were to hold the gateways of the world ; there are eight of them, and we hold the lot ; what more proof do you want ? " Also think of the numerous sub-gateways and cities that we hold, and also of the unique geographical situation of the British Isles, placed as they are to control all the gateways to Europe, and didn't the Central Powers realise this fact during the Great War ?

Coupled with the possession of these " gateways," the " blessing " adds the promise of Divine blessing (prosperity and protection are here naturally included or implied), also great numerical increase of a posterity which would be a blessing or a benefit to all the nations of the earth who came in contact with them—the descendants of Isaac—the sons of (I)saac—Saxons, the heir of Abraham.

Again and again, when we examine these details, we note

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how impossible it is to fit them on to the Jewish people; it simply cannot be done, and as the Jews pray every week for the discovery of lost Israel of the Ten Tribes, is it not obvious that our dissection of these prophecies is the only reasonable solution, and when you cannot help seeing their description of the English-speaking peoples, we turn to look for the desired historical records of our racial migrations from Assyria (not Babylonia), and they can be and have been produced by independent historians, and are readily available for your perusal in those British-Israel books devoted to that branch of our investigations.

(*Continued next week.*)

"GO TO THE LOST SHEEP OF THE HOUSE OF ISRAEL."

BRITAIN THE LAND OF BRITH-AMI.

THE EARLY HOME OF CHRISTIANITY.—II.

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

WILLIAM OF MALMESBURY says that "St. Philip sent twelve missionaries from France to Britain, of whom the leader was St. Joseph of Arimathea, and that the king gave them Ynys-vitrim, or Avalon, or Glastonbury, and twelve Hides of land." An interesting statement is found in Doomsday Book: "The Church of Glastonbury has in its own ville twelve Hides of land which have never paid tax." This favours strongly the above affirmation of Malmesbury.

Maelgwyn of Llandaff, uncle of St. David, and who was before Merlin, about A.D. 450, says: "Joseph of Arimathea, the noble decurion, entered his perpetual sleep with his *eleven companions* in the Isle of Avalon."

St. Gregory of Tours, in his "History of the Franks," p. 133, says Joseph of Arimathea was the first to preach the Gospel in Britain.

Haleca, Archbishop of Saragossa, in his "Fragments," makes a statement similar to that of St. Gregory.

Dorotheus, Bishop of Tyre (A.D. 303), in his "Synopsis de Apostol," says: "Simon Zelotes preached Christ through all Mauretania, and Afric the less. At length he was crucified at Brittania, slain and buried."

The Greek Menology for March 15th says: "Aristobulus was one of the seventy disciples, and a follower of St. Paul the Apostle, along with whom he preached the Gospel to the whole world, and ministered to him. He was chosen by St. Paul to be the Missionary Bishop to the land of Britain, inhabited by a very warlike and fierce race."

Haleca, Bishop of Augusta, says: "The memory of many martyrs is celebrated by the Britons, especially that of St. Aristobulus, one of the seventy disciples."

St. Dorotheus, Bishop of Tyre, A.D. 303, wrote: "Aristobulus, whom Paul saluted when writing to the Romans, was Bishop of Britain."

Theodoret, A.D. 435, Bishop of Cyrus, near Antioch in Syria, says: "Paul, liberated from his first captivity at Rome, preached the Gospel to the Britons and others in the west."

What is above said, in addition to my letter, "Early Britain—Early Christian," will help to some extent to know that the "Gospel of the Kingdom" was preached in the "Isles of the Sea," to the *Brith-Ami, My Covenant People*, during the first century A.D.

Perhaps the most interesting fact is this: Christianity was first introduced into Britain by Christian missionaries direct from Jerusalem; and was established by them and their followers, largely throughout Britain and Ireland, during the first and second centuries A.D.

In a later letter we may show that the British Church sent missionaries to various parts of Europe during the second century. In fact, Britain and Ireland were countries of Gospel light and learning during the first three centuries A.D., and did much to establish Christianity among the more backward and heathen peoples of the continent.

A LAST CALL TO EDOM-TURKEY.

By REV. WM. PASCOE GOARD.

(Reprinted by request.)

ONE of the prophets in this marvellous Book, God's picture-gallery, begins his message this way, "We have heard a rumour from the Lord." In regard to this matter of the Eastern question, that rumour which the prophet heard has come down to us. We are not walking in the darkness. We have the light of the sure word of prophecy. Let me say to you that while Cabinet councils are interesting and important, yet they have lost very largely their significance for anyone who is watching to-day the great trend of the movement of the age. We must recognise that a higher Government, even than that of Downing Street, which is the highest on earth, has taken charge of human affairs. In connection with this matter we have this information from this particular Book, which is the most up-to-date history or literature dealing with the days in which we are living that is now in existence. The daily papers of London, of Paris, and of the other capitals of the earth, are absolutely blind and in the dark compared with the light that is now flowing from the pages of this Book. The Turkish people—I will not say the Turkish race, because it would not be the right word to use—the Turkish people are the Edomites of the Old Testament Scriptures. There is a picture hung in the picture-gallery of this Book which I wish I could have thrown on that screen to-night.

"The burden of Dumah," that is Edom. "He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?" And the answer is to Dumah, to Edom, to Seir, "The morning cometh, and also the night; if ye will enquire, enquire ye: return, come." The voice of Almighty God ringing down through the ages calling upon Esau to return to the allegiance to his father's God. There it has come down through the ages. Israel secured the birthright. God appointed him the birthright. The reason why God appointed the birthright to Israel has been manifest in her history for four thousand years. The reason why he denied it to Esau has been illustrated in Esau's history for four thousand years. The one, a race of progress; the other, a race of blood. Mark you, although he was denied the birthright, he was not denied a share of the inheritance in the Abrahamic Covenant. Reuben was denied the birthright, but he remained within the Covenant. Manasseh was denied the birthright, but he remained within the Covenant. Esau was denied the birthright, and he went out; and all down through the ages he has been out.

Three watchwords has that race—loot, tribute, taxation—and down through the ages he has left behind him a trail of blood and of ashes. Now I say to you that the end has come.

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I am not speaking of days ; I am not speaking of years ; I am not speaking of decades ; but I am speaking of the great onward march of the scheme of the Divine plan. I say to you that the time has come when the cup of Edom is full. And now, mark you, "Thus saith the Lord, I will lay My vengeance upon Edom by the hand of My people Israel." France withdrew ; Italy withdrew. It is a sign of the age. What happened at Alexandria ? Why did the nations lift their anchors and sail away ? Why was Britain left alone ? It is said that where the Turkish war horse treads no grass will grow. There will not be peace and progress while the Turk remains. There is a marvellous picture in the Book of Obadiah ; it only consists of one chapter, and it is hung in the great picture-gallery of the Bible. It deals with one theme, and with one only, and that is the end of the very people of whom we are speaking. "The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them ; and there shall not be any remaining of the house of Esau ; for the Lord hath spoken it." "The morning cometh, and also the night." The great call rings out still, "Watchman, what of the night ?" "The morning cometh and also the night ; if ye will enquire, enquire ye ; return, come." Will Edom hear ? Will Edom come ? If so, the gate is open ; but it is the gate of Jesus Christ. None other. "I am the door." If Edom refuses to hear ; if Edom refuses to come, then He who sits upon the throne will start His forces in motion. Men of Britain, men of the Churches, are you saying, "There shall not be war." Take care, for God says there shall be unless Turkey repents and comes. Don't get into the way of the progress of the Divine.

I want to make this statement. At the very beginning of Israel's history, God laid an injunction upon Israel. You shall not attack Esau ; you shall not attack Edom. That injunction holds, still. We will not attack ; we must not attack. We are prohibited from attacking. But Turkey will hurl herself upon us. That may be avoided if Turkey will hear, and will enquire, and will return. I hope she may, but I doubt it. Events are upon us now, and He who sits upon the throne will see when that matter is settled; and that race which has prevented progress and filled the land with blood, unless it is brought in penitence to His feet, will be swept off from the face of the earth. This is the rumour that we have heard from the Lord.

DIVINE HEALING.

MUCH correspondence on this subject shows that it is a living question among our readers. Many requests for special prayer shows that it is a practical one. It will be well, therefore, that we should look somewhat into this theme.

Some time ago there was issued a "Challenge to the faith of the Church in a call to prayer for the recovery of a servant of the Master who was stricken with cancer." Notwithstanding prayer on his behalf, death was not averted. This arrested considerable attention, and brought something like dismay to many of the people. Was such a challenge justified ? There are some things of which we may be sure.

I. It is most certainly in God's plan to MAINTAIN HEALTH FOR ISRAEL.

II. It is most certainly in God's plan TO TAKE ALL SICKNESS FROM ISRAEL.

III. Therefore, health should be the normal condition of Israel.

In order that this great privilege shall be enjoyed it is necessary that Israel shall be in right relationship with God —individually, ecclesiastically and nationally.

For the individual to be out of fellowship with God most certainly lays him open to ill-health. It is impossible to be in health fully while out of communion with God. Communion with God means more, infinitely more, than attending worship and taking part in Holy Communion. It means living union of the spirit life of man with that of his Heavenly Father. The spiritual life of one who is out of communion with God is dead.

The mental life of such an one is defective, being cut off from all those mental exercises and experiences which come through close communing with God.

Now, when the spiritual and the mental are denied these great privileges *the physical must of necessity suffer*. It may be that there is still health and strength in the physical, AFTER A KIND. But in that health there are elements lacking of which the person so out of communion with God never dreams.

The apostle Paul puts the matter very clearly when he says, "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."

For the congregation to be out of communion with God means that the members of the congregation are also out of communion, as a rule. This cannot but show itself in the life of the membership. It would be most illuminating to turn to the history of such races as have broken with the spiritual, and to see the effect upon their spirituality, mentality and physical life.

"The earth opened her mouth and swallowed up the flood" is spoken of floods of people now and again sent out by the great enemy of Our Lord, who are swallowed up by the earth on account of their unfaith in God.

To enable the Lord to maintain the health of Israel it is necessary that there shall be right ecclesiastical relationship with Him. Thus individual and ecclesiastical adjustments will have to be made with God, the Great Centre of life and health.

There remains still the national relationship. In this we have everything to unlearn and everything to learn. We see clearly enough that national relationship with God was historic in Israel in a preceding age. But we have lost the consciousness that it is still a possibility and a vital necessity that our nations as at present constituted should be found in just such relationship. It should be the prime consciousness of all that in the midst of Israel is the throne and person of Jehovah, the God and King of Israel. Our leaders should still "enquire of Jehovah" before taking any important step in the administration of the national affairs.

It should still be the knowledge of every man that the law obtaining in the land, supreme above all others, is that law which was revealed to our forefathers at Sinai. It should be the assurance of all classes that obedience to the law is the prime requisite for the enjoyment of spiritual, mental and physical health for the nation.

On the contrary, it is a part of the constitution under which we are carrying on that to be out of touch with that constitution is *to have disease appointed over us as a punishment*. Although the nation has forgotten the Kingship of Jehovah in Israel, it is most certain that *He has not, therefore,*

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abdicated His throne in Israel. He is carrying on His government in Israel by the application of the schedule of punishments, as He would be carrying on the government by the application of the schedule of blessings but for our rebellion.

And yet He is punishing in mercy. The average of pain and suffering in each human life, in spite of our rebellion, is astonishingly low. Some few are chronic sufferers, but most of us suffer during a lifetime only a matter to be counted in hours. This is true of the physical man. The mental and spiritual suffer constantly, because of our being out of touch with the Jehovah administration of blessing.

Read again the statement of the Lord that, in the event of our keeping His statutes, commandments and judgments, "I will take away all sickness from among you."

By our own action are we cut off from national preservation in health, and national restoration to health.

The way to health is the way of return to obedience to Jehovah and His law.

He made Divine healing a statute in Israel. And the statute operates as we have endeavoured to show. We may not, therefore, *challenge* the healing power of the Lord by our faith, for we have no *right* to it by faith, only by obedience, *under the statute* of Divine healing.

But He made it also an ordinance.

An ordinance is a matter of grace administered not through the throne, but through the altar. *We do not claim it in the court, but we supplicate it in the sanctuary.*

Have we right to CLAIM the exercise of Divine Grace?

We are under the schedule of punishments because of the fact that nationally we are still following the path of disobedience, and instead of the commandments, statutes and judgments of the Lord, we are making and keeping our own statutes. Therefore we can CLAIM no exemption from punishment.

But WE MAY SUPPLICATE EXEMPTION AND HEALING AS AN ACT OF GRACE.

The basis of such supplication must be the fact that although we are rebellious as a nation, and that although we are largely out of the way as an ecclesia, still *the Redeemer died for us.*

The supplicant should be in communion with Christ our Saviour. "If He who raised up Jesus Christ from the dead dwell in you" is still the primary requisite.

Now, when Our Lord and Saviour undertakes to remake a man by regeneration He begins with the spiritual and mental. There are vital changes in heart and mind; and the dead in spirit is born into newness of life when Our Lord undertakes for us. Thus two phases of our life are healed. Spirit and mind become at rest in Him. How, then, of the body!

It is Our Lord's purpose to make us every whit whole. "I pray God that your whole spirit and soul and body be preserved. . . . Faithful is He who has called you, who also will do it."

Now this is the position we reach at the feet of Our Lord. We cannot *claim* the exercise of His grace in our healing, but we can *supplicate* it.

The results will very largely be according to our relationship with Him. If in communion with Him, our bodies will be in a position to receive of His gracious healing power. Darkness of mind, faulty instruction, personal separation from God, and so on, may break the power of that gracious influence.

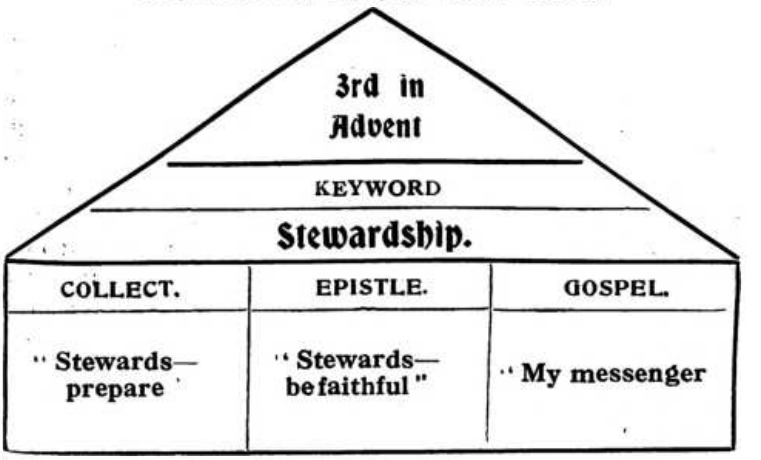
In view of this, confessing our sins, let us come boldly to the Throne of Grace as suppliants of favour, not as demanding a right to healing power. And our gracious Lord will meet us with new birth for the spirit, new vision for the mind, and healing for the body.

When our beloved nation returns to God and to His law we shall see that God will make good the word, "I will take away all sickness from amongst you." W. P. G.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY THE REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.



"IN the system of the Church the Advent season is to the Christmas season what St. John the Baptist was to the First, and the Christian Ministry is to the Second Coming of Our Lord" (*Blunt*). The one idea running through the Advent Collects is preparation for the actual coming back, and the coming down of the King of kings —**preparation,** on the first Sunday, by casting away, off, and out, the works of darkness and putting on the armour of light and the Lord Jesus; on the second Sunday, by a rightful use of the Scriptures; and on the third Sunday, by a rightfully exercised Ministry. This, being Ember or Ordination week, our thoughts naturally turn to the ministers to be ordained, stewards or guardians of God's holy mysteries. The keyword is "Stewardship."

"Stewards prepare" is the suggestion of the Collect; "Stewards be faithful," that of the Epistle; while the Gospel singles out "My messenger" who not only prepared his Master's way but was faithful even unto death.

Stewardship is literally house-ruling; and so a steward was a house-ruler or feeder, but the word may now be taken to signify guardianship. The stewards of Christ are guardians of His "mysteries," or secret truths, which, like all gifts of Grace, are only given by God according to needs, capacities, and desires. The word mystery is applied to Christ (Col. ii, 2, R.V.); to the Gospel of Christ (Eph. iii, 4; Col. iv, 3); to revealed truth whether spoken or written (I Cor. xiv, 2); and to the Sacraments, which the Thanksgiving prayer, in the Communion Office, calls the "holy mysteries."

Christ's stewards are guardians and dispensers of the Word and Sacraments committed to them in the act of Ordination with the words:—

"Be thou a faithful Dispenser of the Word of God, and of His holy Sacraments."

* * *

A QUOTATION FROM "CHURCH AND PEOPLE."

"The Church of Christ is a world-wide household teeming with life and activity. Over it all is the Lord Who has taken His journey

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into a far country, and has trusted the care of His estates to slaves, charged with authority and responsibility, who must see to it that the estates suffer no detriment, but are improved during the Lord's absence.

"From this point of view the congregation or church whom 'the steward' serves are not mere helpless sheep to be defended and fed.

"They are a 'hierarchy of office,' human beings with 'careers' before them, a hive of industry. It is the steward's office to inspire them with a sense of devotion to the interests of their Lord, to detect the special capacity and gift of each, to make the very best of their capacity, and guide the ignorant, to put heart into the timid, to arouse the slothful, to curb the impetuous, to prevent waste of energy from overlapping, and above all to maintain peace and harmony among the workers. Well may the Apostle cry, 'Who is sufficient for these things?' Well may he fall back upon the answer 'Our sufficiency is of God.' It may be said with much confidence that the meaning of the image of the steward has hardly yet dawned upon the imagination of the Church of God."—(*Bishop Knox.*)

* * *

But the *stewards* of Christ's mysteries are also the ministers of God. The original Greek for minister means an under-rower in a boat, under the orders of the Pilot or Captain, "Whose service is perfect freedom" when His orders are obeyed.

The Church, regarded as a great Household, needs stewards as custodians and dispensers, and the Church, regarded as a galley, needs rowers to cause and to accelerate its progress. And it is required in such that they be found faithful. But supposing, here and there, they are not so, "neither is the effect of Christ's ordinance taken away . . . nor the grace of God's gifts diminished" (Art. xxvi), nor, we may add, the purpose of God frustrated. But how important it is that the ministers and stewards, present and prospective, should be constantly supported by the prayers of the laity, and particularly during the four Ember weeks, by means of the two special Collects following "The Litany," and by Bishop Armstrong's beautiful hymn, "O Thou Who makest souls to shine" (353, A. and M.). "Could we not use the Ember seasons more than we do, so that our newly-ordained clergy might feel that they were starting on their work supported and helped by the prayers of the Christian society."—(*Bishop Masterman.*)

[Ember possibly shortened form of Quatember = the four times or seasons (which now correspond with spring, summer, autumn and winter), as a rule in the months of February or March, May, September and December. The Wednesdays, Fridays and Saturdays in the Ember weeks are days of Fasting or abstinence; and, nowadays, Ember pennies for the training of Ordination Candidates are, or should be, collected at the Eastertide services.]

* * *

"Brethren, pray for us" (1 Thes. v, 25) must ever be the entreaty of the stewards of the Household of Faith, to the members largely dependent upon them for their spiritual food. Brethren pray for us, and particularly in your private prayers, and in the Celebrations. "Pray for us that the word of the Lord may run and be glorified" (2 Thes. iii, 1). Pray for us that, like St. John the Baptist, we may prepare the way of the Lord into hearts and lives that He can and will come to claim as His own. Pray for us that we turn the hearts of the disobedient (those who are not faithful to their Baptismal and Confirmation vows) to the knowledge of God in Christ, which is the wisdom of the just. Pray for us, the Clergy, that when Christ comes for His Bride she may be adorned with the virtues of Faith, Hope and Charity, and be ready to enter into the marriage supper of the Lamb. Pray to Christ Himself, the Head of His Mystical Body, His Church and People. Pray in the words of to-day's C.—one of the four Collects drawn up by Bishop Cosin, of Durham, and others, in connection with the Savoy Conference of 1661.

TO-DAY'S COLLECT.

The C. is peculiar in that it is addressed directly to Christ Himself. The usual course when we sacramentally plead the sacrifice of Christ once for all upon the Cross, was and is to address the Father through the Son, but there were three exceptions in the Communion Collects *before* the Reformation as there are three exceptions *now*, and the present exceptions are instructive. To-day we pray to Our "Lord Jesu Christ" as the Head of the Church Who will come again when His way is prepared. On St. Stephen's Day we pray to Him as it were *standing* to help and succour those who are being persecuted for righteousness' sake; and on the first Sunday in Lent we pray to Him, Who is on the Throne of Grace, for the grace of self-discipline that we may be ever ready to respond to the upward calls of the Holy Spirit.

The prayer, however, addressed to Our Lord, that we most constantly use, is from the liturgy of St. Chrysostom, who was the Bishop of Constantinople in the fourth century. In it we pray for the fulfilment of His promise, recorded in Matt. xviii, that He may be present where two or three are gathered together in His Name, and though it is not used as a Communion Collect, we may reasonably conclude that the promise of His real presence will be specially fulfilled when Communicants gather together to keep the Lord's own Service. As Charles Wesley writes, in Hymn 556, "A. & M.":—

"We need not now go up to Heav'n
To bring the long-sought Saviour down;
Thou art to all that seek Thee given,
Thou dost e'en now Thy banquet crown;
To every faithful soul appear,
And show Thy Real Presence here."

* * *

The daily use of this week's Collect, addressed directly to "Christ's Eternal Person with Which His Manhood is now for ever joined, as an attribute of It" (Liddon), may help to deepen within us the very important truths:—

1. That Christ is God, otherwise we should not pray to Him. He was not only Jesus but Jehovah-Jesus.

2. That He lived before the first Christmas Day, otherwise He could not have sent His Messenger, John the Baptist, before Him to prepare His way. (See Collect for St. John Baptist's Day.)

3. That the last words of the Old Testament, promising the advent of the Forerunner hundreds of years before the fulfilment, were His own words. He Who spoke to Malachi was He Who should come—God the Son: "Behold I will send My messenger and He shall prepare the way before Me" (iii, 1). But when on earth, "inferior to the Father as touching His manhood," He Himself, as we see in to-day's Gospel, puts the promise into the mouth of the Father, and alters the pronouns accordingly: "Behold I (the Father) send My messenger before Thy face, which shall prepare Thy way before Thee" (the Son).

"This is" (says Dean Alford), "if such were needed, no mean indication of His own eternal and coequal Godhead." And therefore to-day's Collect rightly and fitly ends with an act of adoration to Christ in His proper place and position in the Godhead: "Who livest and reignest with the Father and the Holy Spirit, ever one God, world without end."

SOME MODERN ASPECTS OF THE ABRAHAMIC DEVELOPMENT.—I.

BY B. H. NORTON.

THE contention raging around British-Israel Truth is a very serious matter affecting the veracity of God and the compliance of man.

Our critics think that the assumed discovery of Britain as Israel in the mirror stream of Revelation is only something to feed our vanity. That, therefore, all our conclusions are

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hypothetical, and that we, under the mental strain, shall ultimately prove ourselves so vain-glorious and our long quest so ridiculous that we shall go west unmourned owing to self-administered overdoses of egotism.

After a lecture once, a minister said: "But certainly, Mr. N., you will admit that Abraham was a *Jew?*" To the godly minister's discomfiture I did not deliver the goods.

Such criticism is harmless, and we only dislike those critics who climb into the high trees of their own prophetic forest, hide among the foliage, and endeavour to become experts at sniping.

Undoubtedly the strength of our position and the weakness of the opposition is shown in our open challenge and in the shyness of our critics' acceptance when it is suggested to clear the deck for an engagement. Still, there may be nothing more demoralising than a criticism which has no basis in fact, and when directed to the highest and holiest is a criticism from the lowest and most objectionable of motives.

Let us look at "Some modern aspects of the Abrahamic development."

I unhesitatingly admit that why God left Adam & Co., and became peculiarly and particularly interested in Abraham and Sarah, I do not know. Even in human affairs of selection, secrets are generally well kept. I was most concerned in being told the facts, in believing what I was told, and now am most concerned in telling others that God did it. 'Tis done, the great transaction's done! I attach to that the well-fortified declaration that the gifts and calling of God are without repentance!

I loyally accept the situation, and leave the Almighty to lead me in the dark or bring me into the light as to why He did it. It was the correct thing to do, and so it is not for me to reason why.

Our critics would lead one almost to think, in the great call of Abraham, there had been a Divine mistake, and that the call had later to develop by substitutionary methods in which Israel, as such, is not operative.

"Father," said a farmer's son when a neighbouring herd of cattle broke fence, "where did they get in?" "Never mind that," said the father, "they're in here, and we've got to get them out."

Well, Abraham is in, very much in, the field of this world's affairs. God chose Abraham and his descendants for specific service, and we are concerned in locating the field of operations and comparing promise with fulfilment, while at the same time harvesting for our own garner what we consider legitimate bestowments.

Some unenlightened people say, "Look at Russia!" They attach to Israel (making no distinction between Israel and a very low-grade Jew) the ruin of that unhappy land. We should not try to minimise the terrible state of Russia or exonerate some of the leaders from blame. The terrible condition of Russia and the spreading of the propaganda responsible for it in other parts of the world is a deadly menace, and should prompt us to maintain British authority and influence in its most Scriptural conception.

One of the benefits of belief in the truth expounded is the safeguarding of our homes from the disaster inflicted on Russia, although to that source the uninitiated do not attribute their safety, perhaps resent the declaration, even if happy to benefit from it!

To some superficial calculators the Abrahamic call has provided the world with a few wandering Jews who are useful in the commercial sense to those with whom cash is not plentiful, by affording a questionable relief from pressing liabilities by short-date loans at high rates of interest.

The presence of Jews has made it necessary, as a kind of conscience measure, to introduce some special hymns in most of the numerous sectional Church hymn books, generally with the heading "For the Jews," whom they unblushingly class with the Israel from whom they are distinct, in such words as "Let Israel home returning her lost Messiah see," which passes, undoubtedly, as a pious comment on the pronouncement made, not to Israel, but the Jews when Christ had told them their house was left unto them desolate. It was of such that James Montgomery wrote:

"Thus though the Universe shall burn,
And God His works destroy,
With songs Thy ransomed shall return
And everlasting joy."

Although with a burnt universe and the works of God destroyed, the puzzle is to find the place where Montgomery would accommodate the singing pilgrims of his poetic fancy.

Joyce actually sings about Israel as Judah who "still roam the scorning world around, Disowned of heaven, by man oppressed, outcasts from Zion's hallowed ground." Piety can poise on any poetic pinnacle with closed eyes, illustrating the peculiarity of "Where ignorance is bliss, 'tis folly to be wise," but who benefits by the bliss?

The ancient Abrahamic call caused a few philanthropists to start some helpful institutions for the Jews, in the same sympathetic expression as once an undertaking was harnessed to religious thought and effort for such misguided creatures as Turks and Hottentots. An occasional collection is now taken for the Society having Jewish conversion propaganda to the front, and a paper or two, including "Trusting and Toiling," by Samuel Hinds Wilkinson, and a far more attractive monthly, edited by Mrs. Penn Lewis.

Now, if this is about all that is necessary to be done for the "remnant," and if the "remnant" consists only of those who by these means it is hoped to reach, then certainly the Abrahamic call has been silenced into a whisper, and the majestic literature of the Old Testament seems to be out of proportion to the notice and position to which those few erring wanderers are entitled! Certainly Divine Love's labour has been lavished and lost if these alone represent the mighty populace of prophecy referring to these latter days, who are compared in multitude to sand and stars.

We of Israel do not daub the sparkling escutcheon with such a bombastic failure. We believe God's call to Abraham was far more comprehensive, and knowing it was the right thing, otherwise it would never have been done, we acclaim the Author as far "too wise to err" in calling Abraham.

To us the reason *for* the act may be dim, but the contemplated achievement *of* the act is a proposition satisfying us that—

His purposes all ripen fast
Unfolding every hour;

and so we can afford to watch where God can afford to wait.

(To be continued.)

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COLLEGE CORRESPONDENCE COURSE.

LECTURE No. 10.

IN the last lecture we saw the bringing together of the three elements which constitute the Kingdom of God.

(1) The Nation.
(2) Jehovah the King.
(3) The Law.

It is manifest that if the Kingdom of God is to endure, each element of the Kingdom must also endure. In passing, we may point out that students, Biblical and otherwise, have lost sight of this axiomatic Truth, and have supposed the nation Israel to have been scattered as in the case of the Jews, or to have been utterly lost from among the nations of the earth.

Dr. Driver, believing the Jews to be the modern representatives of Israel, declared it to be manifest that God could not now fulfil His Covenants, Prophecies and Promises concerning Israel.

Bradlaugh went a step farther and, sincerely believing that Israel had disappeared, leaving the Covenants, Prophecies and Promises unfulfilled and broken, took this to be proof positive that no voice of God had spoken in the Scriptures. Both Dr. Driver and Bradlaugh were wrong in their conclusion, although right in their knowledge of the Covenants, Promises and Prophecies.

Still another school suppose the Church has been substituted for the nation, but as the organization and functions of the two are so vitally different, it is manifest this cannot be the case.

Israel remains, and shall for ever remain among the nations, and in her the Covenants, Promises and Prophecies have abundant fulfilment.

The Covenants we know, for they are clearly set forth in the Scriptures, and they are to the effect that Israel shall reign a nation before God for ever, as long as sun, moon and stars endure. And when these have passed away, the seed and name of Israel shall still remain, as the new heavens and the new earth which God shall yet make shall remain before Him. (See Jer. xxxi–xxxiii.)

Part of the historic fulfilment of the Covenants, Promises and Prophecies we have in the historic Books of the Scriptures.

Part of the fulfilment of the Covenants, Promises and Prophecies we have in Israel-British History—a part is now in process of very rapid fulfilment. We shall find its completion in the coming of Our Lord, Who shall take the Throne of His Father David and reign over the House of Jacob for ever.

THE KINGSHIP OF JEHOVAH.

This second element in the Kingdom is also an enduring element. It has been considered by many that the Kingship of Jehovah as a direct factor in Israel ceased with the erection of the Throne of David. Nothing could be further from the truth taught in the Scripture. The Throne of David is a subordinate throne, administering what might be termed local affairs, before the superior Throne of Jehovah. Such passages as 2 Sam. vii, Isaiah vi, Ezek. i—which are chapters selected for illustrated purposes from among the whole tenor of the Scriptures—show the permanence of the presence of Jehovah among His nation Israel not only in Palestine, but also in the land of their wanderings, and in the "Appointed Place," which we believe to be the British Isles. The Church and Nation will have to re-learn the story, and the fact of His Presence as King of His Kingdom Nation changelessly.

THE LAW.

Again, it has been considered by many that the law has given place to Grace. What these people say—although it is far from their thought to mean—is, that God has issued an universal indulgence to His people by releasing them from the law. The partial and temporary indulgences issued by the Papacy would sink into insignificance before this. Fortunately, it is but a dialectic expression on the part of most of these people, whose lives show that they are subject to the Divine law. What, then, is the law? Let us draw the figure of a target, with bull's-eye, inner and outer circles, and instead of dividing it into twelve parts as is usual, divide it into ten. The bull's-eye of the target consists of the Ten Commandments, each of which is the expression of an underlying principle, and which, combined, include the principles which underlie all life and conduct. One such statement is in every section of the target.

Now let us move to the inner circle, and here we have the statutes which are illustrative applications of the principles expressed in the Commandments. The Bible makes no attempt to provide a statute to meet every case, but simply to provide sufficient statutes to illustrate the application of the universal principles of the Commandments to every case which can arise.

Thus the national law contained in the Bible would probably come within 100 pages of printed matter, whereas the human-made statutes and judgments which make up our common law form a literature so vast that no library contains them, and no man or generation of men can read or know them.

We now come to the outer circle of the target in which are the judgments. These are the application of the principles of the Commandments in line with the illustrative statutes to new cases as they rise and develop in the nation's life from day to day. Of this system David sang, "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."

THE TEACHING COLLEGE.

OWING to the Public Meeting at the Central Hall this week the usual sessions of the College were suspended. The lectures will, however, be resumed on Monday next, December 15th, but after that week will be suspended again until the second week of the New Year.

With the commencement of the New Year sessions, on January 12th, the Rev. Wm. Pascoe Goard will continue his greatly-valued expositions of the Bible, and twice in each month Mr. D. Davidson will come down from Leeds to continue his series of lectures on "The Great Pyramid."

These free lectures are becoming increasingly popular, and are proving to be the means by which many are introduced to British-Israel Truth for the first time.

The Registrar will be glad to receive the names of any who wish to have a copy of the Syllabus sent, directly it becomes available.

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THE SECRETARY-GENERAL'S PAGE

MR. GARRISON lectured on "The Keys and Gates of the World: Where and What they are: Who holds them, and Why," in the Town Hall, Cheltenham, on December 4th, preliminary to the Mission to be held there next week, when meetings are to take place in the same hall on Monday, December 15th, afternoon and evening, Tuesday evening, Wednesday afternoon and evening, and Thursday evening. Speakers, the Revs. Pascoe Goard and Joseph Gay, Messrs. Garrison and Morey. Our readers in Cheltenham and district are cordially invited to attend, and to assist in making the meetings known to their friends.

* * *

The Rev. Joseph Gay, A.T.S., who is well known throughout the country as an exponent of Dickens, will give the "Christmas Carol," at our Headquarters, 6, Buckingham Gate, S.W., on Monday evening, December 22nd, at 8, in aid of the funds of the Federation. Admission free, silver collection. As an elocutionist and reciter of Dickens' subjects Mr. Gay has appeared before a great number of the societies and colleges of Britain. We shall expect to see our rooms well filled for this interesting occasion.

* * *

We are very grateful for further donations and promises for the amount required by Christmas, but a large sum has yet to be raised if we are to be in a position to claim the £500 conditionally promised by one of our members, and we have less than a fortnight in which to secure it. We most earnestly appeal to all who can help our glorious Cause to come to its aid. We are in the midst of a mighty Forward Movement, which is taxing our resources and the strength and energy of our speakers and workers to the utmost. An enormous correspondence is bringing urgent calls from all parts of the country for lectures and meetings. We could put twenty men in the field at once if we had the means. On all sides it is being urged that we must be up and doing if the tides of materialism, modernism, irreligion and all disruptive forces are to be met and overcome. We are convinced that no Movement to-day is more worthy of support than that for which Israel Truth stands. No effort can be too great, and no sacrifice too much for a Cause which has been so wonderfully blessed by God, and which has brought light, joy, and a new devotion to many thousands of our land. Two elderly ladies in a pathetic letter write: "We enclose a Postal Order for 10s., and wish it could be more, but that is not possible with a quickly vanishing income. We believe our Heavenly Father will take us home before all is spent; while it lasts it must be shared with the workers. The Cause is always in our thoughts, and we thank God for the blessings He has showered on the British-Israel-World Federation, which we constantly remember in our prayers."

* * *

Major J. Knowles, O.B.E., presided at the Central Hall meeting on Monday afternoon last, when the speakers were the Rev. G. H. Lancaster, M.A., and the Rev. T. E. Grout, O.B.E. The latter made a fine impression on this his first appearance on our London British-Israel platform. He received a very cordial welcome. He spoke of how much he owed to the teaching of the Rev. Pascoe Goard at the Ministerial Association, and the Teaching College at our Headquarters. Mr. Grout saw much active service as a captain during the Great War in many fields of operation, and he took part in the entry into Jerusalem. His first addresses on our platform were given last week at the Horsham Town Hall, for our Branch there, and he had a warm reception. He will, we are sure, be a welcome visitor at many of our Branches, and a distinct acquisition to our forces. Mr. Morey presided at the evening meeting at Central Hall on Monday, when the Rev. Pascoe Goard gave a beautiful and most impressive address, followed by a forceful speech by the Rev. W. E. Woodhams Denham. On Tuesday afternoon the chairman was General Coventry Williams, C.B., and lectures were given by Rear-Admiral E. A. Taylor, and Mr. Herbert Garrison, on "The British Navy: What of its Future?" illustrated by lantern pictures. On Tuesday evening our President, Lord Gisborough, presided, and Mr. David Davidson, M.C., and Mr. Garrison lectured on "Egypt and the Wonders of the Great Pyramid," with lantern illustrations.

* * *

Mr. Daniel Farmer has lectured with much acceptance at Wimbledon, Shepperton, and St. Saviour's, Hanley Road, Stroud Green, London, N. At the last-named the chairman was the Rev. W. H. Stuart-Fox, M.A., the vicar.

* * *

Mr. Morey gave two excellent addresses last week for the Kingston Branch; at one of these the chairman was a local Wesleyan minister. Ours can truly be called an Interdenominational platform.

* * *

The special mission at Birmingham last week was of a deeply spiritual character. Ten meetings were held. The speakers were the Revs. Pascoe Goard, Joseph Gay, T. H. Whitehouse, and Mr. J. J. Morey.

* * *

The first Secretary-General's Round Table in the New Year will be held at our Headquarters, 6, Buckingham Gate, on Wednesday, January 14th. Tea and conversation from 4 to 5.15; addresses at 5.30.

* * *

The next public meetings in Central Hall, Westminster, will be held on January 21st and 22nd.

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We are in need of help in regard to our Benevolent Fund, and we feel sure that our friends will not, during the coming Festive Season, forget their less fortunate members.

* * *

Our Nottingham Branch is holding a Mission this week in the Albert Hall Institute. The Federation is supplying the speakers—the Revs. Pascoe Goard and Joseph Gay. There are four evening meetings, from Wednesday to Saturday, inclusive.

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THE
NATIONAL MESSAGE
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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 EMPIRE, 1924.

By Rev. Wm. Pascoe Goard.

We have written of the Kingdom Nation of Israel in prophecy. It is well that, as the present year draws to a close, we should look upon it as a current going concern.

That *the Empire fulfils the prophecies concerning Israel in the latter days* none may doubt who have mastered first the details of the Israel prophecies, and secondly the practical fulfilment in the late history and contemporary position of the British Empire.

The Kingdom of the House of David.

This is one of the outstanding marks of the nation Israel wherever it is to be found. The *oath* of God, confirming the oft-repeated *promises* of God, makes that fact clear beyond doubt, if the foundations of the Hebrew and of the Christian faith are to stand firm. The foundations stand firm enough all evangelical Christians will perhaps admit. But it is a question as to *how firmly we stand* upon those foundations.

Where may the Kingdom of the House of David be found?

Were it not tragic, it would cause a smile, that so many evangelical Christians, failing to find it on earth, assume that it has been carried up into the heavens.

Perhaps this is a little better than the feeling which has possessed so many that the throne of David has ceased for many centuries, and shall not be again until Our Lord shall return from heaven, when He shall re-establish that throne.

As to the reasoning attached to either of these positions we are not concerned. The only important question is, "*What saith the Scriptures?*" Sure it is that the Scriptures carry the Divine promise, supported by the Divine oath, that the House of David *shall continue* to reign over the House of Israel while sun and moon endure. Therefore we conclude that the Kingdom of the House of David is still carrying on, upon the throne of David, ruling over the House of Israel. When Our Lord shall return He must find that throne continuing in unbroken sequence.

Where may we look for it? Not to the European thrones which remain, for every European dynasty is modern compared with the requirements of the House of David. Not to the nations of Asia, for there does not exist therein a throne which fills out the requirements of the House of David.

There is but one throne on earth which can enter competition for that honour. It is the throne of Britain, and the historical chain couples it with the Royal House of David by continuous descent. The marks of that throne as to its establishment, its charters, the law it administers, the nation and company of nations it rules over, are such that the identification is complete.

The throne of David rules primarily over the nations of Britain. There is but one throne. But there are a nation and a company of nations under its sway. Nothing less would be sufficient. And this great fact is all-sufficient from that point of view. There is no other throne ruling over a nation and a company of nations on earth to-day.

King George, by the Grace of God, Britt. Omn. Rex.

The Homeland first claims the honour and dignity of the King, the Crown and the Throne. Here is the centre of the Government, and here is the centre of

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the worship of the Anglo-Saxon world. Each of the Overseas Dominions, each a nation within itself, claims the dignity and the honour of the King and the Crown.

The dependencies also nestle beneath the branches of the ruling dynasty of the House of David, and find much of peace and of blessing there.

The throne unites the whole of the British section of the Anglo-Saxon family, and of the many dependencies.

THE COMMON LAW OF BRITAIN.

The common law of Britain is in force over all the Anglo-Saxon peoples, British and American, wherever the provisions of the common law have not been expressly set aside by the Statutes of the various Parliaments in the various nations.

Only the enactments of the Home Parliament can set aside the common law for Britain, and for her dependencies, who are ruled by the action of the British Parliament.

Only the enactments of its own Parliament can set aside the provisions of the common law in each of the Overseas Dominions.

The enactments of the Parliament in one country, even the Mother Country, cannot set aside the provisions of the common law in any other of the British nations. The enactments of Britain are not in force in the Dominions; the enactments of Canada are not in force in Australia; the enactments of Australia are not in force in Canada, and so on, around the circle.

But where Parliaments have not intervened by specific enactments the common law operates in all.

Now, what is the common law? It is the law of the Bible translated by judgments into active British law.

There is, therefore, one King, one throne, and one common law for the nation and company of nations. And one common law for both branches of the Anglo-Saxon family.

BUT THERE ARE MANY PARLIAMENTS.

There is the Mother of Parliaments in Britain. There are the Dominion Parliaments Overseas.

Each of these Parliaments is functioning with more or less success in one of the company of nations.

Each Government, and each of the nations within the Commonwealth, should weigh this matter very carefully.

It is a matter of some importance what the Parliaments of the nations of Europe are doing from time to time. Their action is carefully watched by the peoples of the Anglo-Saxon nations, and measures are taken to balance their actions by corresponding action at home.

It is of much greater importance what the various Parliaments in the company of Anglo-Saxon nations are doing. Each of these is legislating for a portion of the British race and of the British Empire. Each is making a contribution which affects the whole of the Anglo-Saxon race.

If it be true that it is of import what each of the Parliaments of the British nations are doing, it is still more important to note *what is the trend of the united action, or rather the common action, of them all.* It is of much greater importance that the action of the various national Parliaments within the Empire should be unified and carefully directed than that the action of Foreign Parliaments should be met and balanced.

In the life of the Empire it will be seen that the King is one, the throne is one; also the common law, often called the unwritten constitution, is one. But it will be seen that *the Parliaments are divided.*

Look again. Pooled, *the natural and the developed resources of the Empire at large are such as to be capable of enriching every citizen of the Empire.* There is, therefore, only the reason of failure on the part of the Government of the country to achieve complete success which can account for enforced poverty. Of course there will always be poverty while the possession of wealth depends upon individual enterprise and wisdom. And when individual enterprise and wisdom are laid aside—if ever—as the factor upon which wealth depends, then wealth ceases. It is not sufficient to say "will cease." The Communistic experiment is on before our eyes, and we say it ceases.

If the nations are to be blessed with the enjoyment of the great wealth of the natural resources within its borders, *it must co-operate in a large way as an Empire.* This it will surely do in the near future. Then poverty will be no more. It will not be an easy task, for the people want wealth under impossible conditions. They want it in the great cities and congested centres. It is only to be found in the open spaces and upon the broad faces of the great heritage which God has given us. We shall go out after it by and by, or our children will, and be enriched and blessed.

THE MISSION OF THE EMPIRE, AND OF ALL ITS NATIONS, IS ONE.

"In thee and in thy seed shall all the families of the earth be blessed." Thus from every Dominion, but chiefly from the Motherland, the God-given influences for good are going out to the ends of the earth.

The extension of the Empire is continuous and is unsought. This is part of the revealed plan. It is God's purpose to embrace eventually all the nations of the earth in His Kingdom Nation. These are all to be made partakers of the riches of the sea and of the land. These are all to enjoy the Pax Britannica and be at rest; these are all to rest under the shadow of the throne of the House of David. And when that time comes, Jesus Christ Himself shall sit upon the throne and rule in Zion before His ancients gloriously.

The unification of the Empire must be but a step to the unification of the race. Following the "more sure word of prophecy," of which St. Peter speaks, we are assured that the division made in the race by the separation of the United States from the rest of the Anglo-Saxon family will be healed. This will perhaps not take place while Parliaments meet, and politicians barter right for power. But the time for Parliaments is rapidly passing. Administrative Councils for the nations, yes! but legislative Parliaments as we have them to-day, not much longer! They have been tried to the uttermost and have proved themselves to be at once most terribly costly, cumbersome in the highest degree, dangerous because of the fact that more and more they are being controlled in all nations which have them by alien and enemy influences; and inefficient to a degree.

What, then, shall we do? *Re-establish in its fulness the common law of Britain, which is the law of the Bible.* Repeal all human interference with it, and leave it to the courts of the land to administer that law. Then *all the great family of Anglo-Saxon nations will have one King, one throne, one law, and one citizenship.* All the energy used up in the struggle for law-making power will, or may be, turned to efficient application of the law, and to efficient administration of the inestimable wealth of the great heritage God has given to us;

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and to the fulfilment of the national mission to carry freedom, light and blessing to the ends of the earth.

No man is planning for these things. No Parliament is legislating in that direction. But before our eyes God is moving in that direction, and will surely bring it to pass, for every prophet who "wrote and spoke as he was moved by the Holy Ghost" regarding these latter times has declared by the mouth of the Lord that it shall be so.

"THE EVOLUTION OF THE ENGLISH-SPEAKING PEOPLES OUTLINED IN GENESIS."

BY THOS. W. PLANT.

(*Continued from page* 594.)

OUR CORONATION STONE.

JACOB, banished from home, slept at Bethel and dreamed a dream, his head being pillowed by "one of the stones of the place," as detailed in Gen. xxviii, and there received a promise by Jehovah of territory and of His blessing and protection until all the promises became the accomplished facts of history, and until history should become the literal fulfilment of prophecy.

Study carefully verses 13, 14 and 15, and you will see that no merely local fulfilment in the lifetime of Jacob was predicted; it was something of world-wide expansiveness.

Jacob, now fully awake to the remarkable character of the Divine promise, dedicated that stone-pillar as a witness to the promise of Jehovah.

It therefore became the Stone of Witness, *if God kept His Covenant* (see verses 20–22). Note these three verses very carefully, including as they do the origin of the tithe system. Verse 22, translated by Ferrar Fenton, reads:—

"And this stone which I placed for a pillow shall be a House of God, and of all that You give to me, I will return a tenth part to You."

This translation is not very different from the A.V., but while reading the second edition of an early British-Israel book, by the Rev. F. R. A. Glover, M.A., published 45 years ago, and entitled "England, the Remnant of Judah and the Israel of Ephraim," I came across the following interesting footnote *re* verse 22:—

"It was unknown to the writer when this book was printed, and until long after, that the Hebrew word translated 'this' in the A.V., Gen. xxviii, 22, may be read 'Dream Miracle.' So the text would run, '*And the Dream-Miracle Stone which I have set for a Pillar, &c.*'"

This rendering is increasingly significant when read in conjunction with a further reference to the Stone of Destiny in the same book, wherein reference is made to the part the Coronation Stone played in English, Scottish, Irish and Palestinian history: "It was a Consecrated Thing; and it lay deep, so to speak, in the fundamental traditions of the Empire."

In verse 20 Jacob said: "IF God will be with me . . . THEN the EVER-LIVING shall be my God."

Therefore, having fulfilled His Covenant with Jacob, Jehovah THEN, of necessity, becomes the God of Jacob's heirs and descendants, their Covenant-keeping God; and their reliance on His Covenant-keeping proclivities would become the traditional belief and sheet-anchor of that "numerically unreckonable" literal seed during its world-wide expansion detailed in verse 14: "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." Or, as Ferrar Fenton renders the latter part: "And all the Nations of the World shall be benefited by you and your heir."

This Stone, being dedicated or consecrated as the witness to all this promising and fulfilling, it would naturally not be in the custody of an alien race, *i.e.*, a race that was not descended from Abraham, Isaac and Jacob, however long it took God to evolve this "Goyim" (apparently Gentile) race of Israel into their world-wide expansiveness, and by contact with whom ALL the families (or nations) shall be blessed. Note, *first*, that the Jews were prophetically condemned to be few in number compared with the uncountable seed of Israel through his grandsons Ephraim and Manasseh. Note, secondly, although the singular "seed" or "heir" is used, the racial descendants (heirs) from Jacob are to be as the dust of the earth, and Josephus described the Ten Tribes as being in his day "beyond Euphrates still, numerically unreckonable" (the literal translation of Josephus), therefore not mixed up with the Jews, and yet, even then, beginning their national fulfilment of being "as the dust of the earth." Quoting from "Verse by Verse": "Accordingly returning, after long years, to that same spot, after God has confirmed his title (or name of) Israel—God's ruler—and renewed the promise, Jacob again sets up the *Pillar* of *Stone* to be God's House. It was now no longer Jacob's, but the 'Stone of Israel.' Jacob was not to end his days in Canaan. When, with all his family, he followed Joseph into Egypt, would he abandon the Stone which was to him the pledge of his destiny?"

We can be confident that the answer would be in the negative, and it would, therefore, go down into Egypt with Jacob-Israel and his eleven sons, Joseph being already there in residence. In course of time Joseph, with his eleven brothers, was blessed by their father Jacob-Israel, of which more anon. At this stage I only want to quote one paragraph, the parenthesis of verse 24 in chapter xlix:—

The A.V.: "(from thence is the Shepherd, the Stone of Israel)."

The Variorum renderings are quite fanciful and incorrect.

Young's translation: "Whence is a shepherd, a son of Israel."

The R.V. margin: "From thence, from the shepherd, or, by the name of the shepherd the stone of Israel."

Ferrar Fenton: "From whom is Israel's guardian stone."

Evidently from these varying translations there is a difficulty in getting the correct rendering. Let us see if we can get a little nearer *the probable information intended to be imparted.*

In the first place this *parenthesis* at the end of verse 24 has *nothing to do with the blessing* which was then being given by Jacob to Joseph; a parenthesis (....) is "an explanatory word or sentence inserted in another sentence, and inclosed within curved lines (....)"—(Dictionary).

This is therefore, as printed in our Bibles, *an inserted piece of information*, and it is therefore not necessary to follow either the critics or the commentators in their efforts to incorporate it as an unusual title of the Deity into the blessing on Joseph. Wash out all these fanciful symbolisms

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and treat it as an inserted piece of information *re* the custodianship of Jacob's Stone by Joseph; in fact, I have seen a translation, but I forget by whom, which is a straightforward solution of our difficulty, viz., "From thence (onward) he (Joseph) kept (or shepherded) the Stone of Israel."

Therefore, as this blessing in chapter xlix *was dated to take place* "*in the latter days*," we must logically expect that Ephraim, the birthright son of Joseph, would look after the Stone of Israel during "the said latter days," viz., during "the Christian dispensation," AND HE HAS in these British Islands of the West, where it arrived under the care of Jeremiah about 1,100 years after Jacob inserted that parenthesis in his "Blessing" to indicate whose family would ultimately have the responsibility of the safe custody of "Jacob's Stone," his most treasured possession and the witness of God's Covenant made to himself at Bethel.

Obviously from these notes, the Jews (Judah) were NOT *to have charge of the Stone during the latter days*, and, further, the Stone, being a witnessing Stone, will yet have to play its part in the great drama at the end of the age, when it makes its final journey back to Jerusalem—the future religious and governmental capital of the world.

(*To be continued.*)

"AND HE CALLED HIM ISRAEL."

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

JACOB-ISRAEL.

UNDER the caption "Brith-Ami," I cited the unconditional covenants made with Abraham and Isaac.

In regular historic order we come to Jacob, the son of Isaac and grandson of Abraham.

He was the brother of Edom, or Esau, from whom he received the *Birth-Right Blessing*.

1. God gave the child Jacob this blessing before the twins were born. (See Gen. xxv, 23.)

2. Jacob bought this blessing from Esau, who despised it. (Gen. xxv, 23.)

3. Isaac, the father of the two sons, gave this blessing to Jacob. (Gen. xxvii, 28 and 29.)

4. The Lord gave the man Jacob the birth-right blessing at Luz. (Gen. xxviii, 13, 14, 15.)

5. Esau voluntarily gave Jacob, then Israel, this wonderful blessing. (Gen. xxxvi, 6 and 7.)

JACOB BECOMES ISRAEL.

At the ford Jabbok, a mountain torrent which flows into the Lower Jordan from the east, Jacob spent a night in prayer, and became a new man with a new name. No longer was he Jacob the *supplanter*, but Israel, for "as a Prince thou hast power with God and with men." Here is where *Israel* begins.

LUZ BECOMES BETHEL.

"And God said unto Jacob, arise, go up to Bethel and dwell there; and make there an altar unto God." (Gen. xxxv, 1.)

"Jacob said, Let us arise and go up to Bethel, and I will make there an altar unto God." (Gen. xxxv, 3.)

"So Jacob came to Luz, which is in the land of Canaan, that is Bethel." And he built an altar there, and called the place El-Bethel-El.

Here, then, we find the command to go to Bethel, and the act of obedience following the command.

AN UNCONDITIONAL PROMISE RESULT OF OBEDIENCE.

Gen. xxxv, 9, forward: "And God appeared unto Jacob again. 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.

"And God said unto him: I am God Almighty: Be ye fruitful and multiply; a nation and a company of nations shall be of thee, and Kings shall come out of thy loins: 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."

Let us note:—

1. Jacob became the heir to all the Land of Promise.

2. All the other seed of Abraham, including Edom, was excluded from this wonderful land grant.

3. Israel was to become *a nation and a company of nations;* not a church and a company of churches.

4. The Church has never been a nation and has never been given the *Promised Land*—"All the land from the River of Egypt to the Great River, the Euphrates."

ISRAEL-JACOB SETS UP A PILLAR.

"And Jacob set up a pillar in the place where he talked with Him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

"And Jacob called the name of the place where God spake with him, Bethel."

Here is the beginning of the history of a wonderful *stone pillar*.

JACOB GOES TO EGYPT.

A famine in Canaan sends Jacob and all his family to Egypt to his son Joseph. There he lives and dies. There his seed live hundreds of years, grow to be a great nation, and finally leave the land under Moses, who leads them across the Red Sea into the wilderness, where they camp at the foot of Mount Sinai.

SOME MODERN ASPECTS OF THE ABRAHAMIC DEVELOPMENT.—II.

BY B. H. NORTON.

THERE are some exceedingly nice people who almost yield at times to the tempting suggestion that it was a pity the World's Redeemer, as they style Him—World's Saviour He certainly is—had not had His contact with humanity manifested through a superior channel to that of the Jew! These people do not give a very wide circumference to the circle in which to us that Great Mission and Purpose necessitating the contact is yet to manifest. To us the circle of Divine and human contact is ever extending, and the introduction of the

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Israel aspect into that Mission and that Purpose as not covered or completed by the doings of the Jew makes a world of difference.

Here it may be, really it is, that we discover one of the greatest factors brought to light by the relationship of Christ with Israel as well as with the Jew. It is Christ's recognition of Israel as Britain which gives us licence for the declarations we make, for the hope we cultivate, for the joyful service we undertake, and for the opposition we joyfully encounter.

Contract the circle to Christ and the Jews, let the major Israel be swallowed up in the minor Judah, and we can be as dull and hopeless in the present and as to the future as the most orthodox non-Identity recognitionist. We get our hope, our strength, our declaration at the point of severance from the majority. We hail our success where others fail; where others stumble, we consolidate; where others get into blinding dust storms, we clearly see.

Many people go devoutly to Mount Calvary, to which hallowed spot we also go. They go readily with Joseph of Arimathea to the New Tomb, having previously gone with another Joseph to the Manger; but they lift hands in holy horror if it be suggested that the Joseph of the New Tomb was also the Joseph of the New Wattle Church at Glastonbury.

They go to the grave to weep there. They later rejoice in the acclaim "He is risen! He is risen!" A glorious contrast to the feelings produced in the realm of previous tragedy. They give a loving, longing, lingering look at the empty tomb, and rejoice as they reconstruct the announcement, "He goeth before you into Galilee." *It does not strike them, however, that Our Lord's rather hasty visit to Galilee indicated His early recognition of the tribe of Benjamin and His rejection of the "Jewry."*

Galilee, not Jerusalem, please mark that! Galilee, not Jerusalem, when the Sacrifice is completed and real New Covenant service is to commence. *Our* circle includes the Galileans in the disciplehood. Who but the Identity folk dream of including them? "Then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them, and Jesus came and spake to them saying, All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations."

The significance of this Great Command being *given on Israelitish soil*—most likely on the very mountain peak where previously Christ had preached His memorable Sermon to the disciples—is not without its value to those who connect the continuing service not with the Jews but the Israelites.

It is our modern view of this difference which helps us to see the development through Britain—Israel=Britain—of the Abrahamic call. For those who say "All the children of Abraham are now Jews" there is no need to try to see any difference between Galilee and Jerusalem!

These people, roving, often stumbling blindfolded in their circumscribed circle, watch His ascent and welcome the advent of the two heavenly messengers with the acclamation of future triumph: "This same Jesus shall so come in like manner as ye have seen Him go."

They in thought and wish retire to the hallowing region of the Mount of Olives, would actually like to live their remaining days in the vicinity of His Ascension, so that they might be the first or the nearest to greet Him when in that day His feet shall stand again upon the Mount of Olives. They hope that they may live long enough or that He may come soon enough so that without one lingering groan of participation in the grim details of dying they may experience the luxurious sweetness of the Second Advent change. They fail to see in the broader light why Jesus has programmed to come again.

Now this is very good, but it is not good enough. It is far-reaching, but not far enough to grip the fuller joy. It is Christ-honouring, revering, adoring, but it is not sufficiently practical to harmonise with the instructions the Great Master has had recorded.

The disciples were called away from the uplifted gaze: "Galileans!" cried the man from heaven in white garments, "Why stand looking into the sky?" We note these heavenly messengers recognise the tribal distinction—Galileans, not Jews. Our pulpit orators would do well to copy. Then these Galilean disciples returned to Jerusalem to bear testimony, doubtless remembering the before-Ascension command (Luke xxiv, 49): "Tarry ye in Jerusalem until ye be endued with power from on high." "You have to witness for Me in Jerusalem, in Judæa, in Samaria, and to remotest parts of the earth." "This Gospel of the Kingdom has to be preached among all nations for a witness." "Ye shall not have gone over all the cities of Israel until the Son of Man be come." And the startled cry at Jerusalem was "Are not all these Galileans?"

We now touch one great reason why—Is it not the greatest?—we may claim to be Divinely called, Divinely protected, as a nation, Divinely signalised as Chosen Servants of Jehovah. We get our command, our inspiration, our encouragement, our example, from the Great Master Himself as we take in a wider sweep than that generally functioned. We believe all that the others believe, but we believe more. We teach all the fundamental truths they teach, but we teach more. We introduce no new doctrine; we add no paragraphs to the Creed; we remove no existing ones. Our difference from the ordinary cult and code is mainly that of expansion and consistency.

The poverty, shallowness, almost unnecessariness of the Great Introduction of Abraham, if it is to be reckoned along the contracted lines of God's dealings with the Jews to-day, and for the past two thousand years—and the Jew's dealings with the world to-day and for the past two millenniums—does it not almost amount to a Divine much-ado-about-nothing practically? It makes the Bible a fulsome message announcing unrealisable events.

Our teaching is not only expansive, it is clarifying. We think we rectify things a bit. We attempt to keep the various tones of prophecy in their originally designed chaste and harmonious setting. Others, in cutting the Divine diamonds, leave nothing but floating dust which the wind of criticism plays with until there is an epidemic of literary ophthalmia leading to distorted vision and general mental and something like spiritual derangement.

There need be no wonder that so many find little pleasure in reading the Old Testament Scriptures. Everything seems to them, as it formerly did to us, disjointed and meaningless, like epitaphs which had become antique, obsolete and uninteresting. The wonder is that the Scriptures are reverenced as they appear to be. It cannot be because they are understood, but because of their Author. A reverence paid, however, to the unproductive, unfulfilling and unmanifest was never the Almighty's design in claiming our homage.

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A few gems have been culled by our friends who differ from us. Thus the promise of the bruised head and the bruised heel in Genesis, Psalms xxiii and ciii, Isaiah liii and lv are often read and much revered, but the great Israelitish Scheme, the organization and campaign of the centuries, with all the strategy set out and throughout the other portions, are regarded mostly as dry Jewish records, having literary merit, but containing no application to the present time or pointing back to the unfailing faithfulness and mathematical precision of Divine prophetic declaration and fulfilment. In the Bible is found by such few, if any, yet unfulfilled prophecies. The Old Testament is indeed old, very old. Superannuated, like the old armour in the Tower of London. A collection of In Memoriam notices of long ago developed promises or else mysteries hallowed in sanctified isolation and sacred to the memory of Divine silence. Revered, but not applied.

To us the modern aspect of the Abrahamic call has enshrined the Old Testament in new attire, has introduced a pulsating, permeating, time-controlling and enriching spirit, not only of certainty, curiosity and fascination, but of reverence, revelation and consolation. Along such lines investigation is not a hazard but a delight.

Yet these good people believe with us that the Old Testament is inspired, and some would go to the stake rather than that its sacred contents should be destroyed. What they regard as the memorials of burnt-out fires and ash-heaps we look upon as sun-rays darting across a developing era with health, healing and oncoming interpretation, pristine display and eternal triumph.

The fear is that many find their basis for belief not so much in the Book itself from personal perusal, but from the holy traditions which have been associated with it from time immemorial, and a pious check is placed upon them, even when the dawning light penetrates the corridors of their minds, respecting our study, lest it should disturb the sacred memories and the long-accepted belief that the Bible's very inspiration makes it all the more mysterious and, therefore, should be kept immaculately free from any suggestion of change in its deep meaning and importance. But inspiration was never meant to mystify, but to simplify and connect.

(To be continued.)

THE MYSTERY SOLVED.

By Geo. McGinnis.

For over 2,500 years one of the unsolved mysteries of the world has been, "What has become of the Ten Lost Tribes of Israel?" Men have searched for them in every nook and corner of the world. Many books have been written and authors have cried "Eureka!" but their books fell dead from the Press. Some claimed the lost tribes were the Afghans, others the North American Indians, others the Aztecs, but their arguments went unheeded, for Christians knew that this people of such wonderful intelligence and virility would not be found among the fast-disappearing savage or barbaric tribes of earth.

As Bible students studied the Scripture and the events of history they became impressed the Anglo-Saxons possessed the earmarks that were to characterise Israel when she began her great work to bring education and Christianity to all people everywhere. Then they began tracing the origin of the Anglo-Saxon and found his ancestors were a body of people that migrated from the shores of the Caspian Sea at the very time the Apocrypha claimed the Ten Lost Tribes fled from their Assyrian captors.

Paul, in speaking of this mystery, says in Rom. xi, 25-26, "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. And so all Israel shall be saved; as it is written. There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob."

The hour has now struck for this blindness to be lifted from the eyes of Israel, for the fulness of the time of the Gentile has ended and now his star must grow dim while the star of Israel, as represented by her Anglo-Saxon descendants, is in the ascendancy. Jerusalem was to be "trodden down by the Gentiles until the time of the Gentiles be fulfilled," and Jerusalem has not been trodden down by the Turk since General Allenby marched into the sacred city. The time has now come for the unfolding of this mystery and for the blind eyes of Israel to be opened, and have revealed to her that she is the people of the Lord her God, and on her devolves the duty of carrying the blessings and benefits of Christianity and Civilisation to all people everywhere.

WHEN THE LORD SHALL BUILD UP ZION HE SHALL APPEAR IN HIS GLORY.

By Rev. Commander L. G. A. Roberts, R.N.

It was most refreshing to hear a clergyman speak out boldly from this text to-day. The preacher called to the appropriate Epistle and Gospel and the first lesson appointed for the day as the fitting environment of the message he had to give. He reminded us that when the Apostles asked Our Lord whether He would at that time restore again the Kingdom to Israel, He did not say they were wrong in asking, but merely that the times and seasons God had appointed for this, as for everything else. He did not say that because the Jews had rejected Him, therefore all God's purposes had changed. Indeed, no. He didn't say that all the glorious promises given to Israel were handed over to the Church. Nor did He say that the Church was the Kingdom. The Church has its work to do in the preparation for the Kingdom, but the Kingdom was Israel's. Many Christians, and perhaps those who thought themselves especially zealous in the interpretation and understanding of the prophets, will have their faith tried to the utmost in the upheaval which is now taking place. Here is the transition time, when Israel is about to come to the front. When did the work commence of bringing this people in? St. Paul says the work of the Gospel was to break down the wall of partition, that they who sometime were far off are NOW reconciled, NOW made nigh.

Isa. li, 16, says that when the hiding hand is removed He will plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people. Here, then, is the Kingdom, which many Christians do not see in the course of building up.

Let us look for a moment at the work being done in Judah. Take that portion called "the Russian Pale." Here are millions of Jews with the Spirit of God so working amongst them that the largest halls cannot hold those who press in to hear the Gospel. See the change that is come upon them. These are declarative of the one conviction which has settled

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upon them: "Then it is we who have crucified our Messiah." Let us recall the fact that the Word of God says, "When the Lord shall build up Zion He shall appear in His glory." It is not right then to expect His return until we can see Zion in the course of reconstruction. We must every one of us choose for himself or herself between, Is what I have been brought up to think, right; or is it the Word of God? "I, the Lord, change not." Choose you this day. Now!

Now we British-Israelites should lay to heart: "Then they that feared the Lord spake often one to another, and the Lord heard them—and they shall be Mine."

What joy! What comfort, what hope have those who, in seeing this great upheaval, can look up and see their redemption drawing nigh. Let us ever be looking up and not be afraid. The day of Jacob's trouble is upon us.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY THE REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.

4th in Advent

KEYWORD

Our Lord's Comings.

COLLECT.	EPISTLE.	GOSPEL.
"Come among us"	"The Lord is at hand"	"Among you—He is"

"ON this Sunday, the close approach of the King of Glory to His Kingdom of Grace is heralded by Scriptures of which the pointed words are, 'The Lord is at hand,' 'Make straight the way of the Lord.' The Collect has lost its Gregorian pointedness by a return to its Gelasian form, which makes the whole a Prayer for the Presence of God the Father, instead of what it was originally, one for the Coming among us of God the Son. The alteration was probably made under a strong impression of the truth that all prayer should be addressed to the Father through the Son; and also with reference to the words spoken by Our Lord immediately after He had given the command respecting prayer, and had promised a return of His own Presence: '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' (John xiv, 23)."—(*Dr. Blunt.*)

* * *

THE ORIGINAL COLLECT TRANSLATED.

"O Lord, raise up, we pray Thee, Thy power and come, and with great might succour us, that whereas through our sins we are sore let and hindered, the indulgence of Thy propitiation may speedily help and deliver us. Who livest with the Father," &c. [O.E. Lettan = to make late, *i.e.*, to delay.]

* * *

Our Saviour's *Comings* is, of course, the great subject of Advent, and it is plainly the message of this day's C.E.G.—past, present and future—for though we are asking the Father to come among us, we know that it will be in and through Jesus Christ in Whom is the fulness of God bodilywise—*past*, when St. John Baptist could say to his generation "Among you . . . He is"; "among us" in union with the Father and the Holy Spirit to be a *present* help in time of need; and "at hand" to make the *future* glorious for His own when the spiritual harvest is ready for the reaping. The past and the future Comings form the content of the four Advent Collects. Think through them successively and you will see the *first* Coming alluded to as being "in great humility"; as bringing "eternal life"; as necessitating a preparation; and as meaning "satisfaction for the sins of the whole world." Think through them again and you will note the *future* Coming as being "in glorious majesty"; as anchoring a "blessed hope"; as a coming "to judge the world"; and as a coming "with great might." The Jews, as a people, were not ready for the first Coming, and at least half the Christians will not be ready for the next (Matt. xxv, 2).

The mistake of the Jews was in not apprehending (Isa. liii, &c.). The mistake of Christians is their neglect of the Bible forecasts. And "How can we escape if we neglect?" (1 Thess. v, 2–3).

* * *

Now, we must take a longer, larger, and closer view of the Comings of God the Son.

The original Coming was in Creation (John i, 2).

He was always the Word, even in Heaven itself. We know the relation of a thought to a word. Thought, shall we say, is the Father on a higher plane; the Word, the Son, which reveals the Father to a lower plane. All the revelations of the Father throughout the Old Testament were through God the Son, being *His* words, *His* commandments, *His* appearances, *His* workings, *His* comings, for "No man hath seen God the Father at any time—the Son hath declared Him" (John i, 18). All the revelations to the patriarchs, prophets, priests and kings of the Old Testament were, therefore, the revelations of the Father through the Son. And this went on to the close of the Old Testament dispensation.

Then there was an entirely *new* coming of God. Under the Old Covenant, His appearances suggest an anticipation of a human body; under the New, that human body was taken in reality, so that those who saw Christ saw the manifestation of the Father. "The Word became flesh and dwelt among us." This thirty-four years' sojourn of the eternal manifestation of the Father is the greatest wonder the Earth has known, and perhaps the greatest privation Heaven has endured. For it is possible that Heaven lacked the visible manifestation of the Father through the Son, while the Son was revealing the Father here on Earth.

"He emptied Himself"—put aside His spiritual form, His manifestation in Heaven, that He might take up a form visible on earth. But whether in Heaven or Earth, He is God the Word. Before He took the Body away from us in the Ascension, He had often spoken about His *going*, first that He might send His Holy Spirit—the other Comforter; and, later, in the fulness of time, that He might Himself personally return.

Meanwhile, Christ's Comings are representative rather than Personal. There is a sense in which He, as God, is *everywhere* present, but, even so, there are degress of His presence. He is more present in trees than in stones, in animals than in trees, in men than in animals, in Christians than in heathen; but He is thus present by His all-pervading Spirit. It is so even in the Sacraments. In Baptism, it is His Spirit Who regenerates. In Holy Communion, it is His Spirit Who sanctifies and strengthens.

Christ's glorified Body is in Heaven, and remains there until His next coming. So there is a Man in Heaven! But the time is at hand when He will descend into the air or firmament above us, and the dead in Christ shall first arise in their new bodies, and the watching and waiting saints on earth—those we call "the quick"—shall then be transfigured or caught up, like Enoch and Elijah, to join the elect Church of the first-born.

Let us not misunderstand the Apostles' Creed. The compilers

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did not, and could not, put every truth within its short compass, even had they so desired. But it is possible that the truth of our Lord's next and special Coming for His faithful people *only* was lost sight of in the great outstanding truth of His *final* Coming to judge the nations. This last judgment stood out before them like a great mountain; but, since then, as we have drawn nearer to it, and this, too, in the presence of new light, we now see a smaller peak in front of the great peak, and this is the *next* coming of Christ to Saviour-judge or reward His faithful ones by calling them at a moment's notice, some from Paradise and some from Earth to take up their exalted offices of kings, priests and prophets in the purged invisible kingdom which is to overrule its visible counterpart on earth during the new Millennial age so close at hand. This is the Coming that the saintly Miss Havergal looked forward to as shown in her "Thou art Coming" hymn (A. and M., 203, verses 1 and 2); and it may occur at any time and without warning.

Now, this pre-Millennial Coming of Jesus will involve a particular resurrection out from the dead and, at the same time, a particular translation of the living, to the "BEMA" (2 Cor. v, 10), where the degrees of glory will be conferred and the fitting spheres of service apportioned (Rev. xx, 4-6). But the *final* Coming, after the Millennium, will necessitate the resurrection of all "the rest of the dead" (Rev. xx, 5), as well as the transference of the "quick," to the great White Throne (Rev. xx, 11)—an event to be greatly feared by all who have neglected or misused their opportunities here on earth—when the Son of Man shall separate them one from another as the shepherd separateth the sheep from the goats, saying to the section on His right hand, "Come," and to the section on His left hand, "Depart" (see Matt. xxv, 31-46; also Hymn 52, A. and M.).

* * *

It is momentously worth while trying to discriminate between the two resurrections and the two kinds of judgments to follow, which are of a completely different character and at an entirely different time. For those who are looking forward only to the far-distant one may, in lacking the illuminating oil in their lamp of life, not be allowed to have part or place in the near-at-hand good time coming for this world of ours, whereas those who are spiritually luminous enough will in their reconstructed and glorified threefoldness be able to function once more on the physical plane as also on the other planes of being, wherever duty calls or inclination urges.

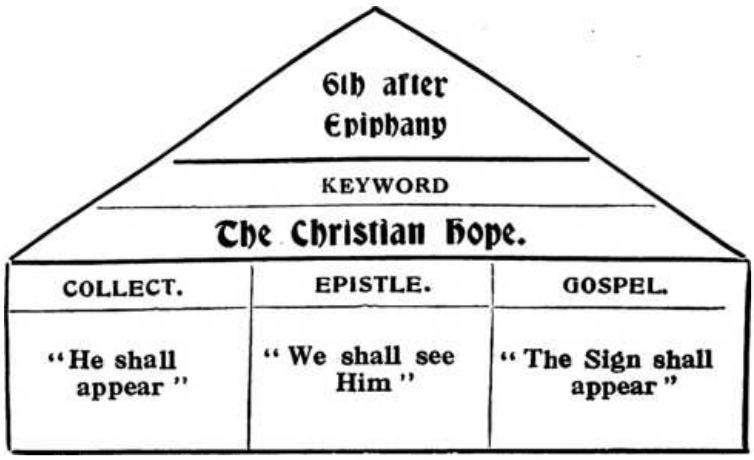
Our Lord's disclosures in John v are sufficient proof of this. In verse 24 we learn how it is possible for everybody in the Earth life to undergo a resurrection of the spirit and to escape the Judgment of the great White Throne. In verse 25 we learn that some, who in the earth life received the written or spoken word, shall, in their incomplete dual state, in Paradise, hear the Personal Word Himself and become perfected human trinities for honoured service under Him, in Earth's affairs. This is the resurrection out from among the dead unto which St. Paul wished to attain (Phil. iii, 11). But in verses 28 and 29, we learn of a resurrection of *all* the dead, and the final Judgment to follow, which chapter xx of "The Revelation of Jesus Christ" shows will be *after* the glorious thousand years have expired. Now, with this larger vision of Truth, some of us can revel in the anticipation of the preliminary fulfilment of the clause: "From thence He shall come to judge the quick and the dead." For while the average Churchman sees only the *final* dreadful Judgment ahead of him, the Christian, mentally and spiritually alert, sees around the clause a beautiful bow of hope, "the hope of glory," "the hope of His calling," "the blessed hope and the glorious appearing of our great God and Saviour, Jesus Christ." [See Keynotes for VI Epiphany.]

"Surely I come quickly" (or swiftly, like lightning), is the last declaration in Holy Scripture, and surely the answer of the Faithful should be, "Amen, even so, come Lord Jesus."

As our fellow Churchmen always sang in pre-Reformation times, in the week preceding Christmas, we, too, can sing, "O come, O come, Emmanuel, Rod of Jesse, Day-spring, Key of David, Lord of Might, come to ransom, save, illuminate, and deliver captive Israel" (A. & M., 49).

"Maran-atha!" "The Lord is at hand!"

Rejoice in the prospect of it, and again I say, Rejoice. Live accordingly and expectantly. Be anxiously-careful for nothing, be thankful for everything, be prayerful for anything. And the peace which the Saviour came on His own new birthday at Bethlehem to bring to you on *your* new birthday at the font, and comes again and again to bestow on you in Holy Communion, at the Altar, shall garrison the citadel of your hearts and thoughts, through your union with Him.



THE following letter from the pen of the Rev. E. A. Colvin appeared in the *Church of England Newspaper*, to reassure hearers and readers who had been disturbed and distressed by the preaching of a sermon, in Westminster Abbey, against the idea of a *Personal* return of our Blessed Lord:—

"The belief in, and hope of Our Lord's personal Return and Reign has ever been the great inspiration and stimulus to those holding it, influencing alike their character, conduct, and work. Harnack, the historian, says: 'This expectation was a prominent feature in the earliest proclamation of the Gospel, and materially contributed to its success.' Gibbon, another great historian, also wrote: 'It was productive of the most salutary effect upon the faith and practice of Christians.' The Apostles held and taught this doctrine, as also did the early Fathers, *e.g.*, Clement, Ignatius, Polycarp, Justin Martyr, Irenæus, Tertullian, Cyprian, and others. From the middle of the fourth century faith in this doctrine began to decline, and the Church of Rome was bitterly opposed to it. As this faith declined so also did the purity and spirituality of the Church—thus preparing the way for that period known as 'the dark ages.' The dawning of the Reformation brought the Word of God once more to be the standard of faith and morals, and the hope of Christ's Return began again to inspire men's hearts and lives.

Here are some names of men who, right down the centuries, believed and taught what is called the 'Premillennial Advent of Christ': Bernard of Clairvaud, Francis of Assisi, Savonarola, Luther, Melancholi, Bullinger, Tyndale, Wycliffe, Archbishop Cranmer, Bishops Ridley and Latimer. Then, in more recent times, and down to the present: Bunyan, Wesley, Whitefield, John Knox, Moody, Spurgeon; scholars and writers such as Archbishop Usher, Archbishop Trench, Bishop Ellicott, Bishop Lightfoot, Tregelles, Dean Alford, Milton, Sir Isaac Newton, Alexander Duff, Zinzendorf, Adonnain Judson, Hudson Taylor, John G. Paton, Lord Shaftesbury, George Muller, Dr. Grattan Guinness, Professor Delitzsch, Dr. H. C. G. Moule, Dr. Torrey, Dr. Chapman, Dr. Schofield, Dr. Griffith Thomas, Dr. F. B. Meyer, Prebendary Webb-Peploe, Dr. Campbell Morgan, and many others."

The reader is here advised to peruse the Keynotes for the fourth Sunday in Advent, which are the groundwork of what now follows.

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Watchman, what of the night? And the answer is simply and gloriously this, "The morning cometh!"

It is a long, long time since this world of ours committed the awful crime of casting out its King; but this preparatory dispensation seems to be coming to an end; and believers do well by cheering themselves with the much-sung words of Dr. Watts:—

"Jesus *shall* reign where'er the sun
Doth his successive journeys run."

—(A. and M., 220).

Christians of all denominations believe this after a fashion, but, generally speaking, they are hazy as to the how, the when, and the wherefore of the coming event. Many think that as time goes on, the world will get better and better, and that the Millennium will usher itself in, and that only after these thousand years of Utopianism the Lord Jesus shall appear again. Some, in fact, hold that we are passing through the Millennium already, and some might agree with the views of the *Jewish Weekly* that the Messiah, so long prophesied, was the nineteenth century!

Watchman, what of the night? What saith the Scripture in Isa. xxi, 12? "*The morning cometh, and also the night*"—the morning cometh for the advancing pilgrim band, who, through the night of doubt and sorrow, sing their songs of expectation, marching to the Promised Land. The night cometh for the great army of foolish members of the Church on earth who, living as they do, in the day of opportunity, and of an open Bible, yet lack the grace of watching and waiting for the Master's long-prophesied return.

The morning cometh for the "*wise*" among us, the night for those who are "*foolish*." They that be wise, being caught up to meet Our Lord and His resurrected saints, in the air, shall shine as the brightness of the firmament. They that be foolish, being left behind in the earth, for a space, shall, in the Great Tribulation, be witnesses of, and sharers in, such horrors as the World has never yet seen and from which, by the Personal coming down to earth of its King, it shall in its extremity at Armageddon or Har-Magedon, the last war of the Age (Zech. xiv), be signally delivered.

But the "wise" are not taken away merely for safety, but also to be made manifest by the Master's eyes of fire, for though all on earth are similarly justified, yet, as one star differeth from another star in brightness, so shall it be as regards believers' glorification, at the "BEMA," where every man shall have his due commendation.

* * *

Now, this special coming or Epiphany of Jesus is what His devoted followers are to look out, and to look up, for,—the sky, not the grave, is our goal, and Christ, and not Death, is the true Christian's hope.

The babe Christian fixes his *faith* on Him, the growing Christian concentrates his *love* on Him; but the ripened Christian, ripe for the Heavenly garner, has his *hope*, his purifying hope and, therefore, his *practical* hope, absolutely *set on Him*.

St. Teresa, it is said, used to clap her hands at every striking of the clock, because the coming of the Lord Jesus was that much the nearer.

"We wait for a Saviour," wrote St. Paul to his beloved Philippians, "the Lord Jesus Christ, Who shall fashion anew the body of our humiliation that it may be conformed to the body of His glory" (iii, 21, R.V.).

Meanwhile "Everyone that hath this hope set on *Him* purifieth himself, even as He is pure." "See how he does not do away with freewill," writes Augustine; "for he says purifieth himself—Who purifies us but God? Yet God does not purify you when you are unwilling. Therefore, in joining your will to God, you purify yourself." Dr. South puts the same truth in this way: "God Who made, and since new made us, without ourselves, will not yet save us without ourselves." Whoever has sincere hope of being with and like Christ not only adores and trusts, but admires and loves; and the pattern he copies is Christ's own purity. As Bishop Masterman suggests: "We seek to-day to be like Him in His purity, that hereafter we may be like Him in His glory."

Such is the leading thought in to-day's Epistle which, as Dr. Blunt points out, "is most aptly chosen as a link between the Epiphany Sundays and those near Advent, the whole service of this day being often required for the twenty-fifth or twenty-sixth Sunday after Trinity."

THE COLLECT AND GOSPEL.

To-day's truly devotional Collect, "being composed of skilfully woven passages of Holy Scripture, including the Epistle for the day," "displays the final Manifestation of the glory of Christ in the triumph of His Second Coming."

Bishop Cosin probably composed it in 1661 and put it in its present setting.

The Gospel is from Our Lord's Great Prophecy uttered on the eve of His Passion, and it proclaims the Epiphany of the Future and the preparations for it, "in the convulsion of Nature and of Humanity, breaking up the old world; tells how 'the sign of the Son of Man' (the Cross, as old interpreters believed) shall be seen in Heaven; and then He Himself with His angels shall come" (Bishop Barry).

After mentioning that, according to Josephus, a visible portent, in the form of a star resembling a sword, appeared shortly before the destruction of Jerusalem, Dean Mansel writes in the "S.C.": "Perhaps it is not necessary to distinguish between the appearance of the sign of the Son of Man and the coming of the Son of Man. He appears as a sign that His kingdom is come." But, as interpretations of unfulfilled prophecy must be more or less conjecture, we cannot be certain, as yet, what the Saviour really meant. To the present writer, however, in his boyhood, was vouchsafed the most remarkable dream or night vision of his life, when, as a precursor to a wonderful series of happenings in connection with Our Lord's Coming, a huge fiery cross was conspicuous in the sky—and the vivid impression still remains.

* * *

Christian, what is your hope?
My hope is the Lord Jesus Christ (1 Tim. i, 1); Christ in me, the hope of glory (Col. i, 27).
How came you *by* your hope?
By being renewed in the spirit of my mind (Eph. iv, 23).
What is your hope *to* you?
It is the anchor of my soul (Heb. vi, 19).
What do you hope *for*?
The glorious appearing of Jesus Christ (Titus ii, 13).
The first resurrection (Rev. xx, 5; Phil. iii, 11-21).
To do Christ service on earth during the Millennium (Rev. xx, 6).
The *future* salvation of the Faithful (Rev. xxi—ii).
Whence *came* your hope?
The Father gave it to me in *Jesus* (2 Thess. ii, 16).
What influence has it *upon* you?
I rejoice in hope of the glory of God (Rom. v, 2).
As an adopted "son of God," I help the Father to make me more like unto His only begotten Son (1 John iii, 1-3).
I always feel that the best has yet to be (John xiv, 1-3).

BIRMINGHAM BRITISH-ISRAEL "KESWICK" WEEK.

OUR second British-Israel Advent Convention has been held, and a much more successful week has to be recorded than even that of a year ago. We have painfully discovered that, for the masses of the people, the theme of Our Lord's Second Coming has no appeal; indeed, the thoughtless and ignorant are repelled by the very suggestion of His returning speedily; while many actually shrink from the thought in terror. Even

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the congregations of the various Churches are profoundly apathetic, doubtless because of the unsympathetic attitude of their ministers towards Advent teaching. But many of us have learned to look forward with intense desire and prayerful yearning to the consummation of our glorious hope of seeing Him soon; for we know He will come for the deliverance of stricken and bewildered humanity, and the regeneration of the life, thought and activities of all mankind. We clearly see in Our Lord's triumphant reign on earth the goal of the Israel-Kingdom Evangel; and it is because so many are coming to the knowledge of this inspiring Truth, and to join us in rejoicing expectancy, that day by day streams of devout Israel believers found their way to our Convention meetings from Monday, December 1st, to Friday, the 5th, twice each day. Two years ago we made Ebenezer Church, Steelhouse Lane, our local headquarters. Since then we have had glorious times, and witnessed many scenes of wonderful power, but never has the atmosphere of our meetings been so charged with spiritual dynamic as during these five days of the Convention. There can be no doubt that the great contributing factor to this was the daily after-tea meeting for prayer, when volumes of fervent supplication ascended for heavenly direction and blessing by the Presence and Power of the Holy Spirit.

Six of the meetings were conducted by the Rev. T. H. Whitehouse, two by the Rev. A. Pritchard, one by the Rev. A. Stevens, and one by the Rev. J. Gay. For the first five meetings the Rev. Joseph Gay and Mr. J. J. Morey held the platform, their eloquent instruction, exposition and exhortation being listened to with absorbed interest. The remaining five meetings were addressed by the Rev. W. Pascoe Goard, assisted by the Revs. A. Pritchard and Joseph Gay. The writer feels that no words of his can adequately describe these addresses, or the tense feeling with which the people followed our greatly inspired teacher; nor, perhaps, can one do better than quote here a line or two from letters since to hand, typical of many similar expressions of gratitude for blessing received at the Convention: "I would like to express my most grateful thanks for the glorious week you so ably arranged for us. The teaching is marvellous; it makes all things new; and whereas formerly fear predominated, love and joy are taking its place. Thank you; thank you." And again: "— and I were sorry to leave Ebenezer Church on Friday night without saying 'good night,' or even thanking you for the glorious week of great spiritual good and uplift, and deep instruction, we had received and enjoyed. We tried to do so, but you were so in demand," &c., &c. How thankful we are to the British-Israel-World Federation sending us such men!

As always, our splendid band of workers carried through their tasks perfectly, contributing enthusiasm, efficiency and devotional fervour, in unstinted measure. May our gracious God abundantly bless the efforts of one and all, and give precious increase.

T. H. W.

THE TEACHING COLLEGE.

THE work of the College will be suspended during the Christmas vacation, but will be resumed again on Monday, January 12th, the second week of the New Year.

The last of the preliminary sessions was held on Tuesday last, and we look back upon a wonderful three months of effort—the results of which have exceeded our expectations.

Further particulars of forthcoming arrangements will be given next week, but we are able to announce that Mr. D. Davidson will come down from Leeds again on Tuesday, January 20th, to give another of his highly valued lectures on "The Great Pyramid."

NOTICE.

Please address all communications in future to 6, Buckingham Gate, London, S.W. 1, as we have now vacated our old premises at 14, Fetter Lane.

COLLEGE CORRESPONDENCE COURSE.

LECTURE No. 11.

BLACKBOARD FOR THE LECTURE.

GENESIS.

Exodus—The Kingdom organized.

Leviticus	Numbers
High Priest	King
Altar	Throne
Ordinances	Statutes
Church	State

Thus the literature of the Bible may be assigned to these divisions.

"	Deuteronomy—Digest of Constitution.
"	Joshua—Induction into Promised Land.
"	Judges—Functioning of Constitution. Administration of State.
Ruth—As to confession of faith.	Ruth—As to naturalisation in State.
"	I and II Sam.—Founding of House of David. Establishment of Throne of David.
I and II Chronicles	I and II Kings.
Job	Ezra and Nehemiah.
Psalms	
Proverbs	Isaiah.
Ecclesiastes	
Song of Solomon	Jeremiah and Lamentations.
	Ezekiel.
	Daniel.
Hosea	The Minor prophets.
History of the Gospels	Kingdom teaching of the Gospels.
Epistles	Revelations, chapters iv-xx.
Revelations, chapters i-iii.	

Revelations xxi-xxii to New Heavens and New Earth.

It will be seen that the Books of the Bible are divided between the Church and the State (using the word Church to represent the religious department and organization of the national life from the beginning).

Genesis, we have seen, follows the one scarlet thread of the Covenant line, thus—God, Adam, Seth—Noah, Shem—

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Abraham, Isaac, Jacob, Israel. It ends by conducting the seventy souls which then filled up the number of the Covenant seed into Egypt; and there the curtain drops on them.

Exodus picks up with the recapitulation of the seventy souls which went into Egypt with Jacob; proceeds to bring them forth from Egypt to Sinai, and there shows the organization of the Kingdom.

That organization (Ex. xix-xx) consisted in the three vital elements of the Kingdom, and of any Kingdom:—

1. The Nation. 2. Jehovah the King. 3. The Law (Ten Commandments).

Now comes the organization of departments within the Kingdom. As the blackboard shows, there was the organization of the nation's worship; balanced by the organization of the nation's administration.

The Books of the Bible belong to these two organizations within the Kingdom. They may be assigned, as on the blackboard, to the "Church" or to the "State" without difficulty.

At the head of the "Church" list of Books is Leviticus. This proceeds down through all the ages, balancing every kingdom book, to the Epistle of the Hebrews. This Epistle reviews and supersedes in part the Book of Leviticus. But only in part.

At the head of the "State" list is the Book of Numbers. All the other kingdom books depend from this in order, confirming and applying the national order found in Numbers.

Deuteronomy is the King's handbook containing a digest of constitutional law.

Joshua contains the record of the induction of the people into their land.

Judges contains the record of the functioning of the constitution within the nation without the aid of King or Parliament.

Ruth illustrates the functioning of the constitution and supplies the vital certificates of confession of faith, redemption, and marriage of Ruth, and of the conception and birth of the progenitor of David's line, and of that of Our Lord.

I & II Samuel—Founding of the House of David; a vital factor in Israel history, and erection of the throne of David.

I & II Kings—History of the Kingdoms from the standpoint of the State.

I & II Chronicles—History of the Kingdoms from the standpoint of the Ecclesia.

Ezra and Nehemiah—History of the nation of the Jews.

Job—Moral philosophy.

Psalms—Manual of the nation's worship.

Proverbs—Winnowed wisdom of the people.

Song of Solomon—Idyll of faith.

Ecclesiastes—Vanity of earthly things.

Isaiah, Jeremiah, Ezekiel, Daniel—Great national prophets.

The minor prophets—Chiefly taken up with national things.

History in the Gospels—Belong to the ordinances of the Church.

Kingdom teaching of the Gospels—Belongs to the Kingdom.

Epistles—Belong to the Church.

First three chapters of Revelations—Belong to the Church.

Rev. iv.-xx—Belong to the Gospel of the Kingdom.

Not only books, but parts of books fall into the same order.

The Commandments are divided into the two columns—four on one side, six on the other.

Again, for instance, the thirteenth of Matt.: The parable of the Sower and the Seed belongs to the "Church" column. The field is the human heart; the seed, the word of the Kingdom; the harvest, the fruits of the spirit.

This is balanced by the parable of the wheat and the tares. This belongs to the "State" column. The field is the world. The good seed are the children of the Kingdom, men and women; the tares are the children of the wicked one, men and women. It is a colonising parable. The harvest consists of men and women, both as to the tares and the wheat.

Revelation is balanced into the messages to the Churches (this belongs to the "Church" column), and the record of the Kingdom activities in heaven and on earth. (This belongs to the "State" side.)

The "Church" column carries the great doctrine of Justification by Faith, with all that belongs to it. The "State" column carries the great doctrine of the Gospel of the Kingdom, with the continuance of "The Nation, Jehovah the King in the nation, and the law.

* * *

College Classes will be suspended after Monday and Tuesday, 15th and 16th inst., to be resumed January 12th and 13th.

Clerical and Ministerial Association will meet on Monday, 22nd, as usual.

Rev. Joseph Gay will give his recital, "Dickens' Christmas Carol," on the evening of Monday, the 22nd inst., at 6, Buckingham Gate. It is good—come.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

BALANCE SHEET, 1924.

	£	s.	d.		£	s.	d.
Balance from 1923..			3	Postage	1	5	10
Subscriptions for Cards	9	3	6	Printing Circulars to send to Clergy		14	6
				For Cards and Syllabus	3	12	6
				To B.-I. Distribution Fund ..	3	10	0
				Balance to 1925..			11
	£9	3	9		£9	3	9

L. G. A. ROBERTS, Hon. Sec.

Examined and found correct, November 18th, 1924.

E. E. DAUNT.

Will members kindly signify their desire for a renewal of cards of membership for 1925 to the Hon. Secretary?

Should we not direct our prayers to the Almighty to frustrate the devices of those who, in the "National Assembly," are seeking to destroy the Protestant character of our Prayer Book, and to mutilate God's Holy Word?

We see their divided Councils. What will it be if any Romanising of our Communion Service is permitted to take place? Surely we are right in asking God to "Confound their politics and frustrate their knavish tricks!"

L. G. A. ROBERTS.

The Croft, Mainwaring Road, Lincoln.

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THE SECRETARY-GENERAL'S PAGE

THE Council of the British-Israel-World Federation have sold the premises at 14, Fetter Lane; therefore the whole of the business connected with our weekly journals, books, and all publications, has been transferred to our new Headquarters, 6, Buckingham Gate, S.W. 1 (immediately opposite the side entrance to Buckingham Palace), where all correspondence should be addressed, and where visitors may inspect our well-stocked Book Room; they will be cordially welcomed, and they will find such a body of literature as cannot be found in any other Book Room in the Kingdom.

* * *

We hope for a large audience at our Headquarters on Monday evening next, at 8 o'clock, when the Rev. Joseph Gay will recite the "Christmas Carol." The Book Room will be open up to 7.45 that evening, for the convenience of those who may wish to purchase books as Christmas presents.

* * *

Mr. Thomas Dykes is the speaker for the Scottish Israel Identification Association to-morrow—Sabbath evening—at 6.30, in the Christian Institute, Bothwell Street, Glasgow. Subject, "The Typical Significance of the Contrasted Wives of Hosea." All will be welcome.

* * *

The Rev. Philip Young, L.Th., formerly Dean of Nassau, addressed the Teignmouth Branch on December 10th, on "Great Britain's Greatest Charter." Arrangements are being made for the Secretary-General to lecture at Teignmouth, Paignton, Torquay and Plymouth early in the New Year.

* * *

The Rev. Joseph B. Gratton has addressed the Southport, Sheffield and Nottingham Branches. He is acting as Organizer for portion of the Midland area.

* * *

Mr. J. J. Morey has concluded a series of addresses at Stratford, and has spoken at Drawing Room Meetings at Teddington and elsewhere.

* * *

The Secretary-General preached at Richmond Road Church, Hackney, on Sunday last. During the week he has been conducting a series of special meetings at the Town Hall, Cheltenham, supported by the Revs. Pascoe Goard and Joseph Gay, also Mr. Morey.

* * *

Mr. Henry D. Houghton was the speaker for the Leicester Branch on December 2nd, at the Victoria Road Institute; the subject, "The Repentance and Restoration of Ten-Tribed Israel," proved very helpful to a deeply interested company.

* * *

The Revs. Pascoe Goard's and Joseph Gay's addresses for the Nottingham Branch last week gave great pleasure to good audiences. On Sunday last Mr. Gay was the speaker at the Catford Brotherhood.

* * *

By the courtesy of the Vicar of Tittensor, Stoke-on-Trent, and through the activities of Gresham Copeland, Esq., an opportunity was afforded for the presentation of British-Israel Truth, with excellent results. On November 29th a lecture was given by the Rev. T. H. Whitehouse, on "The Place of the British Race and Empire in God's Plan of World Settlement." Mr. Copeland presided, and was supported by the Vicar, and both spoke with entire approval of our Kingdom teaching, as also did others. On Sunday, November 30th, Mr. Whitehouse preached twice in the Parish Church. His subject in the morning was "God's Israel Adventurers"; and in the evening, "Daniel's Interpretation of Nebuchadnezzar's Dream Image and the Stone Kingdom." In the afternoon Mr. Whitehouse addressed the Men's Service (C.E.M.S.), on "The Coronation Stone." Thus building upon the foundations already laid by the Vicar—the Rev. G. C. W. Pinbury—and by Mr. Copeland, it is hoped that the interest aroused will lead to the formation of a Branch of the B.I.W.F.

* * *

The Rev. Arthur Pritchard's original and most helpful presentation of the special message contained in every Sunday's Collect, Epistle and Gospel, has now been published in book form under the title, "Sunday Keywords." With its gilt edges, its neat violet binding, and its white incised lettering, the book—as one has said—"is really high-class"; and no better and more useful present for the New Year could be made to users of the Prayer Book, whether clergy or laity. The book is published by The Covenant Publishing Co., Ltd., 6, Buckingham Gate, S.W.1, at the really low price of 4s. 6d. net, or 5s. post free.

* * *

Among many donations towards the amount required by Christmas, for which receipts have been forwarded, we beg to acknowledge with thanks the following sent anonymously: "T. O.," £10; "Peter Wynkenstorff," £2; "A. E. W.," £1; "Anon.," £1; "Portsmouth," 10s.; "Anon.," 5s.; and ditto, 2s. 6d. We plead for gifts or promises to reach us by Christmas Day.

* * *

The Lady Knightley, the Rev. G. B. Berry, B.A., and Mr H. O. Soutter, M.A., J.P., have been elected by the Executive Committee as Life Members of the Federation.

* * *

We are happy to record daily accessions to our membership. Our readers are invited to send for forms. The Member's subscription, one guinea annually; Associate's, 5s. We want double the membership during 1925.

* * *

Members having Million Shilling Fund cards are invited to send them in for renewal by December 30th.

* * *

A statesman in New Zealand read a lengthy extract from an article in THE NATIONAL MESSAGE, by the Rev. Pascoe Goard, in support of an argument he was making in the New Zealand Parliament. Many of the clergy and ministers are basing their sermons on articles in this journal.

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

No. 156. Vol. III. DECEMBER 27, 1924 Price 3d.

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.

BETHLEHEM.

By Rev. Wm. Pascoe Goard.

What a wonderful interest centres around the old homestead at Bethlehem! Lying up on the hills of Judæa, a few miles distant from the historic city of Jerusalem, is the old Homestead of a Royal race.

Here Boaz brought, as his bride, Ruth the Moabitess. What a beautiful story, told in that complete gem of literature—the Book of Ruth—hangs about this premier incident in the history of Bethlehem! Accompanying Naomi, the Israelite, from the distant mountains of Moab, Ruth comes to the parting of the ways at the border of Israel. Shall she return to the land of her fathers, the house of her fathers, and the God of her fathers, or shall she bid them farewell for ever, and enter the land of Israel? Married into an Israelite home, and under the protection of Naomi, a mother in Israel, the way is open before her; and equally the way is open for her return. But the choice once made must be made for ever.

To enter Israel, she must not only be a daughter of an Israelitish home, she must also be a proselyte to the faith of Israel, and become subject to the law of the Israel land. Without hesitation her choice is made, and thus that choice is recorded.

> And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.
>
> And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.
>
> And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:
>
> Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.
>
> When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

Thus did Ruth the Moabitess make her choice and enter into the land and the faith of Israel. And thus is her "profession of faith" recorded.

By the Law of Redemption she is brought to the notice of Boaz, the kinsman of Naomi, who undertakes legal proceedings on her behalf in the place of judgment of his city, before a jury of the citizens of the land, proceeding under the law of inheritance, and receives the shoe of the kinsman who had legal prceedence before him. Boaz thus became the kinsman redeemer of Ruth the Moabitess. (See Ruth iv, 10, 11.) Thereafter we have the *marriage certificate* of Ruth with Boaz the Israelite; and the conception and the birth certificate of the progenitor of the House of David and of Our Lord.

Thus, where the curtain lifts from the old home of Bethlehem, we have the beautiful story, giving us a cameo of the life of Israel under the Judges; showing the administration of the Divine Law, and furnishing *vital certificates* of the effective naturalization of the progenitress of the House of David and of Our Lord.

* * *

When next the picture opens, the old House is occupied by the family of Jesse, in the line of descent from the House of Boaz. Jesse himself seems to be one of the heroic figures of the age, a stalwart man, supported by six stalwart military sons. To the army of Saul, in his conflict with the Philistines, these six valiant men were no small contribution. In addition to these was the child of his advancing

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years, little David, the "darling" of the family, for this is the meaning of the name.

* * *

In process of time, the wonderful Prophet of Jehovah, the supreme Judge in Israel—Samuel—made a progress to the home at Bethlehem. His coming raised strange heart-searchings among the family, who questioned the portent of the visit. Had the family transgressed the Law of Jehovah, or had any member of the family rendered himself liable to the authority and jurisdiction of Samuel. Anxiously they met the approaching Judge and Prophet with the question: "Comest thou peaceably? And he answered, Peaceably." Entering the home, Samuel requested that the sons of the home might pass before him. Beginning with the eldest, six sturdy sons were presented one after the other; in each case Samuel, shaking his head in rejection, said "Jehovah hath not chosen this." And so the proceedings came to an uncomfortable halt. Anxiously Samuel enquired, "Hast thou not yet a son?" Then the family remembered little David, who was out on the hillside with the sheep. With wonder one was sent to call him, and when he came, to the surprise of the family, Samuel arose and anointed him with oil in the Name of Jehovah (1 Sam. xvi; 1 Chron. ii, 10, 11).

But for what purpose did he anoint him? To be King over Israel? Yes, in due time—yet that was but a little thing, for *David was anointed from among his brethren* after the six-fold rejection of his seniors in his father's house, *to be the founder of a Royal House which should include a Royal line destined to bear rule in God's Kingdom Nation for evermore.* Of that "house and lineage of David," Christ the Saviour should be born, Who should first become the Redeemer of Israel, the Saviour of men, and ultimately the King of Israel and of the world.

Through the line of Solomon, the son of David, has descended that Royal succession which still holds the Throne of David in the Kingdom of Great and Greater Britain; and through the line of Nathan, the son of David, by Mary came the "Saviour Who is Christ the Lord."

* * *

A thousand years later the curtain is again lifted. This time the ancient home has become an inn, and to it approach a son and daughter of the House of David, one of the Solomon line of descent, and the other the daughter of the Nathan line of descent—Joseph and his espoused wife Mary—but, alas! there is "no room for them in the inn."

St. Luke thus paints for us in a few brief sentences the arrival, the disappointment at the overcrowded condition of the house of their fathers, and the fact that they were compelled to take shelter in the stable.

> And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.
>
> (And this taxing was first made when Cyrenius was governor of Syria.)
>
> And all went to be taxed, every one into his own city.
>
> And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)
>
> To be taxed with Mary his espoused wife, being great with child.
>
> And so it was, that, while they were there, the days were accomplished that she should be delivered.
>
> And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

But let us look closely, as all the generations of men succeeding that period have done and will do, at the little Stranger who thus entered into the world under such circumstances.

He came to the house of His fathers, to find it overflowed by the general public, and the world. So overcrowded was the old homestead that there was not room for Him, the birth-right holder and the heir.

"They laid him in a manger; because there was no room for them in the inn."

Of all the dignitaries who have approached this ancient home, from the time of Boaz and of David, this is the most august Personage ever to grace the homely steading with His presence. It is He of Whom the Apostle subsequently wrote:

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God:

"But made himself of no reputation, and took upon him the form of a servant, AND WAS MADE IN THE LIKENESS OF MEN: . . ." (Phil. ii, 6, 7).

It is He Who prayed to the Father, "And now, O Father, glorify thou me with thine own self with THE GLORY WHICH I HAD WITH THEE BEFORE THE WORLD WAS" (St. John xvii, 5).

Who is the august Personage who thus addresses the Father, and in so doing calls to mind the glory enjoyed consciously BEFORE THE WORLD WAS; the memory of which He still retained.

It is Jehovah Incarnate, Emmanuel, who has thus come to honour the ancient home of David, by being there born into the world as the Saviour of His people.

* * *

The Shepherds arrive, enquiring for the new-born Saviour!

> 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.

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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 Wise Men also come enquiring for the Wonder Child.

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Was ever a place on earth more honoured than the homestead of Bethlehem? There was established the family of Boaz and Ruth. There was born the boy David, of the House of Jesse. There was founded the Royal House of David. There was born the Saviour of the world. There began the world's great march Christwards, led by the Shepherds and later by the Wise Men. And, sad to say, there began that terrible effusion of blood which has followed the footsteps of those who preach the Gospel of Christ, and there began the slaughter of the Innocents; there were found first of the Martyr hosts who have given their lives for the Name of Jesus.

Let us rejoice and be glad that the Advent of the Christ is an historic fact. We know the date of His first coming. We know the place and circumstances of His birth. We rejoice with those who do rejoice in Him in the solid historic foundation of our faith.

While we thus rejoice we look forward to the days not now far distant which will again welcome this august Person to this earth of ours. He will not come again in humility, nor be couched in a stable, but flaming with the brightness of His own and of His Father's glory He will come, and all His saints with Him; and God shall give to Him the Throne of His Father David, and He shall reign over the House of Jacob for ever.

THE ANNIVERSARY OF THE NATIVITY.

AN Anniversary is a yearly celebration of an event which took place in history. It is very unusual to have an anniversary which has not at its starting-point an historic event or person.

The anniversary of the Battle of Trafalgar would not have been but for the historic fact of the Battle of Trafalgar.

The anniversary of the Nativity of the Christ would not have been but for the historic fact of the Birth of Our Lord.

The day upon which Our Lord was born was not the day upon which the anniversary is held, for the birthday was made to connote a double fact—First, that He was born, and second that He was born at the darkest period of the world's history. Therefore the anniversary of His birthday was placed at the time of the winter solstice, when the days are shortest and the darkest, and the nights are longest in the year.

Let us go back and visualise the actual conditions at the time of Our Lord's birth.

It was the time of the annual Feast of Tabernacles, held in accordance with Leviticus xxiii, 39–44:—

> Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.
>
> And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.
>
> And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.
>
> Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:
>
> That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.
>
> And Moses declared unto the children of Israel the feasts of the Lord.

The date of the Nativity is the 6th of October, 4 B.C. At this period of the year all in Israel who obeyed the law were encamped in the open. In the city their couches were spread upon the housetops under the vines which were trellised overhead. On the hillsides and in the country they "tabernacled" in booths, built according to the instruction of the Divine law. Not only, therefore, were the shepherds abiding in the field, but all of orthodox Israel and Judah were camping out of doors. Thus we might see the gardens on the Mount of Olives and the fields and vineyards between Jerusalem and Bethlehem filled with joyous families camping in the open. The shadows of night fell normally over the countryside; the hilarity around the camp fires ceased, and

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the people were at rest. Only the shepherds were awake "keeping watch over their flocks by night."

Suddenly in the distant heavens appeared a "little cloud like a man's hand." Gradually it increased in size and brightness, and as it did so the landscape became lit up with an increasing glory; the advanced point of the approaching cloud shone with a peculiar brightness; the wakeful shepherds aroused their fellows, startled and apprehensive, of what this light might portend. Out of the brightness emerged the figure of a radiant messenger who, for a time, held them spellbound and affrighted by his rapid approach. Then a voice infinitely sweet fell upon their ears: "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 a 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, Goodwill toward men." Chanting the heavenly refrain they quietly ascended, until the brightness emanating from their personalities enveloped them once more as in a cloud; gradually it receded into the distant heavens, and the shadows of the night returned until nothing but the vivid impression and memory remained.

Leaving their flocks the shepherds hastily went to the neighbouring city of Bethlehem, where they found Mary and Joseph, and the Babe lying in a manger. Thus, by the guidance of angel voices, by the star which arose in the East and led the wondering scientists to His feet, and by the voice of the Sanhedrim at Jerusalem who thus replied to the "demand where Christ should be born" in Bethlehem of Judea, for thus it is written by the prophets, "And thou Bethlehem of Judea art not least among the princes of Judah, for out of thee shall come a Governor which shall rule my people Israel," we are guided to the place where Our Lord was born.

For many centuries the Feast of Tabernacles had prefigured the time when Jehovah Incarnate, Emmanuel, would "tabernacle" among us.

They had the historic fact on that never-to-be-forgotten day, but it was like the first appearance of the brightness which foreshewed the appearance of the angel host; the brightness could not be distinguished from the stars which shone so brightly in that Eastern sky until by the near approach and the expanding glory of the cloud, and the increasing radiance it shed upon the landscape, had revealed it to be otherwise. The camping multitude heeded not the great fact of the birth of the Christ.

At the end of that generation, 33 years onward, the greatness of the event was not sufficiently manifest to prevent the Jews from killing the Prince of Life.

Ages have passed away, and with every passing year the glory of the Incarnation has increased until this day. Even to-day there are those who fail to see the glory of our Incarnate Lord, but only the birth of a carpenter's son in a little Judean village.

The radiance, however, is streaming throughout the earth, arresting the attention of every branch of the human race.

As out of the brightness there appeared first the angel messenger, and afterwards the multitudes of the heavenly hosts, so, out of the brightness of this Anniversary shall there soon and first appear the brightness of the Person of our returning Lord, and afterwards, with Him, the multitude of the heavenly hosts of the redeemed whom God shall bring with Him.

Let us, therefore, rejoice and be glad in this marvellous Anniversary, and at the message which still rings out full of gladness and great joy, of a Saviour born, a Saviour Who has risen from the dead and led captivity captive; a Saviour Who has ascended up on high, and Who ever liveth to make intercession for us; and a Saviour Who shall speedily return in glory to reign over the House of Jacob for ever.

MARANATHA.

WHAT a strange word is this! It is not English, for our translators left it in its original form. It is not Greek. So it stood out clearly in the Greek text of the original Scripture in which it is found. It is not even Hebrew. So it was not incorporated from the text of the Old Testament Scriptures.

It is an Aramaic word. Colloquially it would be understood by many in the time of the Apostle. But it always stood out prominently, as though to challenge attention and enquiry.

MARANATHA (1 Cor. xvi, 22).

Now, what is this wonderful word?

"Anathema Maranatha." This is the combination in which it is found. "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." It will be seen that in a book which is sparing of its capital letters both of these words begin with capital letters. There is nothing in the structure of the sentence which would require a capital for either of these words. The words themselves are not the first words of a sentence, neither are they proper nouns, or names. Why should they be dignified with capital letters?

Anathema means accursed. Let him be accursed! This is followed by the wonderful word Maranatha.

The word Maranatha means "Our Lord cometh," according to good authorities. It is a most striking way to call attention to the doctrine of the return of Our Lord, and it is a most striking conjunction in which to find it. Maranatha.

The combination has taken the fancy of all Bible readers. You will hear it from the lips of persons who have forgotten all the context, if they ever knew the context. It is never far from the memory of Bible readers. It is a very convenient way of memorising the epitome of Our Lord's return.

Now the times are pressing on us when we must look for the coming of Our Lord. The people of the last generation began to think the signs of the return of Our Lord were becoming very clear, very clear indeed. And they were very largely in the right. There were, in the last generation, signs that the end was not far off. But if that were true in the last generation, what shall we say of the present? Then Grattan Guinness uttered his predictions of things which must then shortly be fulfilled. In this generation we look back on many, indeed most, of these things as already fulfilled. In the last generation Grattan Guinness told of other things which must be fulfilled, as the very few years of the period rolled along. Day by day we see the things he foresaw being fulfilled before our eyes. And Grattan Guinness had before him only the data of his day.

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What, then, shall we say of the day in which we live? We have seen, for instance, the actual taking of Jerusalem, and at the time Grattan Guinness said it would be taken. It is in our possession to-day. We have seen the breaking of the Babylon power as he declared that it would and must be broken. We have seen the predicted drying up of the Euphrates; that is to say, the diminishing of the power of Turkey. We shall soon see the western Babylon of Rome crash before our eyes.

There are some things which we say, as Guinness said in the last generation, must speedily come to pass. There must be an end of Turkish power. It is now well on the way to its end. But it must arrive, and finally. And it must arrive through the agency of Britain, for thus God has declared in Holy Writ.

There must be the culmination of the activities of Russia, and the gathering of all the power she can muster to attack our position in the earth. But in that great effort, the supreme effort of organized humanity, she must perish to rise no more.

To-day she is preparing her air fleets to work the destruction of Israel-Britain. But she has forgotten that ages ago God gave her warning what would happen to that fleet. Among others there are these words hung in the picture gallery of God's truth: "Hast thou considered the treasures of hail which I have reserved against the day of battle?" That is to say, against the very day for which Russia is preparing with all her heart.

Hear again the prediction regarding this conflict.

> And the seventh angel poured out his vial into the air: and there came a great voice out of the temple of heaven, from the throne, saying, It is done.
>
> And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.
>
> And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.
>
> And every island fled away, and the mountains were not found.
>
> And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

"Voices, thunderings, lightnings, a great earthquake, such as was not since man was upon the earth; a great hail out of heaven, every stone about the weight of a talent."

Be instructed, Russia! This is what you are preparing to meet at the hand of the God whom you are defying and have defied. What will the air force do against hail, the weight of every stone of which is over a hundred pounds, falling with a speed and force which will equal the speed of a shot from a rifled cannon?

Beware! Be wise! Return to God while there is yet time, and thus escape the destruction which otherwise shall whelm you.

MARANATHA. ANATHEMA MARANATHA.

Be wise also Britain! The conflict is being prepared for you. Your leaders in the immediate past have denied it, and disarmed you. Are your present leaders awake to the menace? Are they taking the necessary measures to assure the national safety? Emissaries of the enemy are carrying on their propaganda at ease in every department of the nation's life. It seems to be useless to look to man for the aid which the nation will so speedily need. Even now the enemy is boasting of having won this land from the British without fighting for it!

But—Maranatha.

Our Lord cometh. He is not about to visit this earth as a man bent on conquest. But, alas! He is about to visit this earth as *the judge of the nations*. And the nations which have armed against, and plotted against, His Kingdom nation will fall into the hands of the Living God.

* * *

But for Israel, *It is the Sun of Righteousness which shall arise with healing in His wings*. From the crisis of the terrible, and by us unsought, war He will deliver us. Not because of our righteousness, but because of His word given in covenant, promise and prophecy to the fathers. He will arrive and save us. Maranatha.

Our dead men shall arise again! What a wonderful promise is this in Holy Writ. During the progress of the Great War there were families which apparently were simply wiped out. But it is not so. Those who fell were "gathered to their fathers." And with their fathers they shall return. What a glorious reunion. Let the mind dwell upon this; for surely the time draws near when God will again reconstruct the families which were broken. And there will be gladness without end.

Maranatha.

But the best of all will be the return of Our Lord! Our reunions will be sweet. Beyond our dreaming they will be sweet. But the coming of Our Lord will be sweeter still. What rapture to look on His face. What glory to grasp His hand, which was marked with the nail prints. What rapture to triumph with Him over evil, and sin, and death.

This is the message of the strange word, the unforgettable word—Maranatha—Our Lord cometh.

"OUR SAVIOUR WAS NOT A JEW!"

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

IN these days, when everything that can be flung against our British-Israel teaching is taken advantage of, and people go about saying, Why, they now say that "Our Lord was not a Jew"; and yet Heb. vii says Our Lord came not of the tribe of Levi, but He came of the tribe of Juda. What are we coming to? Well, there is always much ado about nothing. But even here, what is nothing to some is a great matter to others. Let us try and analyse the point at issue. Anyone reading St. John's Gospel would see the persistent opposite of the *Jew* to Our Lord. The Jew received Him not, but the Galileans received Him gladly, or welcomed Him. (John iv, 45.) Why should this be? Certainly in order that the Scripture might be fulfilled. Anyone reading Isa. ix, 1–8, must see that it is the ten tribes who, through their representative Benjamin, received Him. It was Rachel weeping for her children (not Juda). The slaughter of these innocents was therefore confined to Benjamites and perhaps Ephraimites.

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The Scriptures were certainly fulfilled in Benjamin (Deut. xxxiii, 12): "The beloved of the Lord shall dwell in safety by him; (He) shall cover him all the day long, and he shall dwell between his shoulders."

Did not the Jews cast Him out? "We will not have this man to reign over us." "Search the book, for out of Galilee ariseth no prophet." They even called Him a Samaritan, and that he had a devil. "He worked miracles through Beelzebub."

His disciples were all called Galileans, their speech betrayed them, they were despised by the Jews. In fact, this was the epithet hurled at Him:

"Jesus of Nazareth, the prophet of Galilee"!

How truly was He a Nazarene is seen from the connection in the Hebrew of the word "separate," *Netzer* (Gen. xlix, 26; Deut. xxxiii, 16; Matt. ii, 23; John i, 45). "We have found Him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the Son of Joseph."

It should also be remembered that Benjamin, in Obadiah xix, was to possess Gilead, which was the region of Palestine to the south of Damascus (probably Zaropheth and Saropha are identical). This we know was called Galilee in the time of Our Lord. It cannot refer to any other time, for in the future division of the land Benjamin is in the south of the Holy Oblation (Ezek. xlviii, 22, 23).

Having stated all this we can aver that, had no miracle attended the fact of Our Lord's birth, He would have been born in Nazareth. This miracle was not generally known at the time. But the priests and Sanhedrim knew He was born at Bethlehem. So He really came to His own, and His own received Him not. They rejected the counsel of God against themselves (John vii, 52; Matt. ii, 5, 6).

Do we now see the wisdom of God to frustrate the foolishness of men, who would certainly have allowed Herod to put the young child to death, though they knew He was the Messiah? (Matt. xxi, 37–39).

To this end not only was Israel divided into two nations and two families, Israel and Judah; but also it was foretold that there should be a third portion, "the House of David" (2 Sam. vii, 10, 16, 25), which should be safe under the tribe of Benjamin, as we have seen, and to this end it was that, when the separation of Israel from Judah took place, Benjamin was given to Judah because of the House of David, that God might have a light in Jerusalem, and that light of the House of David (1 Kings xi, 36).

We are, therefore, right in assuming that the House of David, as also the tribe of Benjamin, were not to be reckoned among the Jews of whom Jesus said, "Ye are not My sheep, for My sheep hear My voice and they follow Me."

Salvation is nevertheless of the Jew, and Jesus Christ is of the tribe of Judah. Those who received Him were known as Nazarenes, men of that way. See what St. Paul says (Rom. ii, 28, 29).

SOME MODERN ASPECTS OF THE ABRAHAMIC DEVELOPMENT.—III.

By B. H. Norton.

THE very fact that we notice discrepancies in others, and the more piercing fact that even among the cultured these discrepancies exist, are maintained, and gloried in by such, and hence from them the uninformed or the wrongly informed get their lead is:

One proof of the modern development of the Abrahamic call. Now it is opposed where formerly it was not perceived or published. Those who oppose the Truth, light their modern rushlights from ancient and not fully-explored sources of ignition. They prefer tallow to the electric light, the donkey-chaise to the motor-car. They, as "ancient mariners," paddle their borrowed old canoe in preference to a sweep across broad oceans of glittering inspiration in the "Majestic" to fulfilment.

It is wisdom of a counter-attack kind which enables one to point out another's ignorance or misconception. That ignorance which we now deplore in others might once have been—really was—as deeply seated in ourselves. So, if we are attacked, let us be patient. If there had not been superior light received, there could never have been superior light distributed; therefore, a grand development is going on in these modern days which originated in the past. We do not pretend to introduce the light, but we try our hands at breaking into the houses of the mind to alarm and arouse the inmate thoughts and to pull down the shutters.

Are proofs asked for? Why do we write and read about it and congregate in hallowed communion, knowing no sect or party?

Look at, walk in at the front doors of our world-wide institutions, interests, and associations.

Read our amazing literature.

Note our frequent conferences, meetings, much correspondence, and conversations.

The change in outlook upon the affairs of the world.

The miles we joyfully travel, the money we cheerfully contribute, the congratulations we tender each other as fellow-believers.

The enlivening prospect of the return of our gracious Lord and Master.

The increased interest in, and increased information derived from, the study of the Pyramid. This is in itself a boon to the nation.

The new light hovering over the Scriptures as we study them; the Holy Spirit meanwhile creating hallowing thoughts of increased love and adoration to the Author.

The extension of British influence in the lands promised to Abraham.

The promotion of union between what constitutes the Nation Great Britain and a Company of Nations—the various Overseas Dominions.

The unfailing faith and confidence we had in ultimate victory during the long-drawn-out tragedy of the Great War.

The subsequent happenings throughout the world, resulting in the enemies of Britain having to submit and suffer, while Great Britain, although fiercely attacked and suffering, triumphs.

The unmistakable pointings to future probabilities that the kindred of the British across the water, including America, will become stronger and stronger, and draw closer and closer to their Great Mother, in whose heart the Covenant Empire throbs.

The increasing recognition of the Royal line in our Sovereigns and the Royal recognition of us by them, admitting our claims as proved by members of the Royal Family associating themselves with our institutions and propaganda.

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The spread of the Truth in the various Churches, though not favoured by all of the ministers.

The fact which must bear in upon any ordinary receptive mind that the Jews are not doing in the world what was prophesied of the seed of Isaac.

The new occupation afforded to our thoughts by these rich fields of investigation, and the new mentality of pleasant anticipation as we look ahead, and think ahead, and forge ahead through "All the changing scenes of life."

Are not our tempers sweetened, our pillows softened, our banking accounts safeguarded, our bodies more robust, and our fellowships strengthened and multiplied?

One is puzzled at so many standing aloof, especially after the most telling of all recent manifestations, that of the British Army entering Jerusalem.

Two pictures present themselves to clear vision. Look at the Jew in all his weakness, demoralisation, indifference, national loneliness; in all his nationless characteristics correctly fulfilling Scripture. Look at him intently! Does he materialise into the Great Israel of Jehovah's choice?

On the other picture we see an Empire, which little Englanders cannot possibly little-Empireise, of whose size, importance for God, itself and the world, much of which is mysterious to us, even those who sneer at, boast of as holding a most unique and consolidated place in the world—with its ships in all waters, its flag in all zones, with its Thames bearing down from its bosom stream the Bible in all languages, its missionaries to all countries, its soldiers and sailors to the relief of all oppressed.

Its Empire name and power sneered at, and yet dreaded by the tyrant and sought unto by the suffering—just as exactly fulfilling Scripture as the Jew. We say the distinctive features connect Israel with Great Britain. If you pluck these feathers from Britain's cap, what other people claims an Empire more worthy of the decoration? We are admittedly bad, but where will you find our superiors? And God must have the best!

In the face of this conclusion, how feeble and futile is the claim, and it is still unblushingly advanced, that the only two-armed Israel in the world to-day is the Protestant Church and the Jew! These are the two unequally-yoked champions who are trotted out to do crushing exploits to the infidel in the stadium of theological controversy as to Scripture fulfilment!

What is any Church doing, what are all the Churches doing, in fulfilling the material and national prophecies—to help back to Zion the wandering Jew and the wondering Israelite—to keep open the ocean-gate of the world and check the inrush of alien trespassers?

The fact is, God has never commissioned the Church to do it. We have not to assume a position to be a Divine selection because somewhen the Romish system arrogated to itself such a position.

What Church bugle sounds to-night on Mount Olivet? What ecclesiastical host guards that consecrated spot—Calvary? Who keeps the Jew, the Arab and the alien in order in the Promised Land? What Anglican or Methodist or Baptist host, to whom all honour in their Divinely-appointed sphere, will cause the rashness and envy of the Northern hordes to assail Jerusalem and entail their doom? (If the Church claims the work in the calm, she must not flinch in the storm!)

ISRAEL BLESSING HIS SONS IN EGYPT.—II.

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

BEFORE Jacob-Israel died in Egypt he called his twelve sons and told them "*that which shall befall you in the* LAST DAYS" (Gen. xlix, 1).

To Judah he gave the sceptre. "The sceptre shall not be taken away from Judah" (Gen. xlix, 10). To Joseph the national leadership. Here are his words in part: "His (Joseph's) bow abode in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob. 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 the blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb.

"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: They shall be on the head of Joseph and on the crown of the head of him who was separate from his brethren" (Gen. xlix, 22-26).

We shall add the blessings of Moses, in part, given to Joseph hundreds of years later.

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew and for the deep that coucheth beneath. . . . His glory is like the firstling of *his bullock* and his horns are the horns of wild bulls: with them he shall push the people together to the ends of the earth" (Deut. xxxiii, 13-17).

Now, reader, note a few things connected of necessity with Joseph and his seed down through the ages.

1. To Joseph was given the *Shepherd*, the Stone of Israel.
2. He was given the *Blessings of the deep*.
3. His material blessings were to extend to the *utmost bound* of the everlasting hills.
4. His glory was to be like the firstling of his bullock.
5. He was to push the people, or nations, together to the *ends of the earth*.

In view of the above, read the history of Britain, the British Dominions, the United States of America, and some other Israel peoples.

MOUNT SINAI.

Moses and Israel cross the Red Sea and camp at the foot of Mount Sinai.

Here the nation receives the Law; boiled down primarily to the Ten Commandments, which teach two fundamental duties, viz.: Right relationship to God and to man. On these two depend all the Mosaic Law.

A NEW NATION.

At the Mount of God we have Israel nationalising; hence the law for the foundation on which to erect the two-fold relationship as above-mentioned. This new Hebrew nation, this Israel people, were at once put under *theocratic rule*. Under Moses they were trained in this law for forty years.

MILITARY TACTICS.

On this journey was formed the square of the *Britham*, or Covenant people. Israel came from Egypt an untrained rabble. Moses put three tribes on the north, three on the east, three on the south, and three on the west, with Levi in the centre. Here was formed, for military purposes, the Britham, or British

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square. And it stood the test of war successfully for 3,000 years on the battlefields of all the continents.

MOSES DIES—JOSHUA COMMANDS.

Moses brought Israel to the mountains east of the Jordan; dies on Mount Nebo, after beholding the land of Canaan from Pisgah's top; and makes way for a strong military man, Joshua, *one of the ablest generals of all time*. Joshua leads Israel across the Jordan to Gilgal, captures Jericho, Bethel, Hai, many cities, towns and villages, till he conquers the inhabitants of the land.

Then he divides the country among the twelve tribes, establishes a strong national rule, recites the history of Israel, and dies.

Before he died he gave Israel all the land of Canaan which God had given to Abraham, Isaac, Jacob, and their seed for ever. They arrive in, possess, and inhabit *their own land*, which is to be possessed by the seed of Jacob *for ever*. It is of interest here to note that Joshua gave to Asher the cities of Tyre and Sidon.

Our next will give a look at Israel under judges and then passing to kingly rule, beginning with Saul, the son of Kish, a Benjamite.

EDITOR'S NOTES.

WITH the last issue of this year the Rev. Arthur Pritchard's beautiful contribution on the Message of the Prayer Book will be completed. It seemed a great venture at the beginning of the year to undertake to run throughout the year such a weekly message; but the venture has turned out well. The Messages have breathed a very beautiful spirit, and have been the means of pleasure and blessing to many. The whole series are now published in book form and can be purchased at the Covenant Publishing Co. Book Room, 6, Buckingham Gate.

With the first number of the New Year the Rev. Commander Roberts will commence a series of studies of Ezekiel. These will be looked for week by week, and will be of the greatest value. We know of no one better qualified to interpret the wonderful chapters of that Book, and their literal bearing upon present-day events, than Commander Roberts.

We expect to have a series of most valuable articles on the minor prophets and their message for our day and nation from the graphic pen of Rev. Merton Smith.

We trust all the very fine staff of writers will continue their contributions during the coming year, and that THE NATIONAL MESSAGE will find a larger place in the life of the people of our nation.

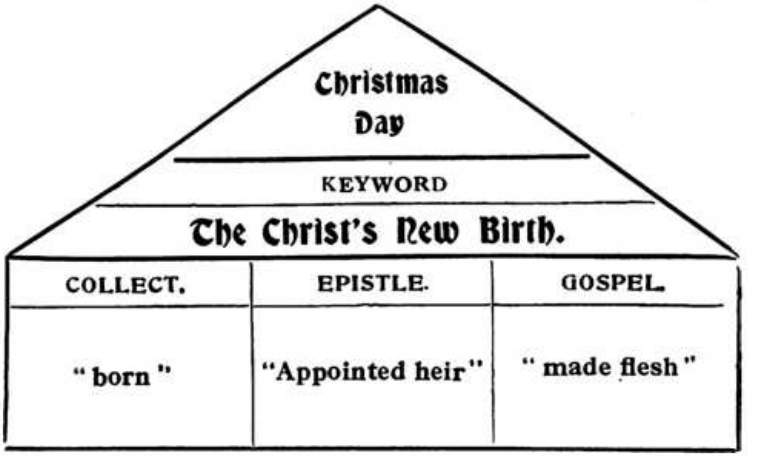
The New Year will begin with the issue increased by 25 per cent., which we hope will be 100 per cent. before the year upon which we are about to enter closes.

We shall be glad of your assistance to this end by subscribing for the MESSAGE yourself if you are not at present a subscriber, and by securing other subscribers to the paper.

THE WEEKLY NATIONAL MESSAGE OF THE PRAYER BOOK.

BY THE REV. ARTHUR PRITCHARD, M.A.

Keynotes for Prayer Book Users.



FOR a "National Message" for Christmas Day in the Nation's Book of Prayer, we 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

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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, realising 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 next Sunday, 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, thus taking their part in the endeavour of the new heaven to create the much desired new earth.

Sunday after Christmas

KEYWORD

The Christian's New Birth.

COLLECT.	EPISTLE.	GOSPEL.
"regenerate"	"an heir of God"	"God with us"

THE great thought of the Collect of Our Saviour's new-birth festival is, that the birth must be repeated in the Christian, and that the life given must continually be sustained and renewed. Let us bear this in mind as we proceed. On Christmas Day the Gospel tells us that "The Word was made flesh." To-day's Gospel tells us the same thing in other words: that they should call His Name Emmanuel. Isaiah prophesied that the Messiah should be called Emmanuel, and the Angel gave direction to Joseph that the name should be Jesus, adding, "for it is He that shall save His people from their sins."

He was to be called Emmanuel and He was actually called Jesus.

The explanation is simple. Emmanuel = God with us: Jesus, the Greek form of Joshua or Jah-Hoshea = God our helper. To be helper He must be with us, and so in the name Jesus the thought of the name Emmanuel is included—God with us helping. Although the Messiah was to be called Jesus, even, in the Apostolic age, His title was added, and we think of Him still as Jesus Christ—Jesus the Anointed One (Phil. ii, 11), and our thought would be deepened and expanded if we also gave Him the double Name—Jesus—Emmanuel—God with us, God our helper or Saviour from sins. There are many ways in which God may be said to be "with us," but the way of the Incarnation takes precedence of them all. This is *the* way, the truth and the life. A Virgin *did* conceive as was announced 700 years before and brought forth a Son, and He was the Emmanuel of the human race, One Who could say, "He that hath seen Me hath seen the Father."

The Incarnation, that is to say, was literally and truly the coming of the Divine into the human that the human might be lifted, as never before, into the Divine. The only-begotten Son of God took our nature upon *Him* that it might be possible for us to take *His*. God with us that He might link us with God. God with the human race that He might link the men of goodwill individually with God.

THE SACRAMENT OF BAPTISM.

The Catechism tells us *when* this individual union was made. It was in our Baptism when we were regenerated or born again. Baptism is accordingly a means whereby the Incarnation of Christ is successively extended to one human being after another.

Jesus was born of a pure virgin and the Holy Spirit; the Christian is born of pure water and the Holy Spirit.

Everything in the life of Our Lord was in the presence and power of the Holy Spirit, and it is the same with His mystical Body—the Church. Our human spirits, dead through the Fall, are born again by His operation. He brooded over the waters in primeval days; He broods over them now in Holy Baptism.

He brooded over the elements in the B.V.M., which He purified in the taking when "The Word was made flesh."

Christ is the Vine-tree of Humanity, and the Holy Spirit makes us "Members of Christ" by grafting us therein.

In our natural birth we were *separated*—an hereditary effect of the first Adam's sin. In our supernatural birth we become united again through the second Adam's righteousness.

And such union with Our Lord Jesus Christ is the first thing absolutely necessary to salvation. By the Sacrament of Baptism (not merely the wetting of water) we are really and truly admitted into Christ and into the family of God.

We are "baptised into Christ" (Rom. vi, 3; Gal. iii, 27), and made to *live* in Christ, sharing His very life in a way that the unbaptised have no experience of. True, all human beings are children of God by *creation*; but, in our Baptism, we are made the children of God by *adoption* (Eph. i, 5), which means not so much the restoration of forfeited rights, but special admission to rights of Sonship beyond anything which nature could have obtained.

Being by nature the children of *wrath*, we are, in Baptism, made the children of *grace*. What Christ is by nature we are made by grace, in Him. "It is not by His taking *our* nature, but by our receiving *His* in consequence, that He becomes "the Firstborn among many brethren" (Rom. viii, 29).

Being His brethren, we become joint-heirs with Him, as is recorded in to-day's Epistle, "No more a servant, but a Son . . . an heir of God through Christ."

Membership, Sonship, Heirship, such are the three privileges of the baptized. But they are conditional, and may be forfeited by neglect and even ignorance.

The life given to our spirits, in the new birth, in Holy Baptism, is analogous to that given to our bodies in our natural birth. Both must be sustained, renewed and increased, if life is to be lived in all its fulness.

THE BAPTISMAL LIFE.

So the Collect goes on to pray that the Baptised may daily be *renewed* by the Holy Spirit.

Our eternal life is not so made over to us in our Baptism and the Confirmation which, as it were, completed Baptism, that we became independent centres of it. We need constant renewal of Christ's life through the operation of the Holy Spirit.

In order to *maintain* life we must assimilate a substance which is not our own. Bread is the staff of our bodily life. "The Bread of Life" is the strength and stay of our spiritual life. The process in

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each case is a mystery, but we experience the wonderful results in new accessions of power to be and to do.

Now, as the human body gets older, its power of assimilation gets weaker, but it is not so with the human spirit. This should grow stronger as a channel of communication with the Holy Spirit (2 Cor. iv, 16).

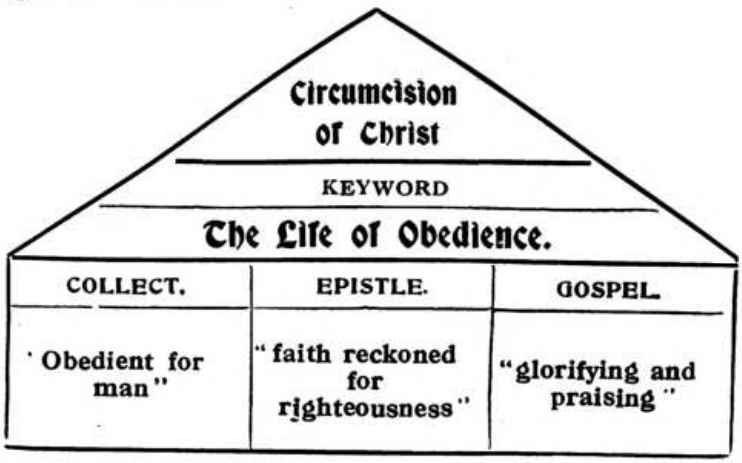
Some people are shy of too frequent Holy Communions, the greatest means of renewal and the greatest aid to "newness of life." They cannot know what they lose. Every act of *spiritual* communion, much more every act of *sacramental* communion, should enlarge the capacity of the human spirit to receive the Spirit of Christ. And so, the last Communion for the time being, of a saint, is a much greater thing than his first.

Jesus not only wants to be God with us but God in us—an Emmanuel in our spirit by the Spirit. But no more of His Personality can get into our hearts than we gradually train them into receiving.

We are told how our Saviour was wonderfully born, and how that He grew physically and spiritually, and how that He received the Holy Spirit in His Confirmation, in the Jordan, and how that, in the power of the same Spirit, He died, then descended, and at length ascended.

All this is *historical*, but it is to be made *actual* in every Christian life. We are wonderfully born in Holy Baptism, that is, we are born as Jesus was, of the Spirit. Then, in our Confirmation, we *receive* the Holy Spirit. In the Holy Spirit we are daily to increase until we come to the everlasting Kingdom of which we are joint-heirs with Christ.

"Beloved, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What a glorious calling it is, the calling to live Christ's life over again in the world, and thus be Christ's witnesses to the unbelieving multitude, and the Angels' delight, as we fight manfully the same threefold enemy as He did, continuing His faithful soldiers and servants to our life's end, so far as this world is concerned but world without end in the countless ages that are to be.



THE first day of January was originally observed as the octave of the Nativity. In later centuries it also became the Festival of the Circumcision; and nowadays, it is generally observed as New Year's Day.

The ideas may be easily blended. The only-begotten Son of God, Who was born for us on Christmas Day, definitely entered on the way of obedience on our New Year's Day, and we, ourselves, who have been born again may now begin, or begin anew, to live a similar life of obedience. The Collect makes reference to Gal. iv, 4, which, after telling us that God sent forth His Son (on Christmas Day), made of a woman, adds that He was also made under the law, that is when He was circumcised, and admitted into the Hebrew Covenant on the eighth day following.

"By Thy holy Nativity and Circumcision . . . Good Lord, deliver us." The expression "made under the law" is expanded in the Collect, in its opening clause: "Almighty God, Who madest Thy blessed Son to be circumcised and obedient to the law for man"—for man, for us, not Himself. Though, as the new head of the race, He had to pass through the furnace of temptation and suffering, like the first Adam, that, in His case, untried innocence might be disciplined into assured virtue. He, Who from the first was absolutely perfect, could in this way be perfected.

And so we read that He, the absolutely obedient One, "yet earned obedience by the things which He suffered, and having been made perfect He became, to all them that obey Him, the author of eternal salvation" (Heb. iv, 8-9).

By successfully passing through and completing His career of human suffering, He became the "Author and perfecter of Faith" (Heb. xii, 2).

He became One, in Whom faith was exhibited in perfection, and so became the princely Leader of the faith-life—that faith which, as we are shown, in to-day's Epistle, was and is reckoned by God for righteousness in us who have none, apart from Christ and His righteousness—that faith, too, which, as we see in to-day's Gospel, was so manifest in the Bethlehem Shepherds that, after seeing visions of glory in the midnight sky and displays of grace in the Saviour's birthplace, they returned to their earthly toils "glorifying and praising God for all the things that they had heard and seen."

THE MEANING OF TO-DAY'S PETITION.

"Grant us the true circumcision of the Spirit," &c. Let us try and apprehend the meaning of the prayer.

The first human sin *was* (as, indeed, all sin *is*) disobedience, and thus it is that all are now, by nature, "children of disobedience" (Eph. ii, 2). Adam is pronounced disobedient (Rom. v, 19). So, the Antediluvians (1 Pet. iii, 20). So, the Israelites in the wilderness (Heb. iv, 11). So, the Israelites in Canaan (Neh. ix, 26). So, the Israelites all along (Isa. xlii, 24).

Beacon warnings of disobedience can be seen in Nadab and Abihu (Lev. x), Saul (1 Sam. xv), and Ahab (1 Kings xx).

Right from the first Adam to the second, all were disobedient. But things were changed when the second Adam, throughout the earth life, blended His will with the Father's in such a perfect way that all, who became united to Him, were sharers in His merits and empowered to reproduce His life of obedience. (Rom. v, 19; 2 Cor. x, 5).

"Grant us the true circumcision of the Spirit." This means: Grant, by all that Christ was and is to us, that the forepart of disobedience may be cut away so that we may have "an humble, lowly, penitent, and obedient heart." Or the meaning can be put as follows: Grant that Thy Blessed Son may be an Emmanuel *in* our human spirit *by* the Holy Spirit (Rom. ii, 29); and the effect of this inward circumcision "not made with hands" (Col. ii, 11), will be that our whole being—heart and mind, hands and feet, eyes and ears, tongue and palate, and indeed all our faculties, will die to evil and live anew to good, and the will of God shall be done by us, in all things and at all times, on earth as angels do it in Heaven. All this is meant by the petition, "Grant us the true circumcision of the Spirit."

THE LIFE OF OBEDIENCE.

As to-day's Keyword reminds us, it is the life of obedience which the Master not only taught in precept, illustrated in parable, encouraged by miracle, but *exemplified* from beginning to end of His life on earth.

To the Tempter He really said:—

"Man shall not live by earthly bread alone, but by obedience." (St. Matt. iv, 4.)

To the Disciples He said:—

"My meat is obedience." (St. John iv, 34.)

And such obedience is better than sacrifice (1 Sam. xv, 22). Why? Because Sacrifice is offering up what we *have*, but Obedience is offering up what we are—ourselves; and no amount of offerings from what we have, or think we have, can be acceptable to God unless

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we have first laid *ourselves*—our spirit, soul and body—upon the altar of obedience—a living sacrifice, holy, acceptable to Him, which is our reasonable service, and a New Year's gift He will graciously accept.

"Lord, circumcise our hearts, we pray,
And take what is not Thine away;
Write Thine own Name within our hearts,
Thy law upon our inmost parts."—("A. & M.," 71.)

COLLEGE CORRESPONDENCE COURSE.

LECTURE No. 12.

The blackboard for this study is as follows:—

Garden Covenant—Gen. iii, 16.
Noah Covenant—Gen. ix.
Abraham, Isaac, Jacob—Gen. xvii, &c.
Israel "Old" Covenant—Lev. xxvi.
Israel "New" Covenant—Jer. xxxi, 31 to end; Heb. viii.
House of David—2 Sam. vii; Jer. xxiii, 31.

"Old" Covenant.		"New" Covenant.
If—	But—	"I will."
Obedience	Refusal	"They shall."
Blessing	Punishment	All Blessing.

Times of punishment.

(Begin) 2,520 years. (End)

Israel.

740 B.C. 2½ tribes captive — 1780 A.D. Beginning of Empire.

721 B.C. Israel captive .. — 1799 A.D. Napoleon era. Great revival.

Judah.

603 B.C. Jerusalem captured — 1917 A.D. Jerusalem recovered.

588 B.C. Jerusalem destroyed — 1934 A.D. Armageddon period ends.

The first Covenant is the primary Covenant, and the most important. There are presented, in opposition, the Devil *versus* The Woman. This opposition is shown throughout the Scriptures (see Rev.). The woman clothed with the sun, the moon under her feet, crowned with the seven stars, and opposing her the great red dragon.

Note the barrier which God erected between them. I will put ENMITY between thee and the woman, and—

Between thy seed—and—her seed.

Thus the Scriptures tell from the beginning to the end of two seeds in the earth. The seed of the devil and the seed of the woman. Thus in Our Lord's parable of the tares and the wheat: "The good seed are the children of the Kingdom. The tares are the children of the wicked one."

Thus Our Lord was constrained to say to the Jews who opposed Him so bitterly, "Ye are of your father, the devil."

Enmity is placed as a barrier between these two. That is to say, a state of war. Not necessarily a state of hatred.

"It shall bruise thy head. And thou shalt bruise his heel."

The Covenant with Noah came next in order. We note that it was made with man and with the animals which were with him. This was the first "society for the prevention of cruelty to animals." Let us remember that with us the animal world has been included in one common Covenant.

The Abrahamic Covenant comes next. Of this we have written in the past, and shall not discuss here.

THE COVENANT WITH ISRAEL.

The Old Covenant has a double column arrangement. The first column is headed "If." The second is headed "But." It is dependent upon the choice of Israel. If ye will obey, I will bless you. But if ye rebel, I will punish you.

Israel rebelled. Thus the "If" column of blessing became inoperative. We came under the "But" column of punishment. Read the twenty-seventh chapter of Leviticus.

The difference is in the promise only. The law is the same The nation is the same. The city is Jerusalem. There is in the New Covenant no option of choice for Israel. I will be their God, and they shall be My people.

The Covenant has a preamble and three clauses.

Preamble declares that the New Covenant shall be with the House of Israel "After those days." What days? The days of punishment mentioned in the first Covenant which the New Covenant succeeds.

Clause I—THE LAW.

> But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.
>
> And they shall teach no more every man his neighbour, and every man his brother, 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.

Clause II—THE NATION.

> 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.

Clause III—THE CITY.

> Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner.
>
> And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.
>
> And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever.

The last clause is to mark the "after those days" period by a new suburb which should be built to the name of Jehovah at the city of Jerusalem. That suburb has been built since Allenby marched into Jerusalem. So we may know that the clauses regarding the law and the nation are to go into immediate and full effect.

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THE SECRETARY-GENERAL'S PAGE

THE Secretary-General sends his warmest Christmas Greetings and best wishes for the New Year to all Members, Associates and supporters of the Federation.

* * *

All are invited to the Secretary-General's Round Table Conference at Headquarters, 6, Buckingham Gate, S.W., on January 14th. Tea from 4 to 5.15.

* * *

The South London Branch is going on well under the guidance of Mr. Proctor, F.R.S.L., as President, and Mr. W. J. Pilcher as Hon. Sec. New members are joining and new speakers are being discovered. Messrs. Ling, Tester, Garry and Shipton are giving addresses during the coming session. The meetings are held in the Y.W.C.A. Hall, 195, Lavender Hill, S.W. The next meeting is to take place on January 6th, at 8 p.m., when the speaker will be Mr. Ling. All are invited.

* * *

The Revs. Pascoe Goard and Joseph Gay visited Nottingham on December 10th to 13th, and delivered a series of very helpful and instructive addresses. Mr. H. D. Houghton occupied the chair on the first evening, and spoke in his usual forceful and effective way. The Branch at Nottingham was much encouraged by these meetings.

* * *

Mr. Gay visited the P.S.A. at Catford on Sunday afternoon, December 14th, and delivered a powerfully convincing address on the Identity of the Anglo-Saxon peoples with Ancient Israel. Mr. Ed. Pritchard occupied the chair, and, in voicing the thanks of the Brotherhood to Mr. Gay, expressed the hope that he would come again. The applause showed how well Mr. Gay's message had been received. The young people present evinced the keenest interest.

* * *

On Sunday, December 7th, Mr. Gay preached morning and evening at the Edmonton Baptist Church. He devoted his messages to British-Israel Truth in the Gospel of the Kingdom in the morning, and the Gospel of personal salvation in the evening. The Truth was so warmly received that Mr. Gay is to visit this Church on January 4th.

Mr. Gay will be pleased to preach in any of our Free Churches as opportunity offers.

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Our very best thanks are tendered to Mrs. Theodore Bent and her voluntary helpers, among whom we must mention especially Mrs. Byron, the Misses Byron and Miss Truswell, for their devoted labours in connection with the Sale of Work in aid of the funds of the British-Israel-World Federation on December 8th and 9th last, in the Central Hall. Mrs. Bent has conducted a Sale of Work each year for the Federation since its formation, and for many years before that for the Imperial British-Israel Association. and she has raised a large sum of money by her efforts. We cannot adequately express our gratitude for all she has so devotedly done. Mrs. Bent now wishes, for reasons of failing health, to relinquish this work, and to hand it over to younger people. We can assure her of the keenest appreciation from the Council and from the large body of members of the Federation for all that she has accomplished during a long period, and they all earnestly wish her and her helpers a very Happy New Year.

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The Rev. George B. Berry, B.A., has sailed for Egypt, where, during the winter, he will be engaged in missionary and chaplain work, going thereafter to Jerusalem for work at the Bible House to be erected by the Bible Society as their War Memorial. He asks for the prayers of all those who are interested in his work.

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We record with regret the death of Mr. Howard Spence Bliss, of Brisbane, Queensland, late Paymaster of the Queensland Treasury. He was a lifelong believer. His mother was also a believer, and his widow and all their children are staunch in the Faith. Mr. Bliss was loved by all who knew him. His son, Mr. Arthur H. V. Bliss, says: "British-Israel is the essence of life to me. It was my consolation and strength during my time of service in Egypt and Palestine from 1914 to the end of the War. Often have I seen the effect of the promises of God and His hand at work—at Gallipoli, at Gaza, at Jerusalem. I rejoiced to see the effect of the Union Jack in the Holy City." The writer of the above is carrying on his father's subscription to THE NATIONAL MESSAGE, and he looks forward eagerly to the mail that brings it.

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We thank most sincerely all those who have so generously sent donations and promises for the amount asked for by Christmas; they include sums of £1 to £50, and they are coming in by every mail.

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The Executive have taken into consideration the matter of the publication of the reports of the addresses given at the last Congress. We find that there were one hundred addresses given, which in book form would run to about five hundred pages, which could only be published at great cost. On this account it is not considered advisable to incur the heavy expense of publishing the addresses in volume form this year.

As many of the addresses as we can find space for will from time to time be published in THE NATIONAL MESSAGE and *The Banner of Israel*.

It is suggested that those who wish to send them to their friends should secure extra copies of our weekly papers containing the addresses from time to time.

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Mr. W. J. Ferguson, the President of the Southampton Branch, has delivered a lecture on "The Great Pyramid" in the Lamb Memorial Hall, Dorset Street, Southampton. Mr. T. Holmes presided. The lecture was greatly enjoyed. Several questions were answered. The local paper gave a lengthy report.

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The Vancouver (B.C.) Associations have acquired and opened Headquarters for the rapidly-growing work in that important centre.

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